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November 12, 2014

Colleen McFarland,  
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Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich  
Editorial Director, MennoMedia

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118. This Is the Day, This Is the Day

High Solo  
Piano Solo

E

This is the day, this is the day that the  
Come un - to Me, come un - to Me, oh My  
Sing and be glad, sing and be glad for the

B

Lord has made that the Lord is made, we are re-joice,  
peo - ple come, oh My Lord is good, for the Lord is made, we are re-joice,  
Lord is good, for the Lord is good, He's done great things, as He said He would.

A

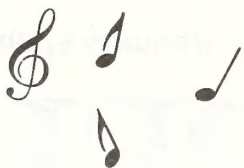
1 This  
Let un -  
2 Come  
Sing  
3 Sing  
He's

Across the church, in congregation and in conference, modern choruses are being served up in heaping portions. By modern choruses I mean such songs as "God Is So Good," "Alleluia," "I Will Enter His Gates," and "Seek Ye First the Kingdom of God." People also call them *scripture* or *praise* songs.

"We just do it. We don't reflect on it," said one song leader, benched because he cannot play a guitar. At 43, he is a casualty of a new style.

Whether you sing or ignore the new choruses, they are changing the sound of our gatherings. Lovers of choruses





## Resisters of these short, repetitive songs debate which is more distasteful, the texts or the music.



take them as an act of God, an invisible sacrament. For them, nothing else can carry the full freight of worship. Resisters of these short, repetitive songs debate which is more distasteful, the texts or the music. For them, worship is a *verb*, not a set of feelings.

**Sizing it up.** A lot of private and congregational energy has gone into sizing up this new music. Musicians want to know if the modern choruses will eclipse four-part singing and the standard hymns. Or will they blow over? Theologians want to comb the texts for heresy. Pastors calculate the risk of making known their personal likes. Historians will have to wait for the verdict. More public airing of the issue could help us sing with heart and mind.

We hesitate to speak frankly about music because we know how subjective it is. Even the proof-texters have no thus-saiths on this matter. You probably read about the editors who, for all the right reasons, tried to retire "Onward Christian Soldiers" from their hymnal. After a revolt in the pews, they learned that all the right reasons in the world don't equal what people want.

The late music critic, Winthrop Sargeant, wrote that "music . . . is an art that invites intuitive and passionate reactions rather than cold-blooded appraisals." Amen! We know that. Music committees shudder at that truth. If subjectivity were the only issue, there could be no grounds for discussion. You would like apple pie, I would like cherry pie, and that would be the end of it.

But we can reflect on music and other church art. It is not just a battleground for personal tastes. Every system of music has a history, a conserving or changing influence, and several functions for the group.

First, some history.

**Story of gospel.** Two ancestors of modern choruses are Moody and Sankey, who brought gospel music to the center stage of conservative evangelical culture. Gospel music focuses on the intimate relationship between Christ and the singer. The message of salvation was sur-render, emotion, intimacy, and passivity. People who feel at home in informal gatherings such as camp meetings and revivals like this easy-to-learn style.

Until the 1940s and 50s gospel was fairly stable. Then a slight spirit of ecumenism took form in ventures such as

the National Evangelical Association and Youth for Christ. These people coming of age in America wanted to avoid the stigma of hard-core fundamentalism. They wanted status with a broader (and more privileged) spectrum of society. But their beloved gospel songs such as " 'Tis So Sweet to Trust in Jesus" and "The Old Rugged Cross" sounded old hat to their young people.

Percy Crawford, Jack Wyrzten, and others came to the rescue with "Since Jesus Came into My Heart," "Heavenly Sunshine," "In My Heart There Rings a Melody," "I Have the Joy, Joy, Joy, Joy Down in my Heart," and "For God So Loved the World." The young people at Wheaton and other conservative schools sang their hearts out in this dashing new style. And their leaders, including Billy Graham, encouraged it with "loud hand-painted ties and bright suits," as the biographer Pollock notes.

After World War II, evangelicals desired even more to be "geared to the times," a telling expression itself. Rock'n Roll was too worldly. But, by the 1960s such singers as Peter, Paul, and Mary, Joan Baez, and Simon and Garfunkel had produced soft rock and urban folk music. They even did religious songs such as "Tell It on the Mountain" and "Michael Row the Boat Ashore." At this cultural bridge, finally, the young people crossed. For Mennonites, crossing carried the extra meaning of another step out of plainness.

In conservative evangelical churches like ours, gospel is the primary repertoire, even though you would never guess it by looking at the official hymnals. In many churches there is precious little room for the other system of music, the standard Protestant hymns: from Luther's "A Mighty Fortress" to Watt's "I'll Praise My Maker" to Wesley's "Love Divine, All Loves Excelling" to Ainger's "God Is Working His Purpose Out." That more complex hymnody began in Europe. It is most fully owned by people who like their church full of mystery and art.

We Mennonites carry those two sets of musical baggage. Both streams—gospel and traditional—became ours when we began to worship in English and didn't bother to translate our *Ausbund*.

Modern choruses descend from gospel. The overhead projector, in this age of television, became their technology of choice. The music is short, simple, and catchy, notes Dwight Thomas, who studies white gospel music. The youth start it, he observes, but it ends up with the children.

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### GOSPEL HERALD

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**Conservative nature.** If this is close to the story of gospel music, it follows that modern choruses are conservative because they fit a pattern. Their function is to conserve.

Take, for example, the absolute value placed on Scripture. Just when everyone switched translations and felt biblically adrift, choruses gave back-to-the-Bible security by using verbatim texts of the Bible—and often King James Version at that. They serve the function of keeping evangelism framed in traditional terms: salvation is soul business, not social business. They do not define issues of racism, materialism, or sexism. And who says they have to?

For good measure, they reenforce our sect-like boundaries, presenting no temptation to become main-line Protestants. They do not upset a liturgy of only singing and sermon. They are conservative also because they feel like an almost-lost ritual called the *invitation*.

For some people the issue at stake with modern choruses is not the choice of songs but the experience itself of singing from memory, “off the wall,” or with body language. Expressing piety in a new form can set off contests of holiness. Yet, not expressing piety at all is not the only other option.

**Going overboard.** Many people would agree that modern choruses—old ones, for that matter—can be overdone. If too much attention is given to them (or to any one style), one loses a balanced musical diet. Too many modern choruses could keep a church from learning other modern expressions of the faith such as 20th-century hymns.

As choruses emphasize feeling over doing, they can lower our guard against romanticism in worship, such as too much singing for singing’s sake rather than singing to achieve the purposes of worship. They could adjust the expression of our faith to a frame of reference which is too contemporary and temporary. A flourish of modern choruses could hide shortcomings in worship we would rather not tackle.

While song-for-song choruses are a new breed of gospel, a dozen or so sung back to back represents a new practice. The whole, then, equals more than the sum of its parts. In this new arrangement, sometimes called *worship* as distinct from sermon, the boundary between praise and mass autosuggestion can become very gray. Where does loss of ego in God and a state of regression—the child inside blindly following a parent figure—begin?

In other words, we must recognize the limits of choruses. What they can do they do very well. They can give people identity and voice. They cannot develop musical ideas at any length or grapple with many biblical themes in depth.

Reflecting on the popularity of these songs—not so much their popularity as their sovereignty—might also remind us that we can’t take music for granted. We may have to admit that our music had just been coasting

along. What news! And we thought it was free and effortless!

This musical style may function as a teacher of history. We may learn that we lost forms of piety such as prayer meetings, cottage meetings, street meetings, and revival meetings. At least we *thought* we lost and forgot them. The musical instincts remained. Now these choruses offer a way to feel like we’re there again. Some singers of choruses claim to receive “visions” with this music. Worship which is stingy with water, wine, and other sensory blessings begs for it.

Modern choruses are somewhat different from earlier generations of choruses. They move our singing from intimate feelings about Christ to praise of God. They grow out of guitar rather than choral technique. Singers often, although quite predictably, make arm motions as they sing them. These choruses have invaded the worship service as no other style has since the revival songs.


On the other hand, they are not much different. As art, they are simple formulas. They obey the tradition. They haven’t gone off and gotten sophisticated. They function as memory cells. They are cousins to “I Will Sing of My Redeemer,” “The Ninety and Nine,” and “Softly and Tenderly.”

**Questions and perspectives.** Who knows why the music suddenly changes? Has God acted? Are we getting ready to grow? Do we seek escape? Or is this musical Alzheimer’s? Perhaps new wine has been poured and these wineskins had to appear to contain it. Perhaps choruses are a sign of revival. If they are, is it a revival of obedience? of doctrine? of worship? of stewardship? or revival of an old love—gospel music?

If your church has no plan or budget for music, modern choruses might steal the show, so to speak. If worship is stale, why not do something popular? Who wants to deal with liturgical dance, weekly communion, and other more difficult issues of worship?

With a little reflection, we can move past the stage of one group calling modern choruses cheap and another group loving the wineskins more than the wine. If we add a little reflection to our doing, chorus and hymn can probably coexist just as gospel coexists with the classic hymns. Alert musicians will use modern choruses with poise, as one option among many, judging each song by its own merits rather than by its style. They will choose many styles—chant, chorale, Welsh, Genevan, spiritual—to let the spirit soar.

Modern choruses can help keep certain kinds of piety alive. They can also become shrines on a mountain (Matt. 17:4), coaxing courageous faith into cozy piety.

The U.S. Congress recently chose the rose as the national flower. The columnist William Safire reacted (due apologies to Canadians): “No one flower can ever symbolize this nation. America is a bouquet.” The church music task is not to shout or to shun. The task, perhaps, is to arrange the diversity into beautiful bouquets. 



# My friends the revolutionaries

by Pat Neis

Someone has called the generation that grew up during the 1960s "The Sleeping Tiger," because ours was the generation that threw off the comfortable materialism of the 1950s and demanded justice for blacks, integrity in our international affairs, and a purpose for living. We were on fire with political and social zeal. We wanted change and we wanted it *now*. But, when it was not forthcoming, many of us fell asleep and went to work for the corporations we had denounced.

I was part of that generation of idealists—unsaved, angry, looking for political solutions to moral problems. I went to a large university near New York City where I became thoroughly convinced that Big Business and the Conservative Establishment were enemies of social progress and that, somehow, change must be affected.

I did not, however, become a Marxist. My experience with life, though small, had already shown me that people were not inherently good, needing only a better society to free them to express that goodness. I did become a communist sympathizer, though, and like many left-leaning liberals of my day, I scorned the idea of a communist conspiracy bent on subjugating the world. I was also a pacifist because I believed that killing was wrong and that a communist government was probably not much different from a capitalist one.

Seven years after I graduated from college, my husband, Tom, and I were saved. I had always hated Christians and now I was one! My liberal, intellectual friends and family were shocked and embarrassed at my defection to the ranks of the "ignorant, superstitious, and conservative." To my shame, I felt embarrassed, too, but those feelings were completely overshadowed by my overwhelming gratitude to Jesus for restoring hope to my life.

**A frightening revelation.** Years passed. We had children and went to Elim Bible Institute to study so we could serve the Lord more effectively. I heard that close friends from the old days had left their hippie travels in the West, returned to the East, and settled down. My husband and I decided to visit them the next time we were near New York City.

When the day for the visit arrived, we tried to call first, but their line was busy. Because we had been such close friends, we knew they wouldn't mind if we arrived unannounced, so we did, and that is how we made a frightening discovery.

Our friends had other visitors, a couple from the Midwest—young, clean-cut, intense. At first, we thought the young man was unable to rise from the sofa where he sat. His face and body seemed shrunken and distorted. His girlfriend was pretty, very serious, and forceful, even a

little masculine. We were interested in both of them, and it looked like an afternoon of lively conversation was in the offing.

With very little preamble, they announced to us that they were revolutionaries, members of the Communist Workers Party. They had left their college in the Midwest to come to this industrial area to "organize the workers." Their strategy was to get jobs in big factories,

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**I was part of the 1960s generation of idealists—looking for political solutions to moral problems.**

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win the confidence and friendship of the workers there, and then convince them to join the party. They had been actively trying to recruit workers for a year or more already.

And what was their cause? It was "the violent overthrow of the U.S. government." With great relish, the young woman described the "blood bath" they planned for the entire middle class. These must die along with the rich because they were too heavily indoctrinated with capitalist values to be reeducated. Her face no longer seemed pretty as her twisted philosophy of hatred and violence was spewed forth. In the excitement of the argument, her boyfriend stood and paced back and forth. He was not disabled physically, but his mind was so hate-filled that it affected his whole demeanor.

As they talked, it became clear that our friends were their co-workers, that their Western wanderings had had a sinister purpose. They, too, had been recruiting, but their target was the migrant workers. As we spoke to them of our own desire to see a revolution—one based on the love of God rather than on hatred—the girl rushed from the room, too full of malice and violent anger to listen to another word. When she left, the young man became a little more reasonable and ended by shriveling up again on the sofa and telling us about his grandmother who loved Jesus and who constantly prayed for him.

**Cried for hours.** When we left that apartment, we drove in shocked silence for some time. Then I cried for hours because of my fear for my friends, and because I knew that these were the kinds of people who had staffed Hitler's concentration camps, who were his secret police, who were the backbone of Russia's KGB and of Mao's Red Guard.

These were the communists whom I had judged "harmless"—idealists like myself. These were the "innocents" whose right to privacy was violated by the FBI in its

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"senseless witch-hunts." These were the people whose "conspiracy" was a laughing matter to all of us middle-class sophisticates.

In college, the message had been sugarcoated; there was no talk of blood baths or the decimation of the middle class. We talked about the brotherhood of man, the exploitation of the poor, the dangers of a police state such as Nazi Germany. It seemed then that we and our communist/socialist friends wanted, believed in, and feared many of the same things.

But in that little apartment in a run-down neighborhood, the mask came off. We saw the face that millions in China, Cuba, Russia, Afghanistan, Cambodia, Hungary, and Vietnam have come to know and dread. We saw the clenched fists and twisted mouths; we heard the wild, evil ranting whose fruits have been seen in Stalin's pogroms, Pol Pot's genocide, Mao's "Cultural Revolution."

Why am I relating all this to you? Because now that my husband and I are members of the Mennonite Church, we often hear young Anabaptist intellectuals expressing the very same opinions that I held in the '60s. They feel, rightly I think, that Mennonites must become more politically aware and active, and they excoriate the abuses of capitalism. But they go a step further. They put faith in political solutions, and express an easy tolerance of communist/socialist governments and a deep distrust of our own.

I wish that each of these young idealists could have been present with us on that afternoon in the late '70s. We learned there what we should have known all along—that any ideology which rejects the living and righteous God of the Bible will ultimately degenerate to violence to accomplish its ends. Political solutions which do not rely heavily on God's intervention are political solutions which will not work.

**A viable alternative.** Where, then, can we turn? My own experience has led me to believe that we can turn to God, that following him with radical fervor will produce social change beyond our wildest dreams.

I became a Christian at the age of 29 for three reasons. First was the devastating realization that, with all my good intentions, I was as self-centered and morally corrupt as everyone else. In personal relationships, I often hurt others, reluctantly but willingly, as I pursued what seemed best for me. In my work, I compromised my ideals again and again, rationalizing that "I had to make a living." And I couldn't change! Much as I wanted to be a better person, much as I loathed myself, I was helplessly trapped in the web of my own selfishness and fear.

Second, it was obvious to me that the evils of war, greed, exploitation, and prejudice were here to stay; the situation was hopeless. With so few men of good will (and most of them corrupt, at that), efforts at reform seemed ludicrous, like trying to bore a hole through Mt. Everest with a toothpick. I decided that I didn't want to live in a world whose only hope was in people like me—weak, selfish, and hypocritical.

Third, I finally saw a person transformed by the power

of God. That person was my husband, Tom, and the change in him was so dramatic, so instantaneous, that no cynical rationalizations could explain it away.

In one week's time, the tension and anxiety in his face were replaced by a growing peace and a joyful anticipation of what life might offer. An utterly practical person with no interest in spiritual things, Tom now read the Bible constantly and wanted to attend church twice on Sunday and two evenings a week. And, although we had both been very heavy drinkers, he no longer cared to drink at all. The emotional needs he had tried to dull with liquor were now being met by God.

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## **I didn't want to live in a world whose only hope was in people like me—weak, selfish, and hypocritical.**

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Within three weeks of Tom's salvation, I was convinced. I saw that the Bible was true, that Jesus was still alive—able and willing to help sinners like me to change. And I began to experience his transforming power when he delivered me, overnight, from a 13-year, three-pack-a-day addiction to cigarettes without a single withdrawal pang.

**Saved and transformed.** Shortly after Tom and I asked the Lord to take over our lives, we started attending a large church which was experiencing revival. At least 20 people went forward for salvation at each of the four weekly services. Many of these were hippies, drug addicts, and alcoholics. We saw hundreds of hopelessly afflicted people saved and transformed into vigorous, productive citizens by the power and love of God.

Our pastor there was a Puerto Rican man from the Bronx, a former heroin addict who had spent many years in state penitentiaries. He and his church were living proof to me that social change of the radical nature I longed to see was possible through faith-filled, committed believers, anything can happen.

Today, after four difficult years spent planting a church in inner-city Harrisburg, I am still committed to seeing the wrongs in our society made right. I still want to see justice for our minorities and peace in our homes and streets.

Having personally faced entrenched evil and seen its raw power over people I loved, I have become more convinced than ever that political solutions are puny, futile, and ineffectual. Only the power of God is mighty enough to change a person's heart and to transform our world. And that power is ours if we will give ourselves to the Lord in prayer and practice with the same abandon and zeal that I saw that dark day in my friends the revolutionaries.





## HEAR, HEAR!

### Great Peace March demands our response

Love is the force that brings us together. Christ's love even empowers us to love our enemies. When this happens, we find the way to peace. Some 15,000 people found the way to peace at the conclusion of the Great Peace March in Washington, D.C., on November 15. A small group of Anabaptists from Iowa experienced the love expressed by the marchers while walking the last mile from Meridian Hill Park to the steps of the White House.

What was the most memorable part of the Great Peace March? Not the procession that stretched down 16th Avenue to Lafayette Park on a frosty Saturday morning. Not standing on the doorstep of the U.S. Capitol and realizing a handful of leaders in our government have recognized the absurdity of spending the equivalent of the national debt to be 90 percent safe from a nuclear holocaust when the remaining 10 percent is more than adequate to end civilization. Not even the concluding candlelight ceremony at the reflecting pool facing the Lincoln Memorial, acknowledging the abolition of slavery against seemingly insurmountable circumstances.

What was remarkable was the gentle anger expressed among the 600 or so people who left jobs, homes, and well-being to take their convictions to the people of America. Looking at these 600 marchers you are struck by their differences. But they have learned in walking together that their witness is effective only if conceived in love for one another.

These marchers overcame all the obstacles in their path because they know they are right. They know the people that the U.S. calls enemies are people just like us. They know the people that are hurt are children, whether directly by bombs or indirectly by the diversion of monies from schools, health care, and social programs. They know if we do not love our enemies we will succeed only in destroying ourselves.

The Great Peace March calls to mind another group, who 450 years ago started their own peace march because they did not desire to go along with a popular trend. A group that was willing to undergo the most extreme hardship because they knew they were right. A group that understood that loving your enemies did not mean threatening them with death. A group that was not silent about their beliefs even when the price of speaking was their life. The Anabaptists knew they were right because they followed

the teachings of Jesus.

We have often been told to obey our government because it is ordained of God. Only in special circumstances should we intercede, such as to maintain the separation of church and state. The government of America has demanded our participation in a reign of terror disguised in the words of freedom and security. Our support is obtained through taxes, silence in response to unbounded borrowing, and compromise to obtain some good while shutting our eyes to an evil. We must reaffirm that God is our source of earthly security and we cannot gain life through instruments of death.

Where is our march taking us? If we are to stand for the way of peace, there is only one way to do it. It takes more than the avoidance of things relating to war. More than a recognition that people ought to be more Christlike. More than an attitude of doing one's job. More than a reluctance to shed blood. We must make the firm decision that, under no circumstances and for no cause, will we take any other position than that of being suffering witnesses of Christ. Like John the Baptist, as a true prophet of God, we must go to King Herod Antipas and rebuke him for living in sin. The first known protest against slavery in Colonial America was signed by Anabaptists in Germantown, Pennsylvania, in 1688.

Can we still grasp the message of love brought by Christ 2,000 years ago in a world where mankind has harnessed the power of the sun to create weapons of destruction so terrible that only fear prevents their usage? Yes! Our march is over 450 years old and covers the world. We cannot remain silent. Like the Great Peace marchers, we must give the people of America a message of peace and goodwill. We must tell our leaders peace is patriotic.

What should we say to our political leaders?

1. Cease all nuclear arms testing in the U.S. as a gesture of our intention to negotiate seriously. The USSR has already done this.

2. Call for a freeze on weapons development. Congress can do this by eliminating funding.

3. Negotiate with all countries for total nuclear disarmament by the year 2000.

We can accomplish this through witness. We can no longer view the world as East or West, Jew or Gentile, Catholic or Protestant. We can back away from total destruction of the planet by the devices of man if we follow the example of the Great Peace marchers. God is our master. Not money, not our job, not the government. We can abolish nuclear weapons as our forefathers abolished slavery. But we must bear witness to those not empowered by love. We cannot accept the platitudes of civil religion that peace is

gained through strength.

Each of us made a promise when we were baptized. We committed ourselves to the way of Christ regardless of the consequences. The Great Peace March is asking for our response. Our conscience is demanding our participation in the way of peace. We can no longer remain silent and be faithful to our true master.

—David & Chris Charles, Iowa City, Iowa

### Beware of false prophets

Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Matt. 7:15). This is to be a warning to us because there is a certain amount of teaching today concerning happenings after God takes his children home. It is held that Israel is to be restored as a nation at some future time and that Jesus Christ would return to Jerusalem and reign from there. All this makes interesting reading and is supposed to make the future bright.

The difficulty is that there is no national conversion of Israel promised in our future in the Bible. *Nowhere*. Surely no one will say that there is a single, solitary verse anywhere in the New Testament which teaches a future restoration of the Jews to Palestine nor of their conversion to Christ after his second coming.

Jesus was asked before he ascended to heaven: "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power [authority]. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The secret things belong to the Lord. He has not told us everything and we do well to be satisfied thus. When Jesus began to preach, he said, "Repent, for the kingdom of heaven is at hand." Not 2,000 years later. But now, present time. The king was here then. But notice that he was trying to have them understand the spiritual presence of the king and the eternal kingdom.

Jesus said, "O, fools, and slow of heart to believe all that the prophets have spoken." He said in Matthew 5:17 that he came not to destroy the law and the prophets, but to fulfill. "After this, Jesus knowing that all things were now accomplished said, 'It is finished'" (John 19:28-30). Prophecy fulfilled.

—M. E. Bontreger, Goshen, Ind.

# "The best gift that we can give our children is a good marriage."

—Abraham Schmitt

## Renewing Family Life

*In Search of a Silver Lining*

& Dorothy Schmitt

Renewing Family Life

When a Congregation Cares

## Renewing Family Life

A video and a book that explore the marriage relationship and its impact on family life. **Renewing Family Life** calls attention to crucial events in family life, helps the reader to understand them, and presents strategies for transforming crises into opportunities for healthy growth and change.

**Renewing Family Life Video** highlights six stages of marriage and family life from early marriage to retirement years. In each of the six segments, couples share openly and honestly about their relationships. Their sharing sets the stage for group discussions of the joys and stresses of marriage and parenting.

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Together the video and book will help couples to examine their own relationships and view events and transition points as opportunities for growth.

**Renewing Family Life Video**, VHS, 55 minutes, packaged with a 16-page discussion viewing guide and one copy of the book. \$89.95, in Canada \$125.95

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Ask for this video at your local Christian Bookstore or write to Herald Press.

### Also available

Video resource to accompany the book *When a Congregation Cares* by Abraham and Dorothy Schmitt.

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Canadian Mennonite Brethren moderator John Redekop makes a point during one of the small-group discussion periods. Listening are Christian Peacemaker Teams originator Ron Sider (center) and General Conference Mennonite Church representative Duane Ruth-Heffelbouer.

## Christian Peacemaker Teams approved in revised form

Mennonite and Brethren in Christ representatives approved the proposal for Christian Peacemaker Teams—in revised form—during a major consultation Dec. 16-18 in the Chicago suburb of Techny, Ill. Most significantly, nonviolent direct action, including civil disobedience, is officially recognized by those denominations as part of a “strengthened biblical peace witness.”

In a statement drafted and approved at the end of the consultation (see p. 10), the participants expressed the belief that “a renewed commitment to the gospel of peace calls us to new forms of public witness which may include nonviolent direct action” and said the establishment of Christian Peacemaker Teams is “an important new dimension.”

The proposal grew out of American activist theologian Ron Sider's call at the 1984 assembly of Mennonite World Conference for trained volunteers to stand between hostile groups in areas of conflict around the world. The idea was then formally presented to the Council of Moderators and Secretaries of the Mennonite and Brethren in Christ churches in North America.

The council liked the idea and asked Mennonite Central Committee Peace Section to draft a proposal for presentation at the council's October 1985 meeting. The call for the creation of “Christian Peacemaker Teams” (CPT) was then approved in principle, and an ad hoc committee was appointed to oversee a yearlong process of discussion in the churches.

The six-member committee, chaired by

Brethren in Christ general secretary Don Shafer, included Sider and representatives of the Mennonite, General Conference Mennonite, and Mennonite Brethren churches. It prepared a 20-page study document for use in a variety of settings.

Some 6,000 copies of the document were requested by congregations, churchwide agencies, and individuals, and over 220 responses were submitted to the committee. Most of the responses were positive, although the most frequently mentioned concern was that CPT was another example of North Americans offering solutions to the world's problems. It is too “imperialistic,” said some, and “insensitive to other cultures.”

But committee members expressed amazement at the “enormous interest” in CPT and found most of their invitations to the consultation accepted eagerly. The invitees included denominational leaders, churchwide agency representatives, MCC workers, peace activists, and what the committee called “wise people” in the churches. Over 130 of them gathered at Divine Word International—a Catholic conference center north of Chicago.

The CPT proposal as presented called for placing “a body of praying, well-trained Christians in the midst of warring parties or groups in order to foster shalom.” This would include documenting and reporting atrocities and human rights violations. It called for starting with 100 volunteers and an annual budget of \$800,000. The volunteers would get five months of intensive training and serve two years in such tension spots as Central

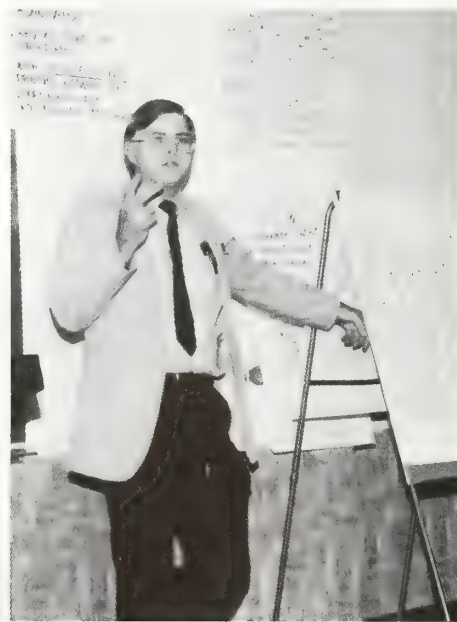
America—as well as in North America in such efforts as nuclear arms protests. The volunteers would be supported spiritually and financially by “faithful witness groups” in their home congregations.

Although the *spirit* of CPT was affirmed, the specifics were set aside as participants tackled the “imperialism” question, the meaning of “nonviolent direct action,” the theological underpinnings, the practical implications, and the need to keep CPT congregationally based. Much of the discussion went on in small groups and in denominational caucuses.

Ron Sider, an Eastern Baptist Seminary professor who is a member of both the Mennonite Church and the Brethren in Christ Church, stayed in the background while the idea he originated was debated. But he was asked early in the consultation to give his definition of “non-violent direct action,” a term which had quickly become the focus of attention.

It is a “peaceful, loving, direct challenge of evil that goes beyond normal channels for resolving conflict,” he said. It is more forceful than general peaceful ways of resolving conflict and sometimes includes civil disobedience—the breaking of the law through such tactics as sit-ins.

Indian independence leader Mahatma Gandhi and American civil rights leader Martin Luther King were mentioned as proponents of nonviolent direct action and civil disobedience. Also mentioned as people who broke the law for conscience' sake were the Anabaptist forebears of the Mennonites and Brethren in Christ as well as Mennonites who refused to fight



Mennonite Church moderator Jim Lapp refers to responses from denominational caucuses and discussion groups as he leads the participants in reaching consensus on CPT.



in World War I.

Most participants seemed to agree that nonviolent direct action is sometimes necessary but worried that the term will raise "red flags" in their churches. They also made it clear that not all CPT work will be nonviolent direct action and that not all nonviolent direct action is civil disobedience.

Nevertheless, several people noted that the emerging consensus at the consultation represented a change in their denominations. "We have made a remarkable shift in the last 40 years from nonresistance to more active peacemaking," said Ted Koontz of Associated Mennonite Biblical Seminaries. Others agreed that passive nonresistance to violence and traditional withdrawal from the world's problems are inadequate.

Partly in response to the concern that CPT must be sensitive to the views of people in other countries, about a dozen international representatives were invited to the consultation. Their responses ranged from enthusiastic (European Mennonite Peace Committee leader Maarten Van der Werf) to a qualified "yes" as long as CPT works closely with local churches and organizations (Guatemalan Mennonite leader Cesar del Aguila) and skepticism about whether North Americans really know what suffering people need (Tanzanian Mennonite student Freddie Kisare).

Another segment of opinion that was solicited was that of Mennonites who are currently involved in nonviolent direct action. An example was Hedy Sawatzky, who is part of a Christian peace witness at a nuclear arms plant in Texas. She has been arrested and jailed for trespassing after entering the plant to pray and sing. Acknowledging that civil disobedience is not for everyone, she said she entered this type of witness after much struggle, study, prayer, and fasting.

In an attempt to root the consultation in the Bible and in worship, the event also included prayer times, theological reflection, and singing led by local Mennonite

musician-activist Chuck Neufeld. Added at the end of the consultation was a time of confession for complicity in the violence of North America.

The participants divided into denominational caucuses to help determine how each of the four sponsoring groups felt about CPT. The Mennonite Church caucus came back without a formal statement but with support for the spirit of CPT. The General Conference Mennonites offered a "new improved" CPT—grass-roots-oriented and focused at first on North American issues. The Mennonite Brethren offered an eloquent statement of qualified support for CPT, including—to many participants' surprise—nonviolent direct action. The Brethren in Christ agreed that new ways are needed to confront evil but could not reach consensus on CPT.

"Now what?" asked Mennonite Church moderator James Lapp, who led the final sessions. Some people, impressed with the GC and MB statements, suggested that those two be combined as a general statement growing out of the consultation. It was finally agreed, however, to ask the CPT ad hoc committee to take all the responses and draft a statement for approval before the consultation ended.

The committee did so, and the statement was eagerly dissected. Some thought it was too hesitant in endorsing the spirit of CPT, while others warned that it was too radical for many Men-

nonites and Brethren in Christ back home. For a while it looked as though the statement would fall victim to the clock while many participants clamored to offer changes. As time was running out, Ron Sider stood up and said, "As someone who would like to see something stronger, I plead for acceptance of the carefully worked out compromise." The statement was then approved.

Adding momentum to the final moments was a declaration by Church of the Brethren representative Charles Walker that his denomination would like to join CPT.

In regards to implementing CPT, the mood seemed to be that a new organization should *not* be created to administer it nor should the effort be turned over to an existing agency like MCC. Instead, participants said again, CPT should grow out of local congregations and coordination should be provided by the group that called the consultation—the Council of Moderators and Secretaries.

That group met after adjournment to figure out the next steps for getting CPT started. The council decided to set up an eight-member steering committee composed of representatives appointed by each of the sponsoring denominations plus three appointed by the council. Each denomination will also be asked to begin soliciting contributions to help get CPT underway.

—Steve Shenk for Meetinghouse

## GROWING AS STEWARDS AND WITNESSES

### Doing a new thing

*Remember not the former things,  
nor consider the things of old.  
Behold, I am doing a new thing;  
now it springs forth, do you not perceive it?*

These lines from Isaiah 43 illustrate that *newness* is a favorite refrain of Isaiah; check also 42:7, 48:6, 62:2, and 66:8. All of the Old Testament prophets agree: the old known world is coming to an end; God is bringing a new world into being. Jesus picks up the same theme in the Gospels; both Paul and John emphasize this basic understanding about who God is and what God is doing.

That kings and governments moved quickly to eliminate Jesus was predictable. It is totally expected that they moved to silence the voices of Christians who confess that Jesus had indeed broken that old order and set in motion the creation of a new people who always expect God to be establishing a new world.

Most of us find this message just as scary as Isaiah's hearers did. We live with the expectation that the comfortable world as we know it is ending. The present shape of power and order and values which we know and love so well is winding down. The people of God continually live on the edge.

The basic and primary challenge facing us at the beginning of a new year is whether we will speak and live with the prophetic expectation of newness. Are we ready to affirm a radical newness which confronts old ways of thinking, and challenges these ways by participating in what is unmistakably the newness of life—new creation?—Ron Guengerich

### Your turn again!

*Gospel Herald* readers are being invited again to submit brief articles on the Ten-Year Goals of the Mennonite Church for the "Growing as Stewards and Witnesses" column (see right).

The article writers should report how their congregations are working at meeting the goals. Adopted in 1985 by the General Assembly, the goals call for dramatic increases in outreach and giving.

Articles should be sent to column editor Willard Roth at Box 370, Elkhart, IN 46515.



## Four denominations propose study conference as part of Normal 89

The Council of Moderators and Secretaries, made up of leaders of four Mennonite and Brethren in Christ denominations, held its annual meeting near Chicago on Dec. 16. Prominent in the discussions were plans for a four-group assembly in Normal, Ill., in 1989.

The Mennonite Church and General Conference Mennonite Church are scheduled to meet jointly that year in a manner similar to their joint convention in Bethlehem, Pa., in 1983. It is proposed that the Brethren in Christ and the Mennonite Brethren hold study conferences at the same time and place in order to promote acquaintance and fellowship among members of these four denominations.

In addition to this general planning for 1989 (subject to confirmation by the leadership of each group), CMS members shared reports on how it goes within their denominations and met with the Council of International Ministries, an inter-Mennonite program group. The problems they shared with one another sounded familiar with anyone in touch with church work today: the increase in the cost of overseas mission work caused by a weaker dollar, concern for church growth in North America, stewardship, and finances.

Several potential inter-Mennonite activities were reviewed, including Mennonite Marriage Encounter and the updating of the Kauffman-Harder study published by Herald Press in 1975 as *Anabaptists Four Centuries Later*.

The scope of CMS interests grows out of the fact that within the Mennonite organizational family no other group is in a position to take responsibility for planning and coordination. This group of final review is made up of two persons from each of the four denominations.

In the spirit of this ultimate responsibility, CMS held a session with the Council of International Ministries as part of a series of meetings with such groups. Some of the purposes for such a meeting were described as communication and burden-bearing, learning, and cooperation.

The topic that most engaged the attention of this combined meeting was a request from the Mennonite churches of Indonesia for church-to-church contact instead of meeting with only mission and service workers. One person observed that the Indonesian leaders want to discuss problems of ethical decision making—not famine relief or mission strategy, the kinds of issues they would address to service workers and missionaries. How does one national Mennonite church address another national Mennonite church with questions of this sort?

It was recognized that the number of Mennonite denominations and organizations in North America makes it hard to deliver at this level. But Mennonite Central Committee executive secretary John Lapp said, "I think the voice of the Indonesian brothers is the voice of God. We're organized for church planting and for service ministries, but we are not organized for congregational life."

Finally, as part of this yearly meeting, CMS held a two-day consultation on Ron Sider's proposal for Christian Peacemaker Teams, an idea first delivered in his address to Mennonite World Conference in 1984.

In response to the question, Why should the executives of four denominations call such a meeting? CMS chairman James Lapp replied that if Sider's idea were to be given a hearing this was the place to do it. Indeed, where else in the sprawling church structure could it be considered? There being no North American Mennonite bishop board or any other sort of comprehensive Mennonite entity, CMS will have to do.

—Daniel Hertzler for Meetinghouse

## Mission leaders evaluate progress on Ten-Year Goals

Conference mission leaders met with the Home Ministries staff of Mennonite Board of Missions in Harrisonburg, Va., recently to evaluate progress on the Ten-Year Goals of the Mennonite Church. Although the group optimistically affirmed the goals, a common obstacle was identified: "Wakening the sleeping giants"—the large congregations that have reached a plateau in their growth.

The group evaluated a plan developed by MBM for implementing the goals and affirmed David Shenk's suggestion that *prayer* be made point one in such a plan. He is an administrator with Eastern Mennonite Board of Missions.

"How do we plan and strategize without killing the spirit?" asked Rick Stiffney, MBM vice-president for Home Ministries. "And how do we keep the vision alive and well over ten years?" Learning from each other how to answer those questions was at least one reason for the meeting.

The group provided feedback on the plan for establishing 500 new congregations by 1995 and calling 100 new church planters to begin training each year.

The group responded favorably to the idea that by the year 2000 the Mennonite Church should have at least one congregation in every state and in every city of 50,000 or more. To reach this goal, David Shenk said, "I believe we need to look to MBM for a master strategy of church planting in North America."

## A message from the consultation on Christian Peacemaker Teams

A body of North American Mennonites and Brethren in Christ people met at Techny, Illinois, December 16-18, 1986, to consider the proposal for establishing Christian Peacemaker Teams. We were enriched by the presence of international participants. We send this message to our denominations, congregations, and churchwide agencies.

1. We believe the mandate to proclaim the gospel of repentance, salvation, and reconciliation includes a strengthened biblical peace witness.
2. We believe that faithfulness to what Jesus taught and modeled calls us to more active peacemaking.
3. We believe a renewed commitment to the gospel of peace calls us to new forms of public witness which may include nonviolent direct action.
4. We believe the establishment of Christian Peacemaker Teams is an important new dimension for our ongoing peace and justice ministries.

We ask our denominations and congregations to envision Christian Peacemaker Teams as a witness to Jesus Christ by identifying with suffering people, reducing violence, mediating conflicts, and fostering justice through the peaceful, caring, direct challenge of evil. This may include biblical study and reflection, documenting and reporting on injustice and violation of human rights, nonviolent direct action, education, mediation, and advocacy. To be authentic such peacemaking should be rooted in and supported by congregations and churchwide agencies. We will begin in North America but will be open to invitations to support initiatives in other places.

It is understood that in a growing emphasis on peacemaking the Christian Peacemaker Teams vision is only one means of providing an opportunity for God's people to express a faithful witness to Jesus Christ, the Prince of Peace.

We want to acknowledge our complicity in violence and oppression. Peacemaking is most of all the work of God. The Spirit of God will nurture this work within us.

*Note: The Council of Moderators and Secretaries of the Mennonite and Brethren in Christ churches is appointing a committee to work with the four denominations for further implementation.*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Dean Hochstetler, Nappanee, Ind.

In reply to Rosa Stone ("Readers Say," Dec. 9):

1. Demons are reality. Jesus said so, so does contemporary experience. Hatred, anger, bitterness are human emotions. There are also demons by those names and *must be differentiated*.

2. I reject all hypnotism and use of magic. (I am not here speaking of slight-of-hand tricks.)

3. Pastoral care is an integral part of any demonised person's recovery and is absolutely essential.

### D.R. Yoder, Atlanta, Ga.

"We all must think beyond this to the kind of church we want to have" is surely the most significant statement in your "Letter to President Stoltzfus" (Dec. 2).

I fear the evidence you present, both from Stoltzfus's letter and from the responses of the several Mennonites you queried, amply indicate the kind of church we are: that we primarily want to be left alone to pursue our worldly pleasures unchallenged and to pile up earthly treasure upon earthly treasure, and bodes little for the future except much more of the same.

However, on the positive side are sermons like that of Edgar D. Miller in the same issue ("The Second Advent Will Be Like the First") which struggle to produce a theology congruent with the Anabaptist vision and experience. A church where such endeavor is of highest priority is the kind I would like to have.

### Ed Miller, Wayland, Iowa

It was most encouraging to read in the Dec. 2 issue about Mennonite charismatics and the General Board working together to seek for better relationships and to be supportive of one another.

This, to me, is a most significant place for the Mennonite Church to converse. I want to say that it is most helpful to see, on behalf of Mennonite Renewal Services and the General Board, an attitude that would bring us humbly before the Lord Jesus and cause us to seek to walk together in his name. We have much to learn from each other. I would like to encourage the conferences to talk about this matter as well, for if there are going to be more charismatic Mennonite church beginnings we need to find ways of truly

talking with each other.

We also have people leaving our Mennonite churches and going into charismatic groups. Where is there an alternative in the Mennonite community for such opportunities? Perhaps in some places we are too late for a time of having Mennonite-type charismatic churches. We need ways to communicate with each other and we need to be able to understand each other.

### Roy M. Showalter, Maugansville, Md.

I am writing in response to the Nov. 4 letter from Robert Hartzler. I feel it was both unethical and unchristian to resort to ridicule of the Fellowship of Concerned Mennonites by calling them "Folks Complaining Most."

The Old and New Testaments tell us of a history of people who walked with God, then lost their first love and gradually fell away from God, until many times they became more sinful than the pagans surrounding them. This happened to the kingdoms of Judah and Israel. Then, too, the seven churches in the book of Revelation have been swallowed up by the followers of Muhammad. But God always put roadblocks in the way of his apostatizing people, the most outstanding of which were the Old Testament prophets who many times were almost loners in their faithfulness to God.

In the sweep of history, where do we find ourselves as Mennonites today? The fact that the past 25 years have seen a mass exodus of conservative Mennonites from the mainstream of our church should speak a message loud and clear to anyone who is observant. I thank God that the Fellowship of Concerned Men-

nonite brethren have chosen to express their concerns and convictions within the mainstream of the church and have not withdrawn as have other conservative groups. We seem to be tolerant and open-minded for all kinds of liberal ideas but are ready to send vindictive letters to the editors when the conservative element of our church speaks out. Why?

My observation is that the greatest gift lacking in our brotherhood is the gift of discernment. So many church leaders and laymen seem to be unable to discern the direction the church is going and the direction the church should go. God has given the Fellowship of Concerned Mennonite brethren a special gift of discernment and the courage to express it. They are indeed like the prophets of old, with a message that was not popular. When people did not want to heed their message from God, then they attacked the prophets, sometimes stoning them, sometimes putting them in the dungeon, and most of the time ostracizing them. Thank God the laws of our land protect the prophets among us today so that no one can literally start throwing stones.

How many of the people who are up in arms about the concerns of the Fellowship of Concerned Mennonites have read their constitution and goals and have prayerfully examined their concerns? I have, and instead of throwing stones at them, I have joined them.

I feel the editor of *Gospel Herald* owes the church an apology for printing the letter from Robert Hartzler. That kind of name-calling is in the same category of calling people "niggers," "hunkies," "wops," "pollocks," and other derogatory terms and should never find a place on the pages of a Christian publication such as *Gospel Herald*.



## The Samaritan helped a crime victim. Jesus said "Go and do likewise."

Resources to help you and your church respond to crime victims:

- **The Forgotten Neighbor** (slide set)
- **Who Is My Neighbor? Learning to care for victims of crime** (booklet)

For these and other resources, contact:



Victim Offender Ministries  
Mennonite Central Committee Canada  
50 Kent Avenue  
Kitchener, ON N2G 3R1  
(519) 745-8458

Office of Criminal Justice  
Mennonite Central Committee U.S.  
220 West High Street  
Elkhart, IN 46516  
(219) 293-3090

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**General Conference Mennonite Church president Kenneth Bauman, 60, died of cancer on Dec. 21 following surgery at Lutheran Hospital in Fort Wayne, Ind. He had been ill only a short time. Bauman was pastor of First Mennonite Church of Berne, Ind., for the past 13 years. Before that he was a missionary in India for 17 years. He was the son of India missionaries Harvey and Ella Bauman. Bauman was elected to his denomination's highest post last summer. He is survived by his wife, Mary. GC vice-president Florence Driedger of Regina, Sask., has taken over Bauman's duties as president.**

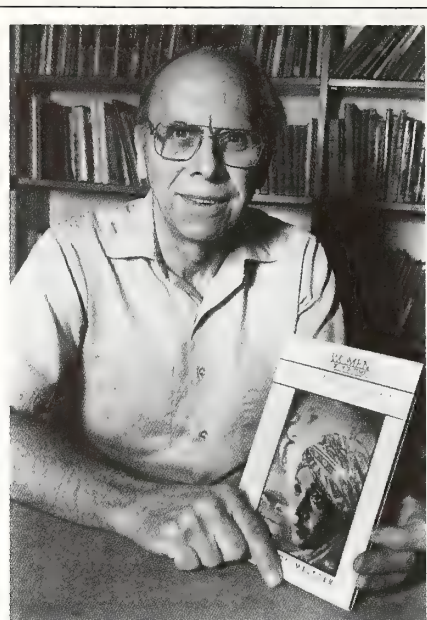
**Daniel and Eunice Litwiller Miller have retired as Mennonite missionaries in Latin America and are now living in Argentina near their children and grandchildren. Millers were Mennonite Board of Missions workers in Argentina and Uruguay, 1949-80, and Franconia Conference missionaries in Mexico, 1980-86. Eunice is the daughter of longtime MBM missionaries Nelson and Ada Litwiller. Daniel survived the harrowing experience of being imprisoned and mistreated in Uruguay in the 1970s. His work on behalf of the poor drew the suspicion of the right-wing military government.**

**All-night prayers and a day of fun and games were among the activities marking the 15th anniversary of Good News Training Institute in Ghana recently. Founded in 1971 with the help of Mennonite Board of Missions, the school provides Bible training for leaders of African independent churches. The institute is currently sponsored by 18 denominations and is housed in the cement block building of Faith Gospel Ministry in the capital city of Accra. It had 14 students during the 1985-86 school year. MBM missionaries involved in the institute over the years have been Ed and Irene Weaver, Willard and Alice Roth, Erma Grove, and Stanley and Delores Friesen. MBM is currently seeking new teachers to place at the school.**

**An internationally known spokesman for developmentally disabled persons was guest speaker for Eastern Mennonite College's third annual Disabilities Awareness Emphasis recently. Harold Wilke, a pastor and writer who was born without arms, addressed a public forum, spoke in college assembly, and met with handicapped students. The disabled don't want pity, but instead respect and understanding, he said. The special emphasis also included a theological forum on the meaning of wholeness and a wheelchair basketball game.**

**Few college students get involved in original scientific research as part of their undergraduate training. Fewer still have their research project accepted for publication and get invited to present their findings at a national scientific meeting. Three Eastern Mennonite College biology majors—Rob Pence, Bonnie Zehr, and Barbara Martin—who spent last year doing research on the growth of male accessory sex glands had their summary abstract published in the fall 1986 issue of *The American Zoologist*. Pence was then invited to report on the research at the annual meeting of the American Society of Zoology in Nashville in December. The project was supervised by EMC biology professor Roman Miller.**

**The role of art in both promoting and protesting war was explored at Goshen College on Nov. 20 in the annual Henry Smith Peace Lecture. Mary Ann Sullivan, professor**



**Former Provident director uses skills in South Africa.** Mark Moyer, former director of Mennonite Publishing House's Provident Bookstore chain, went to South Africa in November to assist in the administration of a black-owned Christian publishing company. He is accompanied by his wife, Betty.

*The company, called Lovedale Press, is located in the South African "homeland" of Ciskei. Moyers' two-year assignment is under Mennonite Central Committee.*

*Before he left his home in Scottsdale, Pa., Moyer reviewed a book about South African black activist Winnie Mandela for "Christian Peace Elf"—a local book placement program sponsored by Kingview Mennonite Church. Mandela and her husband, Nelson, who has been in prison for many years, are leaders of the fight against the apartheid system of segregation imposed on South Africa by the white minority government.*

of English and art history at Bluffton College, used slides to show how militaristic values have been glorified throughout history. In the 20th century, though, "artists have become progressively more socially conscious," she said, noting how many of them have depicted the horrors of war. The lectureship is funded through a trust established by the late Henry Smith, a Mennonite historian who taught at both Goshen and Bluffton.

**Arlin Hunsberger is taking a two-year leave of absence from Goshen College to direct the Haiti Agro-Forestry Outreach Program.** Starting in January, he is overseeing 40 Haitian and non-Haitian agro-foresters who work in five regional teams to promote tree-planting on small farms. The "tree-cropping" helps stop the erosion of mountainsides and provides the farmers with trees for fodder, charcoal, and poles. The program is sponsored by the Organization of American States and the Pan American Development Foundation. Hunsberger has been director of international education at Goshen College for the past 18 years. He has had previous experience in Haiti.

**Mennonite Board of Missions conducted a missions retreat for eight Goshen College students recently.** The theme was "Mission Is a Lifestyle," and the leaders included MBM workers in Bolivia and England. The students are considering mission service after they graduate. Kathy Burkholder, a senior social

work major from Perkasio, Pa., said the retreat confirmed her goals of "meeting the needs of the whole person, both spiritually and physically."

**"There is no place so violent as home," said an expert on domestic violence recently at Associated Mennonite Biblical Seminaries.** Speaking at the weekly forum held on campus, Janet Reedy said the most prevalent type of violence in North American society is that which occurs between family members—and it occurs in all economic, educational, social, ethnic, and racial groups. Reedy coordinates a victim assistance service at the local Elkhart, Ind., Women's Resource Center and serves on the Domestic Violence Task Force of Mennonite Central Committee. She was accompanied at AMBS by a local Mennonite woman who told how she had been victimized by her husband. "The battering is hard to describe—like a nightmare," she said. She eventually received help from her pastor and from a crisis intervention center.

**Some 50 Christian education leaders from 17 local congregations joined an evening class at Associated Mennonite Biblical Seminaries during a recent month.** Professor Daniel Schipani designed his "Educational Ministry of the Church" course so that local pastors, Sunday school teachers, and nurture commission members could register for one to four sessions taught by guest resource persons. He hopes to offer more educational opportunities for local people, noting that their participation helps teachers and students keep the needs of the congregations more clearly in focus.

**The 50-member choir of Eastern Mennonite High School was invited to sing for the Virginia Music Educators Association recently.** EMHS was one of only three schools in the state that were selected to present concerts at the annual conference of the group in Roanoke. Six students from EMHS were also among 128 Virginia seniors who were picked for an honors choir which performed at the conference's final session.

**SELFHELP Crafts is attracting an increasing number of non-Mennonites as volunteers in its 107 shops throughout North America.** "They are Christians concerned about social justice, fair trade, world hunger, and global issues, but their own church denominations might not have a grassroots program in which they can actively participate," says Phyllis Toews, customer services representative for SELFHELP Crafts. The program, which is part of Mennonite Central Committee, benefits some 30,000 craft producers in 30 third-world countries.

**The families of teenagers killed on a Mennonite hayride in Ontario two years ago have established a Youth Memorial Fund,** which will provide annual grants to an accident victim between the ages of 14 and 25. Among the projects to raise money for the fund have been concerts by a vocal duet made up of a mother and an aunt of two of the victims and the sale of note cards featuring photos taken by one of the victims. Four youths were killed by a speeding car during the hayride near Guelph. The car's driver, who was intoxicated, has been convicted in court.

**A blind Mennonite mother has been named "homemaker of the year" by the Virginia Chapter of the Association for the Education and Rehabilitation of the Blind and Visually Impaired.** Jerri Mast of Chesapeake, Va., who became blind in 1983 due to a diabetic condition, was determined to maintain as normal a lifestyle as possible. "I wasn't going to let blindness conquer me," she said. She has fig-



ured out ways to perform the regular household chores and care for her husband and children (a seven-year-old and a 13-year-old). Through this experience—and another serious health problem that led to a kidney transplant last year—Mast has found sustenance in a strong faith and the warmth of caring friends. She also gives much credit to Mount Pleasant Mennonite Church, where she is a member.

#### New appointments:

•**Hershey Leaman**, food aid coordinator, Mennonite Central Committee, starting in January. He has been overseas ministries director at Eastern Mennonite Board of Missions for the past six years. Before that he was assistant director for four years. Leaman and his wife, Norma, were Eastern Board missionaries in Africa, 1960-76. Hershey administered hospitals in Somalia and Tanzania, helped start Rosslyn Academy in Kenya for expatriate children, and coordinated Eastern Board's work in Eastern Africa.

•**Michael Meneses**, editor, *Southwest Messenger*. He succeeds Vincent Krabill, who edited the publication of Southwest Conference for the past 1½ years. Krabill continues his work as conference coordinator. Meneses is pastor of Emmanuel Mennonite Church in Surprise, Ariz.

#### Upcoming events:

•**Restaurateurs and Commercial Hospitality Retreat**, Jan. 18-20, at Laurelville (Pa.) Mennonite Church Center. This is intended for people who operate restaurants, motels, and other related businesses. The speakers are Jack Dueck of Restaurant People Management and Paul and Jim Smucker of the Smucker family of food and hospitality businesses. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•**Farm Seminar**, Jan. 17, at Millstream Motor Lodge, Smoketown, Pa. The subject is "Dilemmas of the Mennonite Farmer," and the speaker is Wilmer Heisey, executive secretary of Mennonite Central Committee U.S. and a leader of efforts to help farmers in crisis. The event is sponsored by The People's Place Associates—a Mennonite and Amish heritage group. More information from The People's Place in Intercourse, PA 17534; phone 717-768-7171.

•**Women in Ministry Gatherings**, Jan. 26 and 28, at Associated Mennonite Biblical Seminaries. These will be held during AMBS's annual Pastors Workshop, Jan. 26-30. The first event features worship led by Joan Miller and an address on "Christian Assertiveness" by Judith Davis. The second event is a luncheon. More information from Erick Sawatzky at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

#### Church-related job openings:

•**Director, Heartsease Home**. This is a Mennonite program in New York City. Needed is a person with experience in program administration in the social work field to oversee staff,



**MBM worker responds to interest in both English and the Bible.** Mennonite Board of Missions worker Natalie Johnson Shenk (left) teaches an English Bible class at Shalom Mennonite Church in Sapporo, Japan. She and husband, Ken, were asked by Japan Mennonite Church last spring to focus much of their attention on this new congregation.

Among her involvements at Shalom, Natalie finds that the young women's group which meets weekly to read and discuss different topics in English continues to be a highlight. "For me it's a time to have more intimate sharing with Japanese who are interested in Christianity and social issues," she explained. "For my friends it's a time to practice English with a native speaker." Natalie said one young woman recently expressed her desire to become a Christian and be baptized.

In addition to their ministry at Shalom, Shenks also help coordinate youth activities for the three Mennonite congregations in Sapporo—the largest city on the island of Hokkaido.

residence, development, and training for 22 young women. Contact Chester Wenger at 2186 Old Philadelphia Pk., Lancaster, PA 17602; phone 717-397-3065.

•**Handyperson**, Elkhart County (Ind.) Council on Aging. This is a one-year Voluntary Service position with Mennonite Board of Missions. The person helps low-income elderly people maintain their homes and generally is of service to them. The person must have some skills in general maintenance and repair, have a willingness to learn, be patient and flexible, be able to work well alone and unsupervised, and must enjoy the elderly. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**New members** by baptism and confession of faith: *Grace, Berlin, Ohio*: Toni Ann Bravis and LeRoy Yoder by baptism and Dana Yoder, John Yoder, and Rita Yoder by confession of faith. *Elmira, Ont.*: Julie Bauman, Carmen Brubacher, Jan Chard, Buetta Martin, Krista Martin, Paul Martin, Barry Bauman, and Brent Frey. *West Philadelphia Mennonite Fellowship, Philadelphia, Pa.*: Dave and Libby Coes, Ted and Jeanne Ciocca-Johnson, Jeff and Beverly Knightly, Lenny and Diana Thompson, Georgette Rosse, Kalala Kabongo-Mianda, and Darryl Landis.

**Change of address:** *Daniel and Eunice Litwiller Miller* from Mexico to Manuel Garcia 231, Buenos Aires 1284, Argentina.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Buller**, Glenn and Judy (Steiner), Beatrice, Nebr., second child, first daughter, Jenna Michelle, Sept. 5.

**Christner**, James and Myra (Folk), Syracuse, Ind., second child, first son, Ryan James, Dec. 16.

**Freed**, Darryl and Patricia (Rittenhouse), Harleysville, Pa., first child, Aaron Darryl, Dec. 10.

**Gerber**, Steve and Kris (Richard), Sterling, Ohio, first child, Samuel Joseph, Nov. 22.

**Gingerich**, Simon J. R. and Marcia Joy (Kennell), Lowville, N.Y., first child, Rachel Joy, July 23.

**Kropf**, Kenneth and Kimberly (Eshelman), Molalla, Ore., first child, Benjamin MacKenzie, Nov. 25.

**Lichti**, Robert and Ann, Shakespeare, Ont., seventh child, second son, Daniel James, Nov. 4.

**Miller**, Daryl and Tammie (Miller), Goshen, Ind., second child, first son, Nicholas Ray, Dec. 5.

**Miller**, Douglas and Susan (Hershberger), State College, Pa., first child, Jason Daniel, Oct. 23.

**Miller**, Marcus and Beth (Peachey), Philadelphia, Pa., second child, first son, Dirk Jesse, Nov. 13.

**Nafziger**, Earl and Janice (Schultz), Milverton, Ont., second daughter, Stephanie Leanne, Dec. 5.

**Peachey**, G. Sheldon and Barbara (King), Belleville, Pa., fourth child, second daughter, Maria Beth, Oct. 7.

**Roes**, Darrell and Charlotte (Miller), New Hamburg, Ont., first child, Joshua Ray, Nov. 17.

**Troyer**, Samuel and Connie (Stroman), Harper, Kans., second son, Erik Manuel, Nov. 18.

**Tyson**, Donald and Julie (Smith), Holland, Pa., second son, Joshua Mark, Aug. 4.

**Weaver**, Danny and Donna (Nauman), Sarasota, Fla., second daughter, Charla Danielle, Dec. 10.

## Pontius' Puddle

Joel Kauffmann





## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Abbott-Albrecht.** Kenneth F. Abbott, Sarasota, Fla., Bethel cong., and Pamela Lee Albrecht, Middleport, N.Y., Clarence Center-Akron cong., by Howard S. Bauman and Jesse Yoder, Dec. 13.

**Capeling-Ramseyer.** Bradley Leo Capeling, Charing Cross, Ont., Christian and Missionary Alliance Church, and Anita Joy Ramseyer, Tavistock, Ont., East Zorra cong., by Homer E. Yutzy and David Lewis, Nov. 29.

**Friesen-Gingerich.** Ivan Friesen, Henderson, Nebr., and Juanita Gingerich, Athabasca, Alta., East Goshen cong., by Firman Gingerich, Nov. 29.

**Janz-Schumm.** Benjamin Peter Janz, Abbottsford, B.C., Mennonite Brethren Church, and Janet Louise Schumm, Abbottsford, B.C., East Zorra cong., by Homer E. Yutzy, Oct. 25.

**Kindler-Roth.** Fred Peter Kindler, Stratford, Ont., Lutheran Church, and Debra Kaye Roth, Stratford, Ont., East Zorra cong., by Homer E. Yutzy and Alvin Leis, grandfather of the bride, Oct. 11.

**Renfro-Slinkard.** Gregory Renfro, Wichita, Kans., Hesston cong., and Stephanie Slinkard, Wichita, Kans., by Carl Wiebe, Dec. 21.

**Thai-Lim.** Loi Thai and Lai Ling Lim, both of North York, Ont., by Homer E. Yutzy, Nov. 15.

**Tran-Thai.** Van Tran, Toronto, Ont., East Zorra cong., and Tu Nhien Thai, Toronto, Ont., by Homer E. Yutzy, Aug. 2.

**Witmer-Schwartzentruber.** Bevin Fred Witmer, Petersburg, Ont., Missionary Church, and Crystal Annette Schwartzentruber, Tavistock, Ont., East Zorra cong., by Homer Yutzy, June 28.

## OBITUARIES

**Beachy, Emma L. Shrock,** was born at Burton, Ohio, Apr. 14, 1929; died of cancer at Sarasota, Fla., Dec. 6, 1986; aged 57 y. On June 11, 1950, she was married to Raymond Beachy, who survives. Also surviving are 2 daughters (Marilyn Linder and Barbara Boggs), 2 sons (R. Scott and Ken), 8 grandchildren, her mother (Mary Ann Shrock), 3 brothers (Melvin, Noah, and Henry Shrock), and 5 sisters (Sarah Miller, Martha Beachy, Erma Beachy, Mary Helmut, and Edna Wittmer). She was a member of Bay Shore Mennonite Church, where funeral services were held on Dec. 9, in charge of Howard Schmitt; further services were held at Hartville, Ohio, in charge of Richard Ross; interment in Hartville Mennonite Church Cemetery.

**Bechler, Albert, Sr.,** was born in Pigeon, Mich., Dec. 25, 1894; died at Sarasota, Fla., Dec. 10, 1986; aged 91 y. On June 25, 1935, he was married to Ida Litwiller, who survives. Also surviving are 2 sons (Morris and Albert Bechler, Jr.), 4 grandchildren, one sister (Mary Dietzel), and 2 brothers (Henry and Alvin). He was a member of Bay Shore Mennonite Church, where funeral services were held in charge of LeRoy Bechler and Howard Schmitt; interment in Palms Memorial Park.

**Brenner, Fannie F. Frederick,** daughter of David and Lavina (Steiner) Frederick, was born at Rittman, Ohio, in 1893; died at Smithville-Western Care Center, Dec. 15, 1986; aged 93 y. She was married to Lee Edwin Thornton, who died in 1962. In 1969, she was married to Herman Brenner, who survives. Also surviving are one son (Robert L. Thornton), a stepson

(William Brenner), 5 stepdaughters (Miriam Jeanerret, Bernice Nussbaum, Donna Gable, Eileen Horst, and Ellen Steiner), 8 grandchildren, 5 great-grandchildren, 22 stepgrandchildren, 23 step-great-grandchildren, and one step-great-great-grandchild. She was a member of Crown Hill Mennonite Church. Funeral services were held at Gresser Funeral Home on Dec. 18, in charge of Ernie Hershberger; interment in Rose Hill Cemetery, Akron, Ohio.

**Coffman, Nellie Frances,** daughter of Joseph W. and Sarah (Heatwole) Coffman, was born on Dec. 23, 1896; died on Oct. 26, 1986; aged 89 y. She was a sister of Homer W. Coffman and Mollie Heatwole, deceased. She was a member of Bank Mennonite Church, Dayton, Va., where funeral services were held on Oct. 29, in charge of James Goering, James T. Shank, and Lloyd Horst; interment in the Bank Church Cemetery.

**Crilow, Alvin,** son of Daniel and Lydia (Kline) Crilow, was born at Millersburg, Ohio, Nov. 12, 1893; died at Walnut Creek, Ohio, Dec. 11, 1986; aged 93 y. He was a member of Martin's Creek Mennonite Church, where funeral services were held on Dec. 12, in charge of Albert Schlabach; interment in Martin's Creek Cemetery.

**Erb, Matthew James,** son of Lyle and Sherry Erb, was born in London, Ont., Nov. 5, 1986; died at London, Ont., Nov. 16; aged 11 d. Funeral services were held at Steinmann Mennonite Church on Nov. 18, in charge of Fred Lichti; interment in Steinmann Mennonite Cemetery.

**Landes, Daniel M.,** son of Jonas and Anna (Myers) Landes, was born in Doylestown Twp., Pa., Apr. 1, 1918; died at his home in Fountainville, Pa., Dec. 12, 1986; aged 68 y. In April 1941, he was married to Edna Landes, who survives. Also surviving are one daughter (Judy Garrido), 3 sons (D. Richard, Dale, and Gerald), 9 grandchildren, one brother (Clayton), and one sister (Florence Kindy). He was a member of Doylestown Mennonite Church, where funeral services were held on Dec. 15, in charge of Ray K. Yoder and Roy Bucher; interment in Doylestown Mennonite Cemetery.

**Martin, Mary Elisabeth Fry,** daughter of Eli and Anna (Short) Fry, was born in Fulton Co., Ohio, Dec. 21, 1897; died of congestive heart failure at Albany, Ore., Dec. 11, 1986; aged 88 y. On May 7, 1936, she was married to Milton R. Martin, who died on May 26, 1976. Surviving are one daughter (Connie Miller), one stepson (Stanley), 7 grandchildren, and 8 great-grandchildren. She was a member of Albany Mennonite Church, where memorial services were held on Dec. 14, in charge of Louie Lehman and Ed Springer; interment in Williamette Memorial Park.

**Modlich, Mary Elizabeth,** daughter of Frank and Karen (Keller) Modlich, was born at Buffalo, N.Y., Dec. 10, 1986; died at Buffalo, N.Y., Dec. 11, 1986; aged 1 d. Funeral services and interment were held at Williamsville, N.Y., on Dec. 19, in charge of Richard Barbour.

**Nice, Willis C.,** son of Edwin and Susan (Clemens) Nice, was born at Souderton, Pa., Nov. 16, 1897; died at his home in Souderton, Pa., Dec. 10, 1986; aged 89 y. He was married to Sarah Landis, who died in 1960. On Jan. 8, 1966, he was married to Viola L. Garges Detwiler, who survives. Also surviving are one daughter (Esther Allebach), 2 sons (Curtis and Paul), 3 stepchildren (Stanley and Clyde Detwiler, and Louise Martin), 9 grandchildren, 11 great-grandchildren, and one sister (Katie Moyer). He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 13, in charge of Floyd Hackman, Paul Freed, and Curtis Bergey; interment in adjoining cemetery.

**Parker, Laura Mills,** daughter of Mr. and Mrs. Norman Mills, was born in Chisdom, Minn., Sept. 1, 1915; died at Albany, Ore., Dec. 5, 1986; aged 71 y. On Apr. 1, 1938, she was married to Bud Parker, who died on Apr.

22, 1979. Surviving are 3 sisters (Clara Dunn, Gladys Waterman, and Betty Riggie). She was preceded in death by one daughter (Mary Jane). She was a member of Albany Mennonite Church. Funeral services were held at Silvertown, Ore., on Dec. 8, in charge of Ed Springer; interment in Silvertown Cemetery.

**Peachey, N. Bernice Harshbarger,** daughter of Edward R. and Maude (Miller) Harshbarger, was born Apr. 24, 1906; died at Lewistown (Pa.) Hospital, on Dec. 5, 1986; aged 80 y. She was married to Oliver B. Peachey, who survives. Also surviving are one son (Richard L.), 2 granddaughters, 3 brothers (John L., Robert, and Guy Harshbarger), and 5 sisters (Stella Yoder, Margaret Yoder, Gertrude Kauffman, Mary French, and Mildred Staybrook). She was a member of Maple Grove Mennonite Church, where funeral services were held, in charge of Robert L. Hartzler and Leroy Umble; interment in Locust Grove Cemetery.

**Roth, Elgin,** son of Daniel and Veronica (Jutzi) Roth, was born in Wilmot Twp., Ont., Dec. 19, 1913; died at Stratford, Ont., Dec. 3, 1986; aged 72 y. On May 17, 1935, he was married to Violet Erb, who died on Feb. 7, 1976. On Dec. 16, 1978, he was married to Meta Smith, who survives. Also surviving are 3 daughters (Doris Sherwood, Lorraine Skowby, and Marilyn Moore), 5 grandchildren, one great-grandson, 3 brothers, 2 sisters, 6 stepchildren, and 10 stepgrandchildren. He was a member of Poole Mennonite Church, where funeral services were held on Dec. 6, in charge of David Brubacher, Rudy Plug, and Rufus Jutzi; interment in the church cemetery.

**Zaerr, Raymond,** son of Isaiah and Sarah (Wyse) Zaerr, was born at Archbold, Ohio, Jan. 28, 1897; died at his home on Dec. 12, 1986; aged 89 y. On Feb. 5, 1918, he was married to Inez Short, who survives. Also surviving are one daughter (Vieanna Fielitz), 3 sons (Maurice, Wayne, and Eugene), 16 grandchildren, 23 great-grandchildren, and 2 sisters (Jessie Yoder and Frieda Yoder). He was preceded in death by one son (Curtis). He was a member of Central Mennonite Church, where funeral services were held on Dec. 15, in charge of Charles Gautsche, Roger Steffy, and Dale Wyse; interment in Pettisville Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 19-22  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 23-24  
Congregational Education Conference, Laurelville, Pa., Jan. 23-25  
Mennonite Central Committee U.S. annual meeting, Saskatoon, Sask., Jan. 29  
Mennonite Central Committee annual meeting, Saskatoon, Sask., Jan. 30-31  
Mennonite Board of Education board of directors, Feb. 6-7  
Afro-American Mennonite Association board of directors, Los Angeles, Calif., Feb. 11-14  
Mennonite Publication Board, Elkhart, Ind., Feb. 13-14  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

Cover design and photo by David Hiebert; photos on p. 8 by Brenda Suderman; p. 12 by David Hiebert; p. 13 by Ken Johnson Shunk.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Judge says First Amendment protects sidewalk preachers

A Pennsylvania street preacher, whose First Amendment rights were defended recently by a county judge, said his troubles have more to do with his religion than with law. "The problem is that the hierarchy of Chambersburg—the mayor, the chief of police—they all happen to be Roman Catholic," said David Strode of nearby St. Thomas. "We believe that the Roman Catholic Church is the whore of Babylon."

Strode and Timothy Schuler of Hollsopple, Pa., were arrested several times last March and charged with disorderly conduct for their preaching activities. Franklin County Judge John Keller ruled recently that the preachers' First Amendment rights outweighed the disorderly conduct charges, and said that "the Constitution requires the community to tolerate the preachers' communication."

Prosecutors said the charges were brought against the street preachers because of the *volume* of their preaching, not the content of their messages. The two street preachers have filed a suit against Chambersburg officials as a result of their arrests.

### Charismatic sect wracked with suicides, charges of sex abuse

Two civil suits have been filed against the leader of a 2,500-member church group in a Seattle suburb that has been plagued in the past year with two suicides, the drowning of a 5-year-old girl, and alleged incidents of sexual abuse of women and teenagers.

Ronald Enroth, a sociology professor at Westmont College in Santa Barbara, Calif., and a researcher of fringe religious movements, said the story of Pastor Donald Lee Barnett and the Community Chapel in Burien, Wash., illustrates what can happen when a church moves "beyond the fringe." David Wilkerson, the Assemblies of God pastor who founded the Teen Challenge organization that rehabilitates drug addicts and prostitutes, said that the developments at the Community Chapel constitute "the worst error that's ever come into the charismatic movement."

Barnett, 56, founded the group as a small basement Bible study in 1967. It has grown into a \$10-million complex that includes a Bible college with about 800 students, and it has started 12 satellite churches in the United States and Canada. As the church expanded, Barnett's teachings grew more unconven-

tional. In 1983 he claimed to have had a "vision" in which he experienced things that no human had ever before experienced. In 1984 the pastor introduced a practice called "dancing before the Lord" as part of every worship service.

### Episcopal Church called 'catch basin' for the disenchanted

The story of membership figures in most mainline churches can be told in a phrase: *dropping steadily*. So what makes the difference in the U.S. Episcopal Church, which not only has kept losses to a minimum but has even registered small gains in some recent years?

One answer may lie in the description religion scholar Donald Miller uses to describe a large, affluent West Coast parish—"A catch basin for disenchanted members of other churches." That description certainly fits in many other areas where the Episcopal Church serves as a "bridge church" between Catholics and some Protestants. For other Protestants looking to switch, the Episcopal Church is seen as "probably the most stable of the historic 'old-line' Protestant churches," according to church-growth expert Lyle Schaller.

Episcopal Church leaders claim that a key factor in the denomination's relative stability is the large number of converts it receives. Statistics show that as many as 60 percent of the nation's Episcopalians were not raised in that church but came to it by choice as adults, with former Roman Catholics, Methodists, and Presbyterians most frequently making the switch. Why do they gravitate to an Episcopal parish? "My hunch from a lot of conversations," says Leslie Smith of the Episcopal Diocese of Newark, N.J., "is that it's the openness to diversity in our church tradition."

### Urban advocates needed to solve farm crisis, say activists

Urban activists drawn largely from the populous East Coast joined hands with farm leaders and rural activists at a recent conference in New York, pledging mutual support for efforts to help save America's family farms. Rural leaders painted a grim tableau of widening bankruptcy, foreclosures, and despair throughout America's Farm Belt states, and reminded urban participants of city people's stake in the issue.

The conference, called "This Land Is Your Land, This Land Is My Land," was an attempt to "bring the farm crisis home to the city," according to its organizers—the National Council of Churches and New York's Riverside Church. Because farm families make up less than 3 percent of the U.S. population, the support and

advocacy of urban Americans will be essential to secure the future of family farming, the conveners said.

In a keynote address, Walter Brueggemann of Columbia Theological Seminary in Decatur, Ga., placed much of the responsibility for the current farm malaise on the city's doorstep. Drawing on Old Testament Scriptures, he said that the modern city, much like its biblical predecessors, has become arrogant and greedy. An imperial monopoly has developed in contemporary urban America, he continued, one that imitates the monopoly the Pharaohs enjoyed over the Israelites. The root of the modern monopoly is the city's control of technology, information, ideology, and—most important—wealth and power.

### Creation science vs. evolution battle reaches Supreme Court

A simmering national debate over the validity of teaching "creation science" in public schools came to the U.S. Supreme Court recently. The justices are now faced with the dilemma of deciding whether the hotly disputed discipline amounts to true science or religion.

Oral arguments were heard in a case challenging the constitutionality of a Louisiana law requiring "balanced treatment" in the teaching of creationism and evolution as theories for the origins of the universe. The high court also was presented the option of sending the dispute back to lower courts before deciding the basic question at a later time. A decision in the case is expected by July.

### 200 religious leaders urge prosecution for child and violent pornography

A diverse group of 200 religious leaders has pledged to exert pressure on law-enforcement authorities to prosecute those responsible for "child, violent, and illegal" pornography. The Cincinnati-based Religious Alliance Against Pornography sponsored the meeting in Washington, which was described by opponents of pornography as a turning point in their battle to resist the distribution of obscene materials.

The recent gathering that produced the statement brought together liberal Protestant, conservative evangelical, Eastern Orthodox, and Jewish leaders. Among the participants was Joy Lovett of Mennonite Church General Board.

Twenty of them met with President Ronald Reagan to urge his support. The president said he would make "eradication" of hardcore pornography a new administration priority. The religious leaders also vowed to press the anti-pornography cause in sermons and pastoral letters and join with other faiths in developing strategies.



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## Nonviolent direct action

The mid-December meeting to discuss Ron Sider's plan for Christian Peacemaker Teams was like none other which I have attended recently. As at any sort of meeting of articulate people there was an abundance of talk and some civilized disagreement. But the nature of the issue made for lack of clarity.

When the leaders of Mennonite Disaster Service come together I believe the agenda must be fairly obvious: how have they responded and how can they respond when people's lives are devastated by natural disasters? MDS has been found to fit our Mennonite style: help where help is needed.

The Christian Peacemaker Teams idea appears to suggest a Mennonite Disaster Service for social and political disasters. This calls for a more sophisticated and intense response. Christian peacemaking after the Ron Sider model is not something to do in your spare time, after supper.

I felt that the consultation was hampered in finding specific concrete examples of what it wished to promote. A key phrase at the meeting was "nonviolent direct action." This was considered a new step in Mennonite strategy, but no one could come up with a really satisfying overall definition. As near as I could tell, it was meant to imply that instead of standing by when things go wrong we should get involved. How to describe or to biblically justify that involvement did not come through clearly to me.

I must confess that something about the phrase made me uneasy. It seemed to imply picketing missile sites and nuclear warhead factories and I was reminded what an orderly person I am. I can't even recall having received a traffic citation since that time years ago when I parked in Washington, D.C., and failed to note that parking on that street expired before the end of the day. What are they trying to get me to do?

I do support all the biblical and Christian statements about faithfulness under pressure. Also I was interested recently to read Walter Wink's interpretation of Matthew 5:40: If a creditor takes away your outer clothing, give him your underwear as well and walk out naked! Now that would be an emphatic statement. Did Jesus say these words with a twinkle in his eye? Twinkles, like puns, don't read well in translation.

One of the points made at the meeting was that people with the problems need to be enabled to solve the problems—not do-gooders from outside. It could be observed that the example from Jesus cited above is a strategy of that sort. What the proponents of nonviolent direct action seem to be calling for is a strategy that does not wait for problems to come to you. Rather you seek them out.

It is rather a bold tactic and one that probably would be expected only in countries such as Canada and the U.S. In many other sectors today Christians do not need to seek for trouble. It comes to them.

What emerged as a statement of the CPT consultation (published in this issue) is quite different from Ron Sider's original proposal. I wish I would have found occasion at the end of the meeting to ask him how the changes appeared to him. Surely he felt that to have a new idea considered seriously was a gain. He probably had not expected that the \$800,000 yearly budget would be retained. (I do not recall a single mention of it at the meeting.) The proposal now goes to four different denominational groups for them to deal with individually as they feel called. What overall organization develops remains to be seen.

Two subjects related to this proposal which I did not hear mentioned openly at the meeting are (1) continued opportunities for peacemaking and development and (2) the mission to address other Christians about peace and peacemaking. In conversation with a Mennonite Central Committee administrator, I learned of a position in agricultural development which is open but so far there are no takers. It is a specialized assignment and not everyone can do it. Nevertheless it seems that we should not close down one form of peacemaking in order to begin another.

And if we want to encourage peace, it seems that a proper place to begin conversation would be with other Christians rather than with governments or the military. But I realize that this also is not simple, for some of those who proclaim the name of Jesus the loudest do not want to hear about peace.

In the end, there is no one way to do it. In accepting Ron Sider's idea but not his specific program, the consultation seemed to be saying that the concern is proper, but we will not be tied to one specific formula. There is some wisdom in that. Indeed, there is more than one wise response to a desperate situation.

I read recently in *Newsweek* that in spite of Iranian revolutionary and religious rhetoric, more than 200,000 draft-age Iranians have left the country. Now one might prefer that they would show more courage by staying and refusing to serve in the Iraq-Iran war. But if not that, they are wiser to flee the country than to get involved in the slaughter.

Mennonites have done the same in various places and times. If at this point there is a move to stand and fight peacefully in the name of Christ, is it not because some word of faithfulness has been passed to us from those whose convictions were strong enough to leave rather than to concede?—*Daniel Hertzler*











January 13, 1987

# GOSPEL HERALD

The Ten-Year Goals and all that

# QUESTIONS SOME OF YOU ARE ASKING



By Rick Stiffney



# Questions some of you are asking

by Rick Stiffney

Both inspiration *and* debate continue within the Mennonite Church around the Ten-Year Goals adopted at Ames 85. Let me respond to some of the questions I've been hearing.

## Is this just a numbers game?

It is a numbers game if we think only about the number of churches and number of new members and overseas workers. But this sense of vision for 10 years grows out of the conviction that real growth and faithfulness springs from repentance and renewal. Prayer and personal disciplines are basic. Goals for new workers for overseas and domestic work, new churches, and an increased membership simply help us think about some, but not all, important kinds of growth. They *can* keep us pointed in a forward direction.

## Shouldn't we be concerned more about quality than quantity?

Goals don't speak to everything—let's not try to make them do so. Orlando Costas ("A Wholistic Concept of Church Growth" in *Exploring Church Growth*) points out that there are various kinds of church growth. The Ten-Year Goals help us think about several important dimensions of growth, but not all. They don't deal explicitly with strengthening service and internal body-life ministries.

## Shouldn't we feel pretty good about our track record?

When you look at trends for mainline denominations, it's true many of them experienced significant decline through the 1970s and early 1980s. But some groups are growing. The Seventh-Day Adventists grew at an average annual rate of 3.2 percent during the last 10 years. We barely held our own, with growth of only .9 percent a year.

Why such limited growth—less than one percent a year? How many of our own young people have grown up in our churches never being challenged to make a specific decision for Christ? Who's minding the backdoor of our churches?

What really is the degree of evangelism among our-

selves? Do we really believe that we've been entrusted with good news to share with our neighbors? And even if we share the good news, are we genuinely ready to include new folk in our fellowships? To include new people is to be ready to change!

We're starting churches now at the rate of some 40-50 per year. Some of us think that maybe we're starting too many churches with too little provision for adequate

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**If we are to grow 50 percent over 10 years, that means each of us must recruit half a person!**

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leadership and long-term support structures. As a denomination, we can start lots of new churches, but will they be viable? Perhaps we need to spend more time, energy, and money in calling forth and developing leaders over the next few years. That may be a greater priority and more strategic for the long haul.

Conservative estimates would suggest that to start just 500 new churches with partially or fully supported workers will cost at least \$50 million over 10 years. And this doesn't include sending 500 more workers overseas. We're talking about a lot of money. *But* if we assume growth in active membership as the goals suggest over these 10 years, this actually figures out to be only about \$36 per member per year. To be sure, that's on top of our current mission giving to conference mission efforts and Mennonite Board of Missions. But still it's less than \$1 per week—less than one Big Mac!

Further, let's look a little bit at the membership goal. Right now we are a denomination with about 100,000 members. If we were to grow 50 percent over 10 years, that would mean that we would each, as members of the Mennonite Church, need to recruit half a person to join the cause in the next 10 years!

The greater challenge is, are we as congregations embodying the love of Christ and the quality of congregational life in which new folks can feel comfortable and can begin to grow in faith?

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Rick Stiffney, Elkhart, Ind., is vice-president for home ministries at Mennonite Board of Missions. He is a member of the Goals Coordinating Group of the Mennonite Church.



### What about leadership development?

Now this is a big issue! We've not been calling and training an adequate number of leaders for our current congregations, let alone 500 leaders for new congregations and an expanded overseas team. Here we've got a problem or a big challenge.

There are many things we can do. Franconia Conference has offered a 13-session opportunity for interested lay persons to get together and think about pastoral ministry and church planting as a possibility. No commitments—just an opportunity to look at the possibility and test a possible call. Northwest Conference is developing a parallel model.

Congregations are taking this question seriously. Pastors and youth ministers are looking at their youth and young adults and asking, "Who from our church has potential pastoral leadership ability?" Every congregation should be praying about and expecting the Lord to be calling forth leaders.

We need to develop more adequate support structures for pastors already in place. We have far too many casualties. We're shooting ourselves in the foot when we

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## Every congregation should be praying about and expecting the Lord to be calling forth leaders.

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tend to make pastoral leadership a sometimes thankless, no-win experience.

Finally, we've got to get off dead center on the matter of women in ministry. There are called, competent, and compassionate women trained or in training and ready to serve. It's shortsighted for us as a denomination in the face of these available gifts not to support the full release of women's gifts in ministry.

### But if we grow, will we not lose our identity?

Of course, the denomination will lose some of its distinctive Swiss/German identity if we minister with and incorporate persons from many different ethnic backgrounds. There may be more Stiffneys, Smiths, Jawolskis, Vandereisens, Nuys, Vasquezes. Our concern must be to maintain clarity of purpose and vision for embodying a Christian faith that affirms that Jesus is Lord and that the good news of the kingdom of God touches and redeems every dimension of human experience. May we be known for that kind of identity!



## Early risers and night people

"Awake, my soul! Awake, harp and lyre! I will awaken the dawn."—Psalm 57:8

Why early risers almost always marry night people is beyond me. How they stay married is still farther beyond. All five of my children knew better than to say "good morning" to me when they sat down for breakfast. If I had ever served breakfast with my hair combed and fully dressed, my husband would have gone into a state of shock. It takes all my energy just to get out of bed. I need another hour to get up nerve to stand in front of the mirror and comb my hair.

To save face and so my husband doesn't go to a diner for breakfast, I've come up with a solution. The night before, I fix the coffee pot all ready to plug in. The orange juice is mixed and in the refrigerator. The "early riser" can help himself if I don't make it.

For me civility is still in the embryo stage at 9:00 a.m. But from there on my day begins—progressing gradually toward my full potential. In 60 years I have learned early risers stay early risers and night people never change. To exclaim, "I will awaken the dawn," must be an invigorating experience!

"The day is yours, and yours also the night; you established the sun and moon."—Psalm 74:16

*Since day and night belong to the Lord, that might be the reason some enjoy morning and others appreciate the night.*

—Ruth Hackman

Reprinted by permission from *God in the Midst of Every Day* (Augsburg, 1986).



# Alcohol—it's time to choose

by Harvey Yoder

As a pastor, a father of three, and a convinced nonuser, I have a special interest in the church's ongoing debate on alcohol.

One side of me, in frustration, identifies with the senior citizen who said, "I think our young people ought to be made to do what's right and be made to do it willingly!" There is another side of me which, like Tevye in *Fiddler on the Roof*, still manages to say, "But on the other hand. . . ." In other words, I realize that not every Christian will see this issue in exactly the same way as I.

**Ancestors didn't agree.** Even our Anabaptist-Mennonite ancestors were not in complete agreement on this question. On the one hand, the Swiss Anabaptists, in their earliest Confession of Faith (Schleitheim, 1527), clearly spoke against patronizing "taverns and ale houses." And Hutterian leader Peter Reidemann (Confession of Faith, 1540) wrote, "Neither do we allow any of our number to be a public innkeeper, serving either wine or beer, since this goeth with all that is unchaste, ungodly, and decadent. . . ."

One opponent of the Swiss Anabaptists even charged that "they will drink only sweet cider and water." The *Täufer jager* (Anabaptist hunters) took special note of any who did not join in the customary toasts offered at an inn, assuming they must be Anabaptists. According to *Mennonite Encyclopedia*, at least one Hutterite preacher, Michael Siefensieder, was apprehended and martyred after having been discovered in this way.

On the other hand, not all Anabaptists were total abstainers. Not only did some martyrs accept wine to ease the pain of their torture or execution, but Menno Simons, a Frieslander, wrote of the gifts of God including "house and home, a cow and calf, fish and flesh, water and wine, beer and bread, cloth and clothing" (The Complete Writings, p. 305). Menno did, however, deplore the self-indulgent eating and drinking that were a part of his earlier life as a priest.

More recent church history also offers a mixed picture. Mennonites in the United States and Canada prior to this century not only made and used wine but some distilled and sold whiskey.

Abraham Overholt, an active member of Scottdale (Pa.) Mennonite Church until his death in 1870, was a distiller most of his adult life. He later sold his distillery to a company which continued to market a whiskey called "Old Overholt," with a picture of Abraham himself on the label (*Mennonite Encyclopedia* Vol. I, p. 37). It is believed that a major reason he and several other Mennonites sold their distilleries was not because they felt they were immoral, but because it became too dangerous to transport their product to eastern markets without having armed guards for protection.

In time, however, more and more Mennonites, influenced by revivalist and temperance movements of the

19th and 20th centuries, became total abstainers. Those Mennonites who continued to make and use alcoholic beverages tended to leave the church, while those who stayed in the church tended to give up alcohol use.

**Bible not clear.** But what does the Bible say? Again the answers do not always seem crystal clear. When the children of Israel took up an agricultural way of life in Canaan, they naturally adopted the common practice of

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**It is not very helpful to simply use biblical proof-texts for either side of the debate.**

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fermenting some of their grapes. Thus they began to use and enjoy wine with some of their meals, especially on festive occasions. With the psalmist they freely blessed God as one who "caused food to grow on the earth and wine to gladden the hearts."

It is also clear that Jesus, in his first-century context, was not a total abstainer. Nor were the Pharisees, for that matter, who nevertheless accused him of being a "winebibber" and a "glutton" because he ate and drank with "outsiders" who invited him to their feasts. Later the apostle Paul seems to allow for honest differences of opinion over what Christians may eat or drink.

On the other hand, there were groups of people in the Bible who chose not to use alcoholic beverages. Aaron and his priestly descendants were not to drink wine, nor were kings and princes, "lest they . . . forget what has been decreed, and pervert the rights of all the afflicted" (Prov. 31:4-9). Likewise Nazarites, such as John the Baptist, were total abstainers. The Recabites, a non-conformist clan in Israel, refused to accommodate to Canaanite culture on this issue. They remained nomads instead of becoming farmers and would have nothing to do with wine or strong drink (Jer. 35).

**Differences today.** As important as it is to examine this question biblically, however, we also need to be aware of significant differences between Bible times and our own.

For example, we now know that fermented and distilled drinks contain the depressant drug ethyl alcohol, a substance directly associated with a serious health problem, alcoholism. This gives us a new awareness that we are now dealing with a medical as well as a moral issue. We need to ask, "For the debilitating disease of alcoholism, what is the best preventive medicine or lifestyle?"

Dale Aukerman, in the October 1982 issue of *Sojourners*, writes, "I might feel free to drink socially if I

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Harvey Yoder, Broadway, Va., is pastor of Zion Mennonite Church.



were living in a culture where alcohol is hardly a problem. But I live in a country and in a world where alcohol is causing the ruin of tens of millions."

A second obvious difference between the first century and today is the existence of distilled liquors. In Bible times wine was the primary alcoholic drink, and even that was often diluted and used as a safer and more refreshing substitute for tepid water (in a world without ice cubes!). All alcoholic beverages can be abused, but "strong drink" (in contrast to a moderate use of wine) is always condemned in the Bible.

A third difference between then and now is in the highly commercialized way in which today's alcoholic beverages are produced and promoted. No longer are we dealing with a locally produced agricultural by-product which the Old Testament prophets often associate with the rich. Instead we now have a multi-billion-dollar industry that heavily advertises its products as a necessary part of everyone's "good life," with little apparent concern for social costs or consequences.

A fourth obvious difference, of course, is that writers of the Bible could not take into account the complexity of today's high-speed machinery, vehicles, or other marvels of 20th-century technology. To be even "one drink drunk" in many situations can make a critical difference between life and death.

All of this is to say that it is not very helpful to simply use biblical proof-texts for either side of the debate. And since we are not likely to return to slower-paced, agriculturally oriented communities, what is our best choice?

**Unhealthy choice.** What seems a clearly unhealthy choice is one many Mennonites have already made—to drink, but to do so secretly, so certain of their friends, relatives, or church members do not find out. This means that many of these same people tend to drink unac-

countably. Or they are accountable only to members of their immediate age or peer groups, not to other significant persons in their congregational or extended families. Under such circumstances, drinking is much more likely to become a private, escapist, or recreational activity subject to abuse.

What often follows is a tendency to drink guiltily. And when the temporary good feeling of taking a drink passes and some feelings of guilt or self-doubt remain, what happens? The individual has already learned that one proven way to suppress bad feelings is to drink. This can lead in a direction all of us would agree is unhealthy, to drink compulsively. Those who first drank a little to feel "better than normal" may begin to drink more and more just to feel "normal."

Finally there is the tendency to drink involuntarily.

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## What will most enhance the quality of life for ourselves, our children, and our world neighbors?

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This certainly becomes true of the one in 10 drinkers who is alcoholic. It is also true that the single most common reason teenagers take a first drink is because their friends tell them they must (or in other cases because their parents tell them they must not!). None of these are responsible or freeing choices.

**Nonuse position.** Thus I return to my strong preference for the position of nonuse in our church, in light of two primary concerns.

The first is our commitment to nonviolence and to the preservation of human life. As convinced pacifists, we care about the fact that the drug ethyl alcohol, so easily abused, tends to aggravate family and other forms of violence. We also care about the fact that at least half of all Americans will suffer the violence of an alcohol-related traffic accident in their lifetime, even if they themselves do not drink.

Our second basic concern should be for the world's poor and for improving the quality of human life on earth. In a world of critical shortages, it seems harder than ever to justify converting hundreds of thousands of tons of U.S. and Canadian grain into an expensive "junk food" each year. By choosing simple, drug-free pleasures we may be better able to express Jesus' concern for a just but celebrative lifestyle for all.

I am sure many Christian communities will continue to be "pro-choice" on the issue of alcohol. While I may not be able to refute that position directly from Scripture, my appeal to all Christians would be to be strongly "pro-life," responsibly asking together, "What will most enhance the quality of life for ourselves, our children, and our world neighbors?"

For in the final judgment, Jesus' first question will not be, "When you were thirsty, what did you drink?" Rather, it will be, "When I was thirsty and in need, how did you respond?"



## Forgiveness

What thousand fig leaves  
have I hidden behind,  
ashamed of my nakedness before you?  
How often  
have I shrunk from your presence  
or blamed someone else for my guilt?  
Yet, oh Lord,  
in the still of the evening  
you come, calling out my name.  
Forgive me, Father,  
and cover my shame  
that, again, I may stand in your presence.

—Elaine Jarvis



# After 50 years in the ministry

by Roy S. Koch

On October 4, 1936, I was nominated, examined, ordained to the ministry, and installed as pastor of St. Jacobs Mennonite Church in Ontario.

On October 5, 1986, I preached my 50th anniversary sermon in the same church on my original text, 1 Corinthians 2:2. (It was not, however, the same sermon.) The St. Jacobs congregation remembered the anniversary and made quite an occasion of it. They planned a four-day celebration and combined it with a homecoming for all former members.

In the weeks before and since the celebration I have reflected on what has happened to the Mennonite Church in the last half century. Following are my personal observations and they need to be so understood. Other patriarchs might develop a different list.

**Conversion still important.** In general, there has been no change in our emphasis on the need for personal conversion through the grace of our Lord Jesus Christ. In some circles there is grave concern, however, that while we have retained the evangelical vocabulary of our relation to Jesus Christ we have infused into the terms meanings that are not as clear-cut as formerly. I hope that in the next 50 years and beyond we will not compromise the very essence of our faith by subtle changes of meaning.

Our annual revival meetings and young peoples' institutes as instruments to convert and nurture our young people have changed formats. Today it is more popular to speak of "renewal" meetings. And they are reduced from 10 days to a long weekend—if indeed we have any. The emphasis on Christ's imminent return which was so much a part of the revival meetings has given way to more absorption with social issues.

In retrospect, we now see that we were really quite traditional, even to the point of legalism, in our insistence on outward nonconformity and ethical behavior. Our more relaxed approach to life in the present has eased our tensions with the world somewhat. But this has come at the price of a certain amount of compromise and conformity to the world not only in dress but in accommodation to the spirit of the world.

In 1936 we were still experiencing the Great Depression. Everyone was concerned with economic caution. This caution was apparent in our daily lives and was noticeable in our support of church programs. The St. Jacobs congregation broke its tradition of an unpaid ministry when they decided to give me two offerings a year. These were increased to bimonthly offerings when I married Martha Horst in 1942.

Young people today are incredulous when told what wages and prices were 50 years ago. Our easy affluence today makes us seem reckless with our finances com-

pared to the times when every dollar was guarded jealously.

Congregational and conference organizations were simplicity itself. In 1936 we had no church councils, elders, gift committees, and a host of other organizational trappings which we consider indispensable today. The bishop, minister, and deacon were the primary policymakers.

Today we have a proliferation of church organizations, each one composed of "experts" in their fields. Travel has

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**Today we more nearly  
approximate what the  
church ought to be.**

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exploded and costs have escalated. We hold our meetings in hotels or retreat centers and eat restaurant meals, at increased costs. Materially, we are rich and increased in goods and have need of nothing. An ever-present danger is that we may relegate Jesus Christ and the Holy Spirit to the background as the Laodicean Church did.

**Educational levels.** The level of education among Mennonites was low compared to today. Then we had only two church high schools, no seminary, and our church colleges were comparatively young with low enrollments. There was considerable antipathy toward higher education.

Today we have trained ministers, teachers, nurses, doctors, lawyers, airline pilots, millionaire business entrepreneurs, and many other professionals trained in the best educational institutions.

Then our church courtesy assumed that we would invite visiting preachers to bring the morning sermon. Today, our set services with church bulletins make such ancient courtesies impractical.

Our church buildings 50 years ago were modest meetinghouses, many of them built over a similar pattern. Today we require feasibility studies, trained architects, and frequently professional or semiprofessional fund-raisers. Now we are much more aware of aesthetic considerations, multiple-use options, and acoustics.

Insurance policies back then were limited to automobile, fire, and storm protection—with a special prejudice against life insurance. Today we insure everything in sight. Mennonite Mutual Aid has doubled, trebled, and quadrupled in size. We are now promoting retirement programs, tax-sheltered funds, annuities, and other mutual help arrangements.

Formerly, we were not much concerned about societal needs. Holding government office was prohibited and

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Roy S. Koch, Goshen, Ind., is a retired pastor who currently serves as executive secretary of Mennonite Renewal Services.



even voting was frowned upon. True, we already had Mennonite Central Committee and foreign mission efforts, but in general we were still the “quiet in the land.”


No more. Today we have an awakened social conscience and a global awareness. We are heavily involved in political and social issues and many Mennonites are social activists. This latter development has created some strains among us. We do, however, have many service organizations that have the full blessing of the church. Voluntary service was born in the 1940s and has achieved universal acceptance. The same is true of our local outreach efforts and, to a large degree, our mental health emphasis.

**Today's church.** On balance, today we more nearly approximate what the Christian church ought to be. We need to maintain our strong evangelical stand and our recently acquired social conscience, and our compelling

service emphasis alongside our dedication to peace.

There are also developments that pose certain hazards for us. Our modern affluence is a blessing, but it can be a danger. Our emphasis on education enables us to serve the Lord more effectively, but it may also lead to an intellectualism and sophistication that make us impervious to the leading of the Holy Spirit.

Surely our greatest need is a more keen awareness of the wind of God's Spirit today. The current Holy Spirit renewal movement has the potential for great blessing and is so recognized by many of our current Mennonite leaders. It is God's sovereign move in all Christendom and has swept millions into the kingdom.

The Mennonite Church in the 1980s has a deep reservoir of gifts and graces that has enriched our own denomination and will enrich others as well as we walk in the wind of the Spirit and in total obedience to Jesus Christ our Lord. 

# A time of sentiment and worship

by Robert L. Koch

Have you ever attended a memorial service, listened to pleasing passages of eulogy, and thought what a shame it is the departed can no longer hear? What a tragedy it is that all those nice things couldn't have been said when persons were able to appreciate the esteem in which they were held. On the first weekend in October I was able to attend a series of celebratory meetings in which eulogy and memory were the hallmarks, but the subject not only was alive and hale, but participated with a gusto belying his 73 years.


**Proud moment.** The occasion was the combined homecoming reunion of St. Jacobs Mennonite Church in Ontario and the 50th anniversary observance of the ordination of Roy S. Koch as a Mennonite minister at St. Jacobs. As his eldest son, and one-time member of that congregation, I was never prouder of nor more grateful to God for the life and example of a steadfast pastor-father.

It was a time of sentiment and worship, a celebration of friendship and blood-ties. Also, for a son separated now by geography and once by waywardness, it was an occasion for reunion and return to the place where memory met the faithfulness of eternal truth. Here were old chums Glen, Bruce, and Willard, and uncles, aunts, and cousins grown gray. There were bishops and deacons and

laymen remembered by a boy who'd thought the pedestals grown from their feet were timeless. And they are.

It was a time of panel discussions and quartets, of sermons and songs—ah, that a cappella, four-part harmony—and a time of banquets where food tasted Mennonitish and quips and wit kept Roy sounding human. It was a time for my own boy, the grandson of the man, to listen and to learn there is more to some grandfathers than stories and sleighrides and fishing with a bamboo pole. To hear that the stewardship of the gospel can bring recognition and renown.

**Tearful passion.** It was a time when I learned to know my father better, to watch him in the pulpit of his great-grandfather Ludwig, and to hear the “ghosts” of the 142 years of congregational history, as if they stood with him in the place where the Word has been proclaimed since then. To feel the movement of the *Holy* Ghost, and to hear in my father's voice, for the first time since I heard him first, the break of tearful passion, as he preached the simple Word.

Is there a greater treasure in this scarred world than to witness the servanthood of a father over half a century, and to know it's but an introduction to an eternal Father? I don't know if there is, but I do know that in another 50 years *my* father will still be worshipping *our* Father. 

Robert L. Koch, Craig, Colo., is a high school teacher.





Elaine Good of Lititz, Pa., leads singing at the opening session of the Faith and Farming Conference in the Solar House at Laurelville Mennonite Church Center.

## Brenneman offers optimism at Faith and Farming Conference

One does not hear much optimism at farmers' gatherings these days. But Howard Brenneman of Hesston, Kans., the keynote speaker at the third Faith and Farming Conference held Dec. 3-5 at Laurelville (Pa.) Mennonite Church Center, was optimistic. "I can't think of a better time for a young person to go into farming," he said. "All of the right things are being put into place for productive agriculture in the 1990s again like we had in the 1950s and 60s."

The crisis in the 1970s was a "speculative blip" in agriculture, an unrealistic decade when farms grew too big, too fast, noted Brenneman, former president of Hesston Corporation, a farm equipment manufacturer. But with readjusted thinking and hard work in the 1980s, things should improve by the 1990s, he observed.

Brenneman predicted that the 1990s will see a lot fewer farmers and only very big or very small farms. Hardworking, innovative people will find opportunities by cutting out middle men, doing more direct marketing, diversifying, identifying and supplying products for a particular locality, or starting small repair and parts-servicing jobs, he said.

Not everyone at the conference attended by nearly 100 shared Brenneman's optimism. Some said his vision was short-sighted and did not address moral questions of land use. Others pointed out that he did not talk about the fact that loyalty to one's brother and sister may require a decision that is not "good" according to a capitalistic economic system.

In a workshop on alternative agricul-

ture, Keith Helmuth set a good balance to Brenneman's input by speaking about the unsustainability of present North American agricultural practices. "Behind the economic crisis is the culture crisis," observed Helmuth, who has a small-scale diversified farming operation in New Brunswick. "We have fallen prey to the ideology of consumerism."

Participants grappled with other difficult issues as well. John Hershberger, a pastoral counselor from Indiana, led a workshop on dealing with family stress. James Steward, an Illinois banker, and Art and Jocele Meyer, who have a community land trust in Ohio, led the workshop on "Land Trusts: Ownership for the Future." Former Mennonite Mutual Aid president Dwight Stoltzfus led a workshop on generational transfer of farming.

The suffering during these difficult times in agriculture is particularly keen among Mennonites, observed Lester and Winifred Ewy, Mennonite Central Committee's farm community issues coordinators. Some 18 percent of Mennonites, as compared to 2 percent of the entire population, are involved in agriculture. Dealing with farm loss is similar to working through the stages of grief with a death, observed Ewys, who have lost a family farm. "Rural Mennonite churches are often not up to the task."

In addition to comforting farm families, Ewys publish the quarterly *Inter-Mennonite Farm Newsletter*, operate MCC's Farm Crisis Hotline (1-800-553-8371), speak in churches and to other groups, and help with mediation between creditors and farmers. They are based in



Keynote speaker Howard Brenneman says things should improve for farmers by the 1990s.

Partridge, Kans.

Ewys' work grew out of the MCC Farm Crisis Task Force that was formed after the first Faith and Farming Conference at Laurelville in 1984.—*Erma Weaver*

## Upcoming event on Anabaptist heritage returns to basics

After several years of anniversary celebrations—Germantown 1683-1983, *Martyrs Mirror* 1685-1985, Menno Simons 1536-1986, and pioneers to Canada 1786-1986—the annual Anabaptist Heritage Retreat at Laurelville (Pa.) Mennonite Church Center returns to telling the basic story of the Mennonite forebears.

The Feb. 6-8 event, under the theme "True Evangelical Faith," will focus on peace and justice, illustrated with stories from the past and with applications from the present.

The resource persons are Jan Gleysteen and Ray Gingerich, who led a Tour-Magination trip to Europe last summer. Gingerich is a church studies professor at Eastern Mennonite College, and Gleysteen is an artist-illustrator and lecturer on Anabaptism with Mennonite Publishing House.

The retreat is intended for new Mennonites as well as longtime members. Some congregations regularly bring their new members to the event.

More information is available from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.



## Unusual ministry bears fruit in Australia

"We work for Christ with carrots, oranges, and bananas." That's how Alice Brouwer describes the unusual strategy she and her husband, Foppe, have adopted in sharing their faith with Australian neighbors. They give pastoral leadership to First Mennonite Church of Hope in Fennell Bay—the only organized Mennonite congregation in Australia.

Brouwers operate Care and Share—a fruit and vegetable marketing system which now does \$400 a week in business. It works this way: Each week Brouwers travel to a big produce market in Newcastle. Filling orders from their neighbors, they buy fruits and vegetables, then resell the food at cost, with a modest markup for their expenses.

Customers are able to get fresh produce at below-retail prices, so interest is high. At first Brouwers tried to connect the fruit transactions directly with a gospel presentation, but Alice admits that "it was a bit pushy. People don't really want Christ unless we show him to them by our lives."

So the fruit business was opened up to anyone who wanted to buy, with no strings attached. "Through this we befriend people," Brouwers note. "Friendship evangelism works better here than mass evangelism." As neighbors get to know Brouwers, they begin to come to them with problems, and some become responsive to Christian witness. New people have been coming to church services almost every week during the past year, says Foppe.

First Mennonite Church of Hope, which celebrated its seventh anniversary last July, has grown to 26 members, with a regular Sunday school attendance of 70-80 in two sessions. The congregation has an outreach service on Sunday nights, youth club for about 30 children on Mondays, a women's coffee on Wednesday mornings, adult Bible study on Wednesday evenings, Care and Share on Fridays and Saturdays, youth group meetings for 10-12 teenagers on Friday nights, and a singles group on Saturday nights.

In addition to his pastoral work, Foppe also has a job as an electrical engineer at a power station. Thus he's looking for help. Keith Hitchcock of Quakertown, Pa., who stayed with Brouwers on a Mennonite-Your-Way visit, has returned to Australia through Eastern Mennonite Board of Missions to help primarily with youth work. Brouwers say they would welcome additional short-term assistance from North American Mennonites.

Brouwers are also anxious to expand their Christian peace witness. "We were marching back in 1973 when there were only 15 people participating," recalls

Alice. "Last year on Palm Sunday 15,000 people marched in Newcastle." Brouwers would like to see Mennonite Central Committee feed into the Australian peace movement and help it acquire a larger Christian dimension.

Right now Brouwers keep an Anabaptist peace shelf in their home, which is a center for many of the congregation's activities. Worship services are held in a rented school auditorium, located through the help of a local member of Parliament, who had known Foppe from his involvement in community social work. Rent is nominal and the setting on Lake Macquairie is magnificent, but still the congregation feels the need for its own building.

Brouwers confess to loneliness at times in leading the only Mennonite congregation within more than a thousand miles. "In North America or Europe, if a pastor has a question or a problem, he has someone nearby to call on for help," says Foppe. "Here we're on our own." Brouwers relish their contacts with Asian Mennonites and hosting guests from abroad.

While Fennell Bay has the only organized Mennonite congregation in Australia, outreach has begun at other

sites—in Melbourne under the leadership of Derek Barnardson and in Perth under Ian Duckham. Due to the size of the continent, Brouwers have only limited contact with them.

Foppe and Alice both grew up in Mennonite families in the Netherlands, but did not know each other in Europe. Alice came to Australia in 1950 with her parents, while Foppe migrated on his own two years later. They met and were married in 1956. The couple went back to the Netherlands for a time in 1966. There they reaffirmed their Mennonite identity and received baptism.

Upon returning to Australia they asked, "Are there people like us in Australia?" Knowing that 150,000 Dutch immigrants lived in the country, and other Mennonites had also migrated, they placed a newspaper advertisement to test the interest in a fellowship group. Nine families responded.

Brouwers went to the 1978 Mennonite World Conference assembly in Kansas, then to the Netherlands for a visit. At that time both were ordained to the ministry and commissioned for missionary service by European Mennonite Evangelization Committee.

—David Shelly

### GROWING AS STEWARDS AND WITNESSES

## Long cords, strong stakes

Twenty months before Ames 85, Pastor Ernest Martin based his New Year's sermon on Isaiah 54:2 and Revelation 3:7-13: "Visions and Dreams About Midway's Potential."

"I yearn to see," said the eastern Ohio shepherd, "lives reached, reclaimed, restored to Christ: persons who stand outside the fold, persons who have turned away from Christ, families with some members who do not know Jesus."

"I yearn to see our being agents in a setting for a whole evangelism that leads persons to Christ, church, discipleship, ministry: letting mission in community shape our congregational life and program, developing friendship relationships that provide opportunities for assisting persons to come to Christ and the church, accepting that salvation without incorporation into Christ's body is an individualism that robs the gospel."

"I yearn to see a flow of new persons into the fellowship because that is the mission of the church. A welcome side effect will be a fresh enthusiasm which can change the character of our congregation."

"I yearn to see a study group for persons open to looking into commitment to Christ and the church . . . to see existing groups (and new ones) perceiving themselves as points of exposure and entry."

"I yearn to see at least one member in Voluntary Service at all times with a wide sharing of person resources so that many may respond to a call to specific ministry within the church's mission."

Pastor Ernest went on to focus the vision on the stake strengthening needed to accomplish the cord lengthening. "Realization of the dream I want to be part of," he concluded, "comes as together we cooperate with the Lord of the church."—Willard E. Roth



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Robert Hull, peace and justice secretary, General Conference Mennonite Church**

I noticed something in the Dec. 23 issue that may be a "first" in Mennonite periodicals. Three of the first four feature articles were written by Mennonites with nontraditional names: Wally *Fahrer*, Robert *Roberg*, and Charles D. *Cooper*. And Eleanor Kreider's article is about a miracle occurring in a charismatic Roman Catholic parish in El Paso, Tex.

Then I turned the page to find a photograph of our General Conference and Mennonite Church home ministries boards and staff singing praise to our Lord together. My eye fell on names like Ivorie *Lowe*, Bob *Hull*, and Lee *Lowery*. On the same page is a report by Mennonite World Conference executive secretary Paul Kraybill on his participation as MWC representative at the "Peace Prayer Day" sponsored in Assisi, Italy, by the Roman Catholic pope, John Paul II.

On the next page, Mennonite Board of Missions vice-president Rick *Stiffney* begins his Ten-Year Goals note, "As a former United Methodist. . ."

The farewell prayer of Jesus Christ was that "they may all be one" (John 17:11). We who live in the church in this generation may praise God indeed that this is coming to fruition in our day!

In the General Conference Commission on Home Ministries we are enthusiastic about our thrust for the next decade, as we move toward the year 2000: "Many Peoples Becoming God's People." When people bearing names like Lowe and Roberg and Cooper and Hull can serve on boards and as mission workers and pastors and staff, then the winds of the Spirit are in full gale!

Thank you for your demonstration of this incarnation.

### **John W. Simpson, Jr., Grand Rapids, Mich.**

I was interested to see your reference to the animals of Isaiah 11:6-9 as nations (Dec. 16 editorial). I first ran across a non-literal non-spiritualized interpretation of those verses in a couple of Mennonite publications, *Bible Studies in Prophecy* by G. R. Culp and *The Peaceable Kingdom of Christ* by Peter Twisk, which Culp led me to.

Their main concern in this passage is to move away from a literal interpretation so that its promises can be regarded as fulfilled already (which would obviously not be the case if it speaks of actual lambs and lions). This, then, is combined with an "amillennial" interpretation of Revelation 20—the "peaceable kingdom," the millennium, has come already in Christ's proclamation of the kingdom's presence and ministry through the church.

I wasn't able to find my copy of Twisk this morning, so I am not completely sure about all of this. Culp and Twisk are not historically inclined in comparison to biblical scholarship of today and so don't pick up the political focus of the message—Assyria first of all, and then the imperial powers of our own day. Their focus—Twisk's, at least—is more on the church as the place where there are people who don't "hurt or destroy." Therefore, I was glad for the perspective you brought from Holladay.

A fundamental question which was intensified in my mind by Twisk back when I read him is as to how much fulfillment of the kingdom can be expected in this time, that is, before the second advent of Christ. The experience of many of us of having one foot in the peace movement (which, at its best, expects a lot) and another in evangelicalism (which often expects only the worst until Jesus comes) leads us to this question, which was for me turned more into a biblical and theological question by Twisk.

I am glad to have it intensified yet more by your editorial. Your intention, however, seems to have been to raise yet another question, which without any prejudice as to the answer I would call the question of how much we can do to hurry the kingdom along.

### **Trevor Bauman, Winnipeg, Man.**

The editorial entitled "Letter to President Stoltzfus" (Dec. 2) prompted me to reflect on the issue of dancing and its place within Mennonite circles. I attend Canadian Mennonite Bible College. We do not have on-campus dances although the issue has been raised and there are many students here who would be greatly in favor of having the kind of dances which Goshen College has instituted on a temporary basis.

I believe it is helpful to see this issue in the following light: Dancing (in the sense that we are talking about) is a part of the secular world which we must either embrace or reject. We have faced this issue many times in our history. For example, there was the telephone issue. When this new invention came out, Mennonites had to decide whether or not to accept it. Today it is obvious (for the most part) that we have chosen to embrace that part of the secular world. The same can be said

for the automobile. Now the secular world is holding out dancing to us—should we embrace it or reject it?

A helpful way in deciding whether or not to embrace parts of the secular world is to ask the question: Are we merely "secularizing" our faith or is there something there that we can use to move our faith forward in a healthy and helpful direction despite the fact that it is "of this world"? Let's turn back to the telephone issue. At first, many saw it as an evil of this world but today we have found a valuable use for it in helping us to communicate with each other despite the miles (kilometers) that separate us.

What of dancing? Is there some helpful and meaningful thing that we can get out of dancing as we got out of the telephone, or is it just a way of "secularizing" our faith? A lot of people now would say dancing is the latter, but then people said that of the telephone in years past. Let's keep dialoguing about dancing. If we do so, I'm confident in the years to come we will decide to either embrace it or reject it. If we do decide to embrace it, let's do so because we have found some value and meaning in it that moves our faith forward.

### **Paul A. Kaufman, Arcadia, Fla.**

The article "A Model for Other Areas" (Dec. 2) was a good plug for Voluntary Service involvement in handicapped programs. It was a reprint from Wooster, Ohio, *Daily Record* and perhaps if it had been intended for *Gospel Herald* the information relative to the origin of the program may have been more thoroughly researched. Beulah and I had no contact with Mennonite Board of Missions concerning the involvement of VS. I believe it was Jim and Rosalie Schneck.

However, just as I was made aware of the need of a deaf ministry in our area at Exchange Club, of which I was a member, so I hope that Celia's article will stimulate deaf ministries throughout our church. VS is only a helping hand, and a good one, but we need members in every Mennonite congregation who will work toward breaking down barriers whatever they may be. There are still some rusty gates in the walls that surround our churches. They need to be worked loose and opened!

### **Naomi Sauder, Monetville, Ont.**

While reading Gloria Yoder Diener's article, "When the Communion Wine Ran Out" (Nov. 11), my thoughts turned to something I had put on paper a few years back:

I made some bread for communion  
today,  
but my heart was not right with God.



My feelings were hurt because of something my husband had said.  
 I was bitter and cold with spite.  
 The water I used was warm—warm like the love of Christ.  
 Salt! I don't want to be salt right now, seasoning my words with his.  
 Molasses, so sweet, but I am too selfish to compare with this.  
 The yeast I use reminds me of his rising, living to die no more.  
 Because of his love, I too may rise to heights I've never known.  
 The shortening goes in—it helps to glue all together.  
 Thank you, Lord, my feelings are beginning to mellow.  
 Some vinegar goes in; they say it helps in the rising.  
 Strange, but when thinking about this, they offered it to him.  
 With the flour in, now comes the kneading,  
 This reminds me of the blows, the scorns, and spitting he took.  
 The dough is ready to set awhile, which brings back to mind his time in the tomb.  
 And now, the loaves are ready to bake 'till brown  
 so they may be used as needed.  
 As Christ's body on earth, we too must be fired and tried,  
 For if not fired and tried on earth we would only fall in pride.  
 And so tomorrow as we partake of this bread in remembrance of what Christ has done,  
 Help us as a family of yours, Lord, be willing to be broken for you, kneaded and glued together  
 Praising your most holy name.

### Simon Schrock, Fairfax, Va.

Robert Hartzler made some charges against the Fellowship of Concerned Mennonites in the Nov. 4 issue to which I wish to reply.

Robert would be in a much better position to show the "other side of the phenomenon" if he had some more accurate information. It would have added a little more credibility to his opinion if he would not have charged FCM with complaining for the past 10 years. FCM was organized in 1984. The suggestion that "our beloved *Gospel Herald*" is used as "their own publication" implies to me it does not belong to those Mennonites who are members of FCM. I am disappointed, because it feels like a wall has been put up to prevent FCM members from expressing their concerns, and as though we are being told to keep quiet.

I felt my brothers were treated rudely and unkindly by taking the FCM name and labeling them as Folks Complaining Most. It doesn't strike me as excellence in journalism to publish such attacks on others within the body of Christ.

Robert's first charge is that we are "never specific" and are trying to "scare people." Perhaps we are not specific enough. We are trying to not attack persons, but identify *issues* of concern. My plea to Robert would be to take enough time to listen until the issues are specifically heard, and we don't need to be considered as people trying to scare someone. I personally introduced a "specific concern" to FCM. My deep concern is how marriage commitments are being broken within the church, and divorce and remarriage is beginning to become commonplace in the life of the church.

Second charge: Yes, there may be some "suffering from a case of severe insecurity." For Brother Sanford to read this letter in his own church paper must feel "miserable." It is painful to see a brother treated this way because he has not been able from a good conscience before God to accept what he firmly believes to be unscriptural practices in the church. It seems to me Robert's letter adds to the pain and further alienates the fellowship of believers.

Third charge: FCM is composed of *Mennonite* leaders who are pleading to be heard by the Mennonite Church. I would hope that these brothers would be worth your listening ear. I do not really understand what you mean by "Reaganesque conservatism." I would be glad to let you explain it to me.

Fourth charge: "These folks . . . can't . . . read." Since Robert and I do not know each other, I do not take this charge personally (I think I can read). However, I wonder if you really want to let that charge stand. It feels like a slap in the face of my FCM brothers. My kind brother and FCM chairman, Walter Beachy, is president of Rosedale Bible Institute; J. Otis Yoder preaches the good news of Jesus to thousands; Sanford Shetler is an editor and has served the church in the office of the ministry over 50 years; and George Brunk was formerly dean of Eastern Mennonite Seminary. That seems like a false charge to me. And it doesn't feel like a grown-up approach to our differences.

As a pastor, I would try to reason with those who made such charges and attempt to show them it is in the best interest of forgiveness, reconciliation, and restored unity to repent and confess to these against whom the charges were made. Perhaps then we could look at lessons from history together, and together repent as we see mistakes of the past.

Fifth charge: I haven't sensed the commitment to Bible reading, study, and

obedience that Robert refers to. I still question whether Mennonites and their children spend as much time in the Word as they do being entertained by the world with the "tube." My experience and observation hasn't shown that "most of our children know the answer" to what to do with the Bible. FCM exists because we believed the Bible wasn't being read, believed, practiced, and taught as would be expected from blood-bought saints.

I welcome Robert to my house for a personal visit, with coffee, to more fully reply to his charges and furnish him more information on FCM. It sounds like we would have lots to talk about. I'd also be pleased to furnish him or anyone with a copy of FCM's two published booklets that deal specifically with two issues we are concerned about.

### Kenneth Schwartzentruber, Brasilia, Brazil

In the Aug. 26 issue you published a letter from Dean Hochstetler which did not represent the truth. During the last four or five years of the 1960s (not 1970s) Livraria Crista Unida did publish a rural almanac. The veracity of Hochstetler's letter could have been checked out right at Mennonite Publishing House with former Brazil missionary David Hostetler. It was David who was editor of the mentioned almanac.

I was so shocked at the statements made by Dean that I quickly uncovered some of the copies still on file at our stores. I checked page by page and have not found one example of the horoscope as was alleged. I can't imagine where Dean got his information. Just because it was called an almanac the conclusion is not automatic that it needs to include the horoscope.

What the "Brazilian missionaries" published was a sort of daily source of information for rural people and to their specific interests. This included facts of health, agriculture, some holidays based on Brazilian history and culture including also some evangelical celebrations, and a message attempting to correct otherwise prevalent and incorrect religious beliefs.

The missionaries here full well know of the dangers and prevalence of the satanic forces of spiritism. I doubt if there is a missionary here that has not met head-on with these forces. We have witnessed conversions from this darkness by much prayer, fasting, and exorcism. Through the power of the Holy Spirit many in such bondage have been delivered, but not all.

Please, brothers and sisters in Christ, pray for your missionaries in Brazil. This is indeed a weighty ministry as Dean points out. Please, Dean, we are not beyond criticism, but let's keep the facts straight.



**The 1987 Keystone Bible Institutes have begun in eastern Pennsylvania.** Started in 1972, they are a cooperative effort among Mennonites, Brethren in Christ, and Church of the Brethren people. Based on last year's attendance, about 2,000 persons are expected to register for this year's institutes. The dates and locations are Jan. 11-15 at Christopher Dock Mennonite High School (Lansdale), Jan. 26-30 at Forest Hills Mennonite Church (Leola), Feb. 15-19 at Mechanic Grove Church of the Brethren, Feb. 15-19 at First Deaf Mennonite Church (Lancaster), Feb. 22-26 at Maple Grove Mennonite Church (Atglen), Feb. 22-26 at South Seventh Street Mennonite Church (Reading), Mar. 1-5 at Elizabethtown Church of the Brethren, Mar. 1-5 at Frazer Mennonite Church, Mar. 1-5 at Weaverland Mennonite Church, and Mar. 2-6 at Marion Mennonite Church and Shalom Christian Academy. More information is available from KBI at 2186 Old Philadelphia Pk., Lancaster, PA 17602; phone 717-397-3065.

**Contributions to Mennonite Board of Missions totaled \$2.8 million at the end of November.** Still needed to meet the 1986 contributions goal by the end of January was \$1.7 million. That is slightly more than the record amount that was given during the same year-end two-month period last year.

**The Afro-American Mennonite Association called a "Day of Prayer for Reconciliation"** on Dec. 24. AAMA was joined in the call by the National Black Evangelical Association. The two groups asked their members to pray for an end to apartheid in South Africa, restoration of the black family, an end to violence in black communities, the response of many to the invitation to personal reconciliation with God, and the ministries of reconciliation being conducted by black Christians. The two groups also requested prayer for the AAMA-sponsored peace conference set for July in Washington, D.C.

**A poor province in Kampuchea has a new high school, thanks in part to Mennonite Central Committee.** MCC country representatives Jim and Debbie Taylor attended the recent dedication of the newly reconstructed school. Svay Rieng Province's only high school, it had been destroyed during the brutal rule of the Khmer Rouge in the late 1970s. MCC provided \$20,000 worth of cement and building materials and the students provided some of the labor.

**Over 200 Old Colony Mennonites from Mexico became U.S. citizens** at a naturalization ceremony recently in Seminole, Tex. Speaking to the group were U.S. Senator Lloyd Bentsen, who helped the Mennonites obtain permanent residence six years ago, and Mennonite Central Committee associate executive secretary Reg Toews, who was part of an MCC effort to help the immigrants. The ceremony was the culmination of years of work and advocacy on behalf of the German-speaking Mennonites, who had originally migrated from Europe to Mexico. In 1977 the Mennonites moved to Texas, where they had purchased 6,400 acres of land for farming. Later they discovered that they did not have water rights to the land and they could not obtain permanent resident visas. At that point they were threatened with deportation.

**A Mennonite gift and thrift shop has opened in La Junta, Colo.** Called "Crossroads," it specializes in SELFHELP Crafts products im-



**"Contra" attack kills church leader, injures two pastors.** A "contra"-planted mine exploded near Pantasma, Nicaragua, recently, destroying a crowded bus, killing nine passengers, and requiring eight passengers to undergo amputations for injuries. The attack by the U.S.-supported rebels took place on a road traveled almost entirely by civilian traffic.

Two pastors from Pantasma—a Nazarene and a Pentecostal—and Nazarene mission leader Santos Alvarez were passengers on the bus. Alvarez was killed and the pastors were seriously injured. The Pentecostal pastor, Amancio Sanchez, had his right leg amputated above the knee, and it is likely that Juan Rizo (pictured), the Nazarene pastor, will have to have his left leg amputated.

Both pastors have worked with Mennonite Central Committee, distributing food to people displaced by the contra war against the leftist Nicaraguan government. The contras have targeted religious leaders in Nicaragua, and local people believe that the contras may have known that the two pastors were on their way to conduct a special prayer service for peace in nearby Jinotega, says MCC worker Jim Hershberger.

Hershberger says that the contra war directly affects Mennonite programs in border areas where the contras operate. Nicaraguan Mennonites hesitate to do development work there for fear of being labeled "pro-government" and having their leaders killed. Hershberger also wonders what the church should do to help people handicapped in terrorist attacks. Over 2,000 civilians have been maimed—a large handicapped population for the people of Nicaragua to deal with.

ported from third-world countries by Mennonite Central Committee. The name was selected to represent the cross-cultural aspect of the store and because *La Junta* is the Spanish word for "junction" or "crossroads." Lois Bartel is president of the store's board, which consists of representatives from the three local Mennonite congregations. Esther Nafziger is the store's overall manager.

**Mennonite Disaster Service gathered over 150 train carloads and nearly 200 truckloads of hay for drought-stricken farmers** in the Southeast during 1986. The value of the donated hay and transportation was about \$500,000. Many farmers in Georgia, North Carolina, and South Carolina lost their crops due to the late-summer drought. MDS assistance will continue through the winter.

**A Mennonite Central Committee U.S. worker helped bring New Orleans police and residents together** this past fall to encourage partnership rather than antagonism in making the city safer for all. Sanford Boshart was part of a four-member team that planned a 13-session course called Community-Oriented Police Education (COPE). Boshart is the director of Community Mediation Service of New Orleans, an MCC U.S. program.

**Some kinds of talent in a congregation are seen by all—like teaching and singing—but other kinds are unknown to many members.** With that in mind, Central Mennonite Church

of Archbold, Ohio, held an arts festival recently to show appreciation for members' talent. It included an exhibit of hundreds of objects in many categories—woodworking, needlework, basketry, photography, painting, sculpture, glass blowing, toy making, flower arranging, and many others. The Sunday event concluded with an evening worship service of poetry reading, drama, and music.

**Goshen College students are taking more leadership in spiritual growth and community service activities,** according to observations by the Campus Ministries Council at a recent meeting. More than 150 students are involved this year in such volunteer work as Big Brothers/Big Sisters, Adopt-a-Grandparent, Walnut Hill Day Care Center, and the Association for the Disabled of Elkhart County. Council members also reported strong interest in spiritual life activities like "small groups" and in campus organizations like Peace Society and World Christian Fellowship (formerly Mission Club).

**Award-winning investigative reporter Seymour Hersh spoke on "KAL Flight 007: The True Story"** at Goshen College recently. The shooting down of the South Korean airliner by Soviet fighters in 1983 was a terrible deed, he said, but the lying and incompetence that followed on both sides obscured the human tragedy and turned the incident into a "U.S.-Soviet issue." Hersh's recent book on the subject was the result of two years' intensive re-



search into the destruction of the passenger plane which ventured into sensitive Soviet air space. The author's address was part of Goshen's Frank and Betty Jo Yoder Public Affairs Lecture Series.

**"You're in the right place for now, but what are you going to do with your life after your college education?"** asked Peter Dyck, a retired Mennonite Central Committee administrator, at Goshen College recently. "There are giants out there—and you can conquer them!" Such were the spirited questions and responses that representatives from many agencies put to Goshen students in convocations and other settings during Mission and Service Emphasis Days.

**A volunteer stonemason is needed to repair a wall at a church playground** in Kansas City, Kans. Located in a low-income neighborhood, the playground is owned and maintained on a limited budget by Rosedale Sharing Community, which is a cooperative ministry of three local congregations—Mennonite, Methodist, and Christian. Lodging will be provided. Contact Harley Marshall at Rosedale Sharing Community, 1629A Southwest Blvd., Kansas City, KS 66103; phone 913-262-5617.

#### New appointments:

• **Ron Braun**, director, Mennonite Central Committee Central States, starting in January. He succeeds Griselda Shelly, who is retiring after 10 years. Braun has been a Mennonite Brethren representative on the MCC Central States board the past five years. Before that he and his wife, Dena, were MCC workers in Bangladesh for three years. Most recently Braun has been employed as production director at Barkman Honey Company in Hillsboro, Kans. The MCC Central States office is in North Newton, Kans.

• **Judy Jutzi**, supervisor, King Street Provident Bookstore, Kitchener, Ont., starting in December. This is the base store for the four Provident outlets in Ontario, and she serves under Del Zehr, who is the general manager of the four. Jutzi, a former schoolteacher, joined the King Street staff in September 1985 as a sales person in the General Book Department. The Provident chain is a division of Mennonite Publishing House.

#### Pastoral Transitions:

• **Paul King** resigned as pastor of East Bend Mennonite Church, Fisher, Ill., effective on May 1. He is retiring after serving four different congregations in Illinois for almost 35 years.

• **Bruce Martin** was ordained as pastor of Church of the Servant, Portland, Maine, on Nov. 16. He and his wife, Jewel, started the congregation in 1983 as church planters with Eastern Mennonite Board of Missions.

#### Upcoming events:

• **Congregational Education Conference**, Jan. 22-25, at Laurelville (Pa.) Mennonite Church Center. Under the theme, "Education for Growth and for Wanting to Grow," the event is intended especially for newly planted, small, and urban churches. More than 20 experienced teachers will offer help to Sunday school teachers and others in nurturing their congregations toward growth. The annual event is sponsored by Mennonite Board of Congregational Ministries, Mennonite Publishing House, and Laurelville. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

• **Eastern Regional Student and Young Adult Seminar**, June 5-7, at LaSalle College in Boston. Entitled "Dancing in the Streets," the event celebrates the growth, vitality, and rhythm of young Mennonites in the city. It is sponsored by Student and Young Adult Services of the Mennonite Church and Commis-

sion on Education of the General Conference Mennonite Church. The speakers are all people involved in urban ministry—Vic Hunter of Evergreen, Colo.; Michael and Addie Banks of New York City; and Stanley and Delores Friesen of Iowa City, Iowa. Also offered are a variety of workshops and tours of Boston. More information from Tina Swartz Burkholder at 1632 W. Diamond St., Philadelphia, PA 19121; phone 215-763-7166.

• **Winter Exhibit**, through Feb. 1, at Mennonite Heritage Center, Souderton, Pa. Entitled "Pennsylvania German Christmas and Winter Activities," it recalls the past through old games, decorations, pictures, and such artifacts as ice-harvesting equipment. More information from Joyce Hedrick at the center, 24 Main St., Souderton, PA 18964; phone 215-287-6050.

• **Singles Retreat**, Feb. 6-8, at Rocky Mountain Mennonite Camp, Divide, Colo. The theme is "Telling Our Story," and the resource persons are Rocky Mountain Conference leaders Sylvia and Wally Jantz. More information from the camp at Box 6, Divide, CO 80814; phone 303-687-9506.

#### Missionary comings/goings:

• **Stephen and Jean Gerber Shank** returned from Belgium in December for a seven-month North American assignment. They are Mennonite Board of Missions workers involved in a variety of ministries based at Brussels Mennonite Center. Their address is 714 S. 6th St., Goshen, IN 46526.

• **Delbert and Frieda Erb** returned from Argentina in December for a six-month North American assignment. They are MBM missionaries who assist Argentina Mennonite Church with leadership training by extension and conduct a variety of seminars in congregations. Their address is Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elk-

hart, IN 46517.

#### New resources:

• **Booklet on caring for the disabled** from Developmental Disability Services of Mennonite Mental Health Services. It offers a congregational plan for providing a supportive network for persons who are disabled. Written by Dean Preheim-Bartel and Aldred Neufeldt, the booklet is entitled *Supportive Care in the Congregation*. It is available for \$2.95 from MMHS at 21 S. 12th St., Akron, PA 17501.

• **Profile of young Mennonites** from Student and Young Adult Services of Mennonite Board of Missions. This is a 90-page document containing survey results, the stories of eight sample young Mennonites, and examples of humor via cartoons. The survey, conducted in late 1985 by the Mennonite and General Conference Mennonite churches, generated nearly 2,000 responses. The profile is available for \$5 from MBM at Box 370, Elkhart, IN 46515.

• **Spanish-language videos on the Beatitudes** from Mennonite Board of Missions. These are two 16-minute Bible studies featuring Puerto Rican Mennonite leader Luis Elier Rodriguez. Entitled *The Kingdom of God*, the videos were produced by MBM Hispanic media associate Elias Acosta in cooperation with Puerto Rico Mennonite Church. They are also appropriate for Hispanic congregations in North America. The videos are available from MBM at Box 370, Elkhart, IN 46515.

• **Video on Mennonite work in Puerto Rico** from Mennonite Board of Missions. This is a nine-minute look at Puerto Rico as a model for Mennonite mission work elsewhere. Entitled *Hand in Hand: A Model for Mission*, it is intended for Sunday school classes, youth groups, and other settings. The video was produced by Elias Acosta of MBM. It is available from Sisters and Brothers at 125 E. Lincoln Ave., Goshen, IN 46526.



**Martens honored for first Bible commentary.** Some members of the editorial board of the *Believer's Church Bible Commentary* series exchange a light moment following a tea at Associated Mennonite Biblical Seminaries in honor of Elmer Martens (second from right), the project's Old Testament editor and author of *Jeremiah*—the first volume in the series. With him are (left to right) Harold Bauman, editorial board chair; Howard Charles, New Testament editor; C. J. Dyck; and Willard Swartley, director of AMBS's Institute of Mennonite Studies, which sponsored the tea. Martens is a professor at Mennonite Brethren Biblical Seminary in Fresno, Calif.

The long-range project is under the direction of a seven-member Editorial Council representing the Mennonite Church, Mennonite Brethren Church, General Conference Mennonite Church, Brethren in Christ Church, and the Church of the Brethren. Herald Press of Mennonite Publishing House is responsible for publication of the series.

The commentaries are designed for use in congregations by Sunday school teachers and pastors and also for individual Bible study. The next commentary to be published is *Genesis*, by Eugene Roop of Bethany Theological Seminary. AMBS faculty members writing future volumes are Gertrude Roten, Johannine Epistles, and Erland Waltner, Petrine Epistles.



### Church-related job opening:

•**Carpenter**, Partner's Tool Box, Mashulaville, Miss. This is a two-year Voluntary Service position with Mennonite Board of Missions. Partner's Tool Box offers improved housing for low-income people through remodeling, repairs, and new home construction. Qualifications include carpentry experience or interest in developing such skills and a willingness to relate to, understand, and work with the poor. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**New members** by baptism and confession of faith: *Rocky Mount, N.C.*: Darrin, Denny, and Danisa Schrock; Craig Christman; Judy, Johnny, and Ludda Midgette; Christopher Roth; and Tony and Chandra Yoder. *Mountville, Pa.*: Ken Hess, Park and Jeanette Hess, Gary Caputo, and Roy and Diana Gramm. *Good Shepherd, Phoenix, Ariz.*: Cathy Carlson by baptism and Steve and Susan Culwell by confession of faith.

**Change of address:** *Elmer and Eileen Lehman* from Irwin, Ohio, to 4283 Avery Rd., Hilliard, OH 43026; phone 614-876-8121.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Burkholder-Hampton.** Gary Burkholder, Harrisonburg, Va., Zion cong., and Karen Hampton, Harrisonburg, Va., Gospel Chapel, by Harvey Yoder, Nov. 29.

**Frey-Schrock.** Neal J. Frey, Orrville, Ohio, Martins cong., and Christine L. Schrock, Shipshewana, Ind., Shore cong., by Vincent Frey, father of the groom, Dec. 20.

**Osborne-Miller.** Eric Osborne and Naomi Miller, both of Harman, W.Va., Riverside cong., by Woody Sites and Millard Osborne, Oct. 12.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Becker-Hoover.** Merlin and Eileen, Goshen, Ind., second daughter, Sara Lorene, Dec. 4.

**Bowman.** Roger and Ruth Ann (Bowman), second child, first daughter, Michelle Amanda, Dec. 12.

**Byler.** Jeffrey and Jolene (Spicher), Belleville, Pa., first child, Jackie Renee, Dec. 18.

**Geltmacher.** Mickey and Cherie (Finch), Richmond, Va., Rebecca René, Nov. 7.

**Huber-Lantz.** Nevin and Norene, Berkeley, Calif., first child, Christopher Michael, Sept. 27.

**Luu.** Huy and Hoa (Si Tran), Harrisonburg, Va., second son, John Duong, Dec. 15. (One son deceased.)

**Nelson.** Doug and Shari (Beckler), Valley, Nebr., fifth child, fourth daughter, Tana Jae, Dec. 12.

**Nice.** Stanley Ray and Katherine Lee (Stewart), Windsor, Va., first child, Katherine Renee, Dec. 7.

**Reusser.** Mark and Mila (Taves), Ailsa Craig, Ont., first child, Jilienne Scarlett, Nov. 27.

**Saltzman.** Gene and Lynette (Anderson),

Scandia, Kans., second daughter, Mikki Genell, Nov. 19.

**Snyder.** Paul and Marjorie (Klassen), Neustadt, Ont., second son, Alexander David, Nov. 30.

**Weber.** Ross and Carol (Angove), Waterloo, Ont., third son, Benjamin Paul, Nov. 20.

**Weigel.** Trevor and Lisa (Hofstetter), Plattsville, Ont., first child, Kailee Nichole, Nov. 15.

**Yoder.** Jess and Diane (Carruthers), Grabill, Ind., first daughter, Kate Lindsey, Dec. 4.

**Zook.** Steven and Pamela (Goerzen), Edmonton, Alta., first child, Tanya Suzanne, July 18.

## OBITUARIES

**Becker, Margaret Derstine**, was born in Eureka, Ill., May 29, 1918; died of a heart attack at K-W Hospital, Kitchener, Ont., Dec. 14, 1986; aged 68 y. She was married to Robert Becker, who survives. Also surviving are 2 brothers (Clayton and John Derstine) and 3 sisters (Ruth Hostetter, Grace Brunner, and Yvonne Harris). She was preceded in death by one sister (Esther Smith). She was a member or First Mennonite Church, where funeral services were held on Dec. 17, in charge of Glenn Brubacher; interment in Riverside Cemetery.

**Bontrager, Clara J. Schrock**, was born at Hutchinson, Kans., Apr. 14, 1896; died at her home on Dec. 3, 1986; aged 90 y. On Nov. 8, 1917, she was married to Henry R. Bontrager, who died on Apr. 16, 1957. Surviving are 4 daughters (Susan Kauffman, and Elizabeth, Barbara, and Esther Bontrager), 5 sons (Albert, Harvey, Rudy, Jonas, and Floyd), 17 grandchildren, 21 great-grandchildren, one sister (Ida Schrock), and one brother (Rufus Schrock). She was a member of North Goshen Mennonite Church, where funeral services were held on Dec. 6, in charge of Darrel Hostetler and Harvey Chupp; interment in Shore Cemetery.

**Kaufman, Amanda Anderson**, daughter of John and Lovina (Hochstetler) Anderson, was born in Morocco, Ind., July 21, 1897; died of cancer at Sycamore Village Health Care Center, Kokomo, Ind., Dec. 10, 1986; aged 89 y. On Mar. 12, 1922, she was married to Menno Kaufman, who died on April 10, 1986. Surviving are 6 grandchildren, 16 great-grandchildren, and 2 great-great-grandchildren. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Dec. 13, in charge of Lee Miller and Keith Miller; interment in Mast Cemetery.

**King, Katie M. Wyse**, daughter of Menno and Mary (Baer) Wyse, was born at Archbold, Ohio, Aug. 22, 1895; died at the Fulton County Health Center on Dec. 11, 1986; aged 91 y. On Dec. 24, 1914, she was married to Simon King, who died on June 20, 1980. She is survived by 4 sons (Willard, Lawrence, Kenneth, and Lester), one daughter (Ada Miller), 19 grandchildren, 3 stepgrandchildren, 39 great-grandchildren, 12 step-great-grandchildren, one great-great-granddaughter, 6 step-great-great-grandchildren, one brother (John Wyse), and one sister (Minnie Wyse). She was preceded in death by one daughter (Martha), 4 grandchildren, 3 brothers (William, Clarence, and Vernon Wyse), and 2 sisters (Emma King and Laura Short). She was a member of West Clinton Mennonite Church, where funeral services were held on Dec. 13, in charge of Rocky Miller, Dennis St. John, and Edward Diener; interment in Pettisville Cemetery.

**Monger, Ella Mae Morris**, daughter of Gaines and Iley (Shifflett) Morris, was born in Rockingham Co., Va., Feb. 13, 1927; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., Dec. 2, 1986; aged 59 y. On

Feb. 9, 1953, she was married to Thomas Monger, who died on Oct. 3, 1970. Surviving are 2 children (Carolyn McDaniels and Thomas, Jr.), 7 grandchildren, 5 stepgrandchildren, 2 step-great-grandchildren, one brother, and one sister. She was a member of Elkton Mennonite Church, where funeral services were held on Dec. 4, in charge of Norman Kauffman; interment in Lawson family cemetery.

**Riehl, Laurie Arthur**, son of Lawrence J. and Ottillia (Nowack) Riehl, was born in Stratford, Ont., June 20, 1931; died as a result of a car accident on Aug. 6, 1986; aged 55 y. On Feb. 15, 1975, he was married to Florence E. Huber, who survives. Also surviving are his mother, one brother (Carlton), and 6 sisters (Mona, Brenda, Susan, Linda, Judy, and Joanne). He was a member of Avon Mennonite Church. Funeral services were held at East Zorra Mennonite Church, in charge of Gary Horst and Rod and Doris Weber; interment in East Zorra Cemetery.

**Weber, Edna**, daughter of Urias K. and Magdalena (Shoemaker) Weber, was born in Kitchener, Ont., June 4, 1915; died of a lung disease at Cambridge, Ont., Dec. 15, 1986; aged 71 y. Surviving are 3 sisters (Olive Eby, and Ruby and Mary Plummer) and 2 brothers (Howard and Edward). She was a member of Stirling Avenue Mennonite Church, where funeral services were held on Dec. 18, in charge of James Reusser and Vernon Leis; interment in Woodland Cemetery.

**Zehr, Christian L.**, son of Christian Y. and Barbara (Lichti) Zehr, was born at Thurman, Colo., Dec. 24, 1893; died at the Fillmore Co. Hospital, Geneva, Nebr., Dec. 23, 1986; aged 93 y. On Jan. 29, 1922, he was married to Lydia Rediger, who preceded him in death. Surviving are 2 daughters (Eunice Sintek and Bernetta Erb), one granddaughter, and 2 stepgranddaughters. He was preceded in death by one son (Dallas), one sister (Nancy), and one brother (Aaron). He was a member of Salem Mennonite Church, where funeral services were held on Dec. 26, in charge of Wilton Detweiler; interment in adjoining cemetery.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 19-22  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 23-24  
Congregational Education Conference, Laurelville, Pa., Jan. 23-25  
Mennonite Central Committee U.S. annual meeting, Saskatoon, Sask., Jan. 29  
Mennonite Central Committee annual meeting, Saskatoon, Sask., Jan. 30-31  
Mennonite Board of Education annual board of directors, Feb. 6-7  
Afro-American Mennonite Association board of directors, Los Angeles, Calif., Feb. 11-14  
Mennonite Publication Board, Elkhart, Ind., Feb. 13-14  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

Cover design by Jim Butti; photos on p. 24 by David Hiebert; p. 28 by Paul Jeffrey.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Sullivan abandons code for South Africa, urging 'total embargo'**

Leon Sullivan, a black Philadelphia pastor who authored a widely used code of ethics for businesses operating in South Africa, has said he will abandon his code in June because it is no longer useful. He also said he will work for a "total economic embargo" and complete U.S. corporate disinvestment if the system of apartheid is not significantly dismantled by May 31.

Sullivan says he has promises from various investment funds worth \$60 billion saying they will begin pulling out of South Africa when he gives the word. The pastor of Zion Baptist Church in Philadelphia said the pledges are from pension plans, universities, and others.

"Events have overtaken almost every kind of peaceful and nonviolent effort in that country," Sullivan said. "The winds of change have come to South Africa, and it won't be stopped until apartheid is pulled up by the roots."

At least 184 U.S. companies have adopted Sullivan's code, which was expanded two years ago to include anti-apartheid lobbying. The code calls for desegregation in the workplace and equal pay for equal work.

### **Church started by ex-Campus Crusaders to join Orthodox body**

The tiny Evangelical Orthodox Church, founded in 1979 on the West Coast by former leaders of Campus Crusade for Christ, will become part of a New Jersey-based Antiochian Orthodox body this year. The young denomination's formal entry into communion with Eastern Orthodoxy will mark the culmination of a journey that began when a half-dozen evangelical campus ministry workers dropped out of a leading parachurch organization in 1968 and began searching for a way to embody their idea of a New Testament church.

The joining of the church and its American-bred heritage of zealous evangelism to an ancient tradition with Middle Eastern roots could bring a new understanding of Orthodoxy to North America, say leaders of both churches.

There are more than 20 different Orthodox jurisdictions in the United States, separated largely by ethnic differences, and the evangelical group talked with several before finally deciding to join the Antiochians.

Peter Gillquist, presiding bishop of

the evangelical church, said he believes the pilgrimage he and other members of his church have made is not unique. "There seems to be a groundswell of interest among evangelicals in liturgy and sacrament," he said. "Evangelicals are starting to realize they don't know how to worship. They have gifted preachers and can teach the Bible like it's going out of style. But there's a vacuum in worship and historical continuity. You have to be plugged into the mainstream of faith."

### **Conservative group protests actions of Chile's right-wing government**

The Institute on Religion and Democracy has written to Gen. Augusto Pinochet, president of Chile, to protest the recent expulsions of three French Catholic priests who advocated human rights and a return to democracy. "This action constitutes a direct attack on the freedom of the church to carry out its reconciling mission within Chilean society," said the letter, signed by Chairman Edmund Robb and Executive Director Kent Hill.

Since its founding in 1981, the New York-based IRD has been largely known for its conservative politics and its protests against international policies taken by mainline Protestant denominations and the National and World councils of churches. But Hill said the letter to Pinochet represents the organization's continuing concern over human rights, particularly in the area of religious freedom, around the world.

In their letter the IRD leaders protested the "repressive measures" taken by the right-wing military government in response to the assassination attempt on Pinochet in September.

### **Rule limiting use of flag at funerals draws ire of vets' groups**

A new church rule barring use of the American flag as a casket cover during the church portion of Catholic funeral services has stirred heated reactions from local veterans' organizations in North Dakota which see the directive as a slight against a symbol dear to them.

The rule is part of a broad revision of guidelines for funeral liturgies adopted by the National Conference of Catholic Bishops. Under the guidelines only Christian symbols "may rest on or be placed near the coffin during the funeral liturgy." They say that "any other symbols, for example, national flags or flags or insignia of associations, have no place in the funeral liturgy."

While the rule has apparently provoked little response elsewhere so far, emotions were aroused when the Catholic diocesan newspaper in Fargo, N. Dak., published the guidelines. In a letter to Bishop James

Sullivan of Fargo, James McLaughlin, commander of the 2,500-member American Legion post there, said veterans were "utterly astounded that a military funeral with a flag-draped casket is no longer to be allowed."

### **Coalition aims to match 'contra' aid with relief supplies**

A church-led coalition has launched a drive to send \$100 million in relief supplies to Nicaragua in protest of the same amount of military aid sent by the U.S. government to the country's rebel opposition. The Washington-based coalition, Quest for Peace, claims it matched an earlier U.S. allotment of aid to the "contra" rebels by raising \$27 million in aid through non-governmental donations of money, goods, and services in 1985.

Now, in response to President Ronald Reagan's signing of a \$100 million aid package for the contras, the religious opponents of U.S. policies in Nicaragua have begun a new and more ambitious drive. The aid is intended to "help heal the sick, care for the needy, and feed the poor," said Catholic Bishop Thomas Gumbleton of Detroit in announcing the effort.

### **Methodist hymn panel to face question of God as 'she,' says the editor**

The United Methodist Hymnal Revision Committee still faces issues that could create a furor among church members before it finishes its work this year, according to hymnal editor Carlton Young. One sticky question is whether to include any new hymns that refer to the deity with feminine pronouns.

Hymns that call God "she" or "Mother" may come up for consideration during the next few months when the 25-member committee begins examining contemporary hymns for inclusion in the new book, due out in 1989. Young said the decision on whether to include a few that address God in feminine terms is a decision the committee will make only after consulting with a designated group of 800 clergy and laity who have been providing feedback.

Young said United Methodist opinion has "turned the corner" and now largely supports the often-criticized hymnal revision group. Letters to the hymn panel have declined since the controversy over "Onward, Christian Soldiers," which generated more than 700 letters a week for a while. The committee had voted to delete the militaristic hymn, but reversed its decision after the barrage of mail. Most letter-writers continue to favor masculine imagery for God in traditional hymns, but there is majority support for "inclusive people language" and elimination of words such as "mankind," Young said.



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## Martin Luther King, Jr.

Federal holidays, as I have observed them, seem generally to honor the gods of mammon and power—the modern successors to ancient Baal worship. But now comes Martin Luther King Day, the third Monday of January. What attitude shall be taken toward such a *federal* holiday?

I have decided that this year, at least, it is a time to ask what can be learned from King: What can this man's brief life and experience teach us about living peacefully in a violent world? As background for these thoughts, I have read King's autobiographical book *Stride Toward Freedom*, which Harper's has just reissued.

First published in 1958, *Stride Toward Freedom* is an account of the desegregation of city buses in Montgomery, Alabama. I am glad for this opportunity to review these events. Although I had a general knowledge of what happened in Montgomery, I did not know the details. (Perhaps I may be forgiven some lack of attention at that time since at the beginning of the Montgomery bus boycott on December 5, 1955, Mary and I were seeking to nurture three small boys: three under three!)

The Montgomery story in brief is that on December 1 a Negro woman named Rosa Parks declined to give up her seat on a bus to a white man and was arrested. (Blacks are called Negroes in *Stride Toward Freedom*. The terminology has changed in 30 years.) On December 5, blacks in Montgomery began a citywide boycott of buses. A little more than a year later segregation on Montgomery's buses ceased as the result of a mandate by the U.S. Supreme Court declaring this segregation unconstitutional. For 12½ months the blacks of Montgomery had carpooled and walked—and declined to become violent.

I must confess that this Montgomery story moved me. *Stride Toward Freedom* is, of course, a self-interpretation, and we do well always to confirm any story from the mouths of more than one witness. But many of the facts speak for themselves. Regardless of what King did in the remaining dozen years of his life, a rationale for a Martin Luther King Day can be made on the basis that what happened in Montgomery, Alabama, between December 5, 1955, and December 20, 1956, changed the history of the United States. Thirty years later we can scarcely remember or imagine the kind of social situation blacks faced in southern cities before the Montgomery boycott. What "lessons" can be learned from it?

There is the lesson of *timing*, of response to opportunity. The desegregation of Montgomery's buses did not begin with any grand strategy. Although one rumor had it that Rosa Parks was a plant by the NAACP, King asserts that this was not so. It appears that her feet were simply tired after a long day and she just did not feel like getting up from her seat on the bus. Her arrest for refusal to rise became an opportunity for a concerted response.

There is the lesson of *leadership and organization*. Surely nothing of significance would have happened in Montgomery without organization and communication. Leadership emerged to prepare a strategy, and the word went out to blacks throughout the city. Black churches became the rallying points for the campaign.

There is the lesson of *united action*. The Montgomery boycott was effective because of widespread cooperation. Leaders hoped for 60 percent support; nearly 100 percent of the blacks in the city stayed off the buses. It made a profound statement.

There is the lesson of *patient nonviolence*. As King recounts the story, one senses that there were places where the effort might have run off the track. Examples were the times when members of the white community responded with violence. A crowd collected after King's house was bombed, but he was able to disperse the people after he said, "We cannot solve this problem through retaliatory violence. . . . Remember the words of Jesus, 'He who lives by the sword will perish by the sword' " (p. 137).

He reports that after the crisis, white people were able to recognize that the blacks had carried through a program. Some said, "We didn't think they had it in them." Notes King: "I believe that much of this residue of good will has come about because of our insistence on nonviolence. There are no white homes in Montgomery that have lost or injured ones as a result of racial clashes over the buses" (p. 184).

These are some of the lessons I see growing out of King's example, I believe that he not only changed the history of the U.S. but also affected the way the church thinks about peace. I realize that there are those among us who are troubled about this. His nonviolence has an alien sound to some when compared to the classic Mennonite doctrine of nonresistance.

I believe that these doubts should be recognized, but they should not keep us from considering the Montgomery example for what it offers. One may ask questions such as, "Suppose the Supreme Court had not ruled in their favor? How much longer could they have held out?" King's further experience leading ultimately to his own violent death shows that there is no neat answer to the problems of violence. In writing a rationale for his position, King rejected passivity and violence and asserted that the principle of nonviolent resistance seeks to reconcile the truths of two opposites—acquiescence and violence—while avoiding the extremes and immoralities of both" (p. 213).

We can call that neat philosophizing if we wish. But then how many of us have been sent to the back of the bus when there were good seats in the front?

—Daniel Hertzler



January 20, 1987

# GOSPEL HERALD



**The role  
of emotions  
in Christian faith**



# The role of emotions in Christian faith

by Levi Keidel

It is Sunday morning in a Zaire village. I am participating in the regular worship service of this Mennonite congregation. The neat mud-walled thatch-roofed church is packed. I sit squeezed on one of the sturdy pews fabricated from local bamboo. The air is charged with expectation.

The song leader takes his position beside the pulpit and calls out a number. A portable foot-pump organ, legacy of some past missionary, wheezes an opening chord. We

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**I recall worship services in Zaire where it seemed the roof alone kept us from ascending into heaven.**

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stand. Voices sing lustily. Hands clap the beat. Bodies sway in rhythm. Enthusiasm runs high for all five verses. We sit down.

The choir stands. They begin singing an original composition narrating how Jesus raised Lazarus from the dead. Two men enter carrying on a low rack a "dead" person in graveclothes. "Jesus" steps out of the choir. He gestures and shouts. The dead arises. Gravecloths tumble to the ground.

The lay pastor announces the offering. The congregation begins clapping and singing the song regularly used for the occasion. Each succeeding verse exhorts a group of the congregation to give. Now it's the women's turn. They reverently emerge from the pews, form a line in each aisle, and in a slow, graceful dance-like gait proceed to the front. Each in turn curtsies before the communion table and drops her money into the offering basket.

I sit, taking it all in. I have no question but that this is authentic, joyous worship. How can I reconcile this with

what I saw at the home prayer meeting last night? The living-dining area was packed. People sat on the floor. Others stood lining the walls. With loud raised voices all were praying at once. Some were making strange guttural sounds. Someone shrieked. Some heads shook so violently they appeared as a blur. To me it was bedlam that made concentration upon prayer impossible. Was that authentic?

**Past experience.** What is the role of emotions in Christian experience? A reading of the Old Testament makes clear that emotions played an important role in the worship of the Hebrews. They laughed, they danced, they wept, they shouted, they clapped, they raised their hands heavenward—all as a part of their worship of the Lord.

More extreme forms of emotional expression have been a part of most of the great revival movements of the past. The value of such phenomena may be debated. Notwithstanding, Anabaptists spoke in tongues, had visions, prophesied, and fell into comas.

During the New England "Great Awakening," the ministry of Jonathan Edwards produced tremblings, shriekings, convulsions, and faintings. Soon John Wesley in England expressed "profound thankfulness" that such "wonderful bodily effects" became a common part of his own ministry. About a century later faintings and prostrations were a common occurrence under the ministry of American evangelist C. G. Finney. He believed that the phenomena were "a case of falling under the power of God, as the Methodists would express it."

However, in most cases such extreme forms of emotional expression when sustained over a period of time proved counter-productive. The great revivalists had a change of heart. Jonathan Edwards expressed his disenchantment in a published treatise. Persons of his parish manifesting such excesses not only failed to improve their conduct, ultimately they became hardened of heart and drove him from his pastorate.

John Wesley's ardor for such "signs and wonders" waned as he observed their abuse beyond his control. By the time of his death he felt it was Satan who pushed people to such "extravagance."

In his later years, C. G. Finney came to view his earlier ministry when the fainting manifestations were most

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Levi Keidel, Sumas, Wash., is a mission and evangelism instructor at Columbia Bible College in Clearbrook, B.C. He is the author of five books and served as a missionary in Zaire for 25 years with Africa Inter-Mennonite Mission.



prominent as a period of failure. Four of eight evangelists who were inspired by him were forced out of the ministry for sexual immorality. In 1836 Finney said that of all the converts of the revivals of the preceding 10 years, "the great body of them are a disgrace to religion."

**Validating faith.** The common experience of these men would indicate that feelings or emotions in themselves should play no role in validating the rightness or wrongness of one's Christian faith. William James, though a non-Christian himself, would agree with them. James, a pioneer psychologist, published his lifelong findings in 1902 in a book titled *The Varieties of Religious Experience*.

He insisted that the person having a profound conversion experience into *any* religion passes through a sequence of six emotional states. He defined them as (1) a period of growing despair, culminating in (2) an encounter with the divine, followed by (3) a great sense of peace and well-being, (4) a sudden perceiving of truths

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### Extreme forms of emotional expression when sustained over a period of time prove counterproductive.


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hitherto unrecognized, (5) the appearance that the world itself has undergone a positive change, and (6) the ecstasy of happiness.

Someone is saying, "Those are precisely the feelings I experienced when I became a Christian. Are you saying that they are not valid? Didn't Jesus say that the person who does his will shall *know* his is the way of truth (John 7:17)? Did not the apostle Paul say that the mark of genuine Christian experience is the witness of the Holy Spirit within our hearts responding to God as Father (Rom. 8:14-15)?"

I agree. However, a problem comes when emotions alone are used as the criteria for deciding what is right or wrong—when emotions of themselves become my final authority. The problem is well illustrated today by the consensus in secular society which asks, "How can it be wrong when it feels so good?" When we put faith in sensory responses alone, we are in peril. Satan can imitate anything in the sensory realm, and thereby leads many astray.

**Lordship of emotions?** True Christians have always claimed to live not under the lordship of emotions, but under the lordship of Christ. During the earliest centuries of church history and ever since the Protestant Reformation, the Word, both living and written, has been the final authority for the church's life and practice. The Word is the primary and essential criterion for deciding what is right and wrong. First of all Jesus calls us to obedience. His indwelling presence in us is contingent upon our obedience (John 14:23). When we respond by submitting ourselves to him in our innermost depths, whatever emotions follow are to be welcomed, affirmed, and enjoyed.

The prayer meeting described earlier is atypical among the Zaire peoples with whom I worshiped for 25 years. However, they are closer to the Hebrews than we are. They dance, weep, shout, clap, raise their hands—all in authentic worship. We need not endorse disorderly excesses. Nevertheless, I recall occasional worship services in Zaire where it seemed the roof alone kept us from ascending into heaven. Such Christians may have something to teach us about the role emotions should play in our enjoyment of the Christian faith. 

## Stress and pressure

"So my spirit grows faint within me; my heart within me is dismayed."—Psalm 143:4

In the home I think I handle pressure fairly well. When the children were sick, I coped with it. If a salesman came home for dinner, I got by with apples and dumplings. When a gown was needed for the spring concert, I sewed until the deadline. My taxi service could have been handled by Yellow Cab.

The business world for me is different. When women are fighting hard to get there, I'd like to tell them, "Hey, it's not that great!" A physically tired body usually brings sleep. That's more than you can say for a weary mind. To have your thoughts tumble around in your head like a clothes dryer, until the wee hours of the morning, is the "enviable" position one can do without. It is a joke now, but our forefathers seriously questioned the emotional stability of women when they learned how to type.

I read *Forbes*, *U.S. News*, and the *Wall Street Journal*. I don't want to rust in the kitchen. However, I never want to get too far away from it, either. Measuring a cup of flour, a cup of sugar, and a teaspoon of soda can alleviate the stress caused by deciphering a computer printout.

"Let the morning bring me word of your unfailing love, for I have put my trust in you."—Psalm 143:8

*Our world of changing roles has given birth to twins—"stress" and "pressure"—followed by many books on how to control them.*

—Ruth Hackman

Reprinted by permission from *God in the Midst of Every Day* (Augsburg, 1986).



# The age of low-intensity conflict

by Gene Stoltzfus

What happens when a "little war" breaks out in Afghanistan, Central America, Angola, the Philippines, or Vietnam? The old rules and strategies of total land war no longer apply. More depends upon the civilians' loyalty, confidence, and support, than on the willingness of the soldiers from opposing armies to fight.

For more than 450 years Mennonites have been engaged in a worldwide search for a land that allows us to live peacefully, and escape conscription from institutionalized killing. Today we are becoming aware of the new role of civilians in all-out "low-intensity" war. In the third world, villagers are told by revolutionary cadres that they can not be neutral: either your actions support neo-imperialism, oppressive dictatorship and injustice, or you support the forces of change.

**Truth telling.** And here, the sages of modern "low-intensity" warfare tell us that all of us must support the state in the face of an evil world that surrounds us. Without a neutral land to which to flee, it is urgent that we learn to read the signs of the time. We need to learn to keep the faith here and turn the evil that impinges on our lives into new opportunities for truth telling.

Over 200,000 veterans from all over the country gathered in Chicago last summer to memorialize the people who fought in Vietnam. On one level it was a veteran-initiated funeral for the 58,000 Americans who died. (No mention was made of the millions of slain Vietnamese.) On another level it was an attempt by the government, through Gen. William Westmoreland (former commander of U.S. forces in Vietnam), to dignify the war and enlarge support for present wars.

Pentagon theorists now tell us that the mistake in Vietnam was not the fact of intervention, but the commitment of U.S. troops. The presence of U.S. troops inhibited the success of the total counter-insurgency effort. (From 1963 to 1968, I personally witnessed the growth of Vietnamese civilian anger at U.S. involvement as the troop number increased.)

The theorists claim that the real war—the psychological, economic, intelligence, and political war—could have been won with the clear support of the American people even after the troops left. The "Phoenix Program" to eliminate leaders, the refugee relocations, the American-style land-reform program, and the propaganda were "successful." Resentment was created among the Vietnamese civilians when American troops were introduced.

These observations have now led to the formulation of a new doctrine of modern counterrevolutionary warfare that limits the U.S. role to an "arm's-length" involvement, with emphasis on arms, psychological warfare, and

continuity of civilian support in America. The January/February 1985 issue of *Air University Review* (a publication of the U.S. Air Force) outlines the American role in low-intensity conflict:

*The enemy's political-social structure must be identified and captured or eliminated, and the political and psychological instruments of the revolution must be destroyed. The strategy is not likely to be in accord with democratic norms or compatible with conventional military posture. Support and assistance for the offensive*

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## The old rules and strategies of total land war no longer apply.

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*phase of counterrevolution are likely to create political and moral dilemmas for Americans, both in the domestic political sphere and in the military.*

*American involvement in the offensive dimension of counterrevolution is not only likely but dangerous, since only special units within the American military (Special Forces) are trained in and capable of conducting special operations. Moreover, American military personnel are in an extremely untenable moral and ethical position if they are engaged in offensive counterrevolutionary operations. While such actions may have some acceptance as part of covert operations conducted by U.S. intelligence agencies, political and military difficulties arise when they involve other agencies and institutions.*

**Benign ring to it.** Low-intensity conflict has a benign ring to it, but it really means "total war at the grass roots level," according to Col. Waghelstein of the Army's Seventh Special Forces.

The arm's-length involvement will mean:

- Supporting despotic structures (such as South Africa).
- Violating commonly accepted notions of human rights (Marcos' Philippines).
- Secretly and openly supporting underground armies (Nicaragua, Afghanistan).
- Encouraging private domestic organizations (like Soldiers of Fortune) and charitable groups ("Operation Blessing" of Pat Robertson's *700 Club*) to independently finance rebel groups when Congress fails to supply needed funds.

However, there is a strong fear that American citizens will not fully support these kinds of actions. Moral questioning from religious and humanitarian groups undermines the effectiveness of U.S. secret and overt efforts.

George Tanham, the former president of Rand Corporation who wrote in *Report on the Americas*, comments

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Gene Stoltzfus, Chicago, Ill., is one of the leaders of Synapses—an interfaith network working for peace and justice in such places as the Philippines, Central America, and South Africa. He served previously as a church worker in Vietnam and the Philippines.





*Whether it is conventional warfare or "low-intensity conflict," innocent people continue to suffer.*

on the problems of low-intensity conflict and the American population:

*To me, our most pressing problem is not in the third world, but here at home in the struggle for the minds of people. Propaganda and organizations are not enough. We must have a purpose, and we must integrate the purpose of special operations, psychological operations, shows of military force, economic programs, and all the rest. If we lose our own citizens we will not have much going for us anywhere else in the world.*

In other words, *you and I are vital to the success of modern low-intensity conflict and war.* Underground and national armies which the U.S. government supports will never win with guns, nuclear stockpiles, or fortification unless the people are behind them. Millions of people may die in this all-out grass-roots war, but every effort will be made to convince the American people that this crusade is indispensable to our national security. The means, no matter how dirty, are necessary to achieve the ends.

The theory of low-intensity conflict anticipates some temporary setbacks:

- An aid bill in Congress is defeated.
- A risky government comes to power.
- The "contras" that the Reagan administration supports in Nicaragua turn out to be thugs and thieves.

These setbacks are not viewed as defeats nor seen as an opportunity to reassess the fundamental goal of trying to shape the world in the American image. They are simply part of the historic struggle of this period in history.

**A spiritual issue.** This strategy of a low-visibility, all-out war designed to escape the anger of a skeptical American public is not just a political issue. It becomes a spiritual issue for all of us in the church when we recognize how we are instruments of this modern warfare. If, by our silence or resigned plaintive sighs, we give permission for our lives to be used this way, our notion of God and our independent ability to think and act will be fundamentally warped.

Since we are all the objects of low-intensity warfare, the task of spiritual renewal does not lie only in changing one specific polity in Washington. We must read the signs of the time at home, too. Our local communities and national culture are being shaped by the long-term goals of warfare and national security. Our souls are being slowly formed for low-intensity combat. The ability to see what is happening to us—how our faith is being distorted by a culture dominated by the hidden hand designing these new forms of global control—is a gift we must cultivate. We need to name evil as a first step in neutralizing it inside ourselves, in our communities, and throughout the nation.





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## BOOK REVIEW

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### Looking at a key Mennonite group

**The Yellow Creek Mennonites: The Original Mennonite Congregations of Western Elkhart County** by J. C. Wenger. Published by Yellow Creek Mennonite Church, 1985. 275 pp. \$20.

The Yellow Creek Mennonites, consisting of the Yellow Creek congregation and the other congregations in western Elkhart County of Indiana that grew out of it, are one of the most important groups in the Mennonite family. They began coming, largely from the eastern states, about 1839.

The area was important not only in the development of the Mennonite Church—the so-called Old Mennonites—but also in the growth of other Mennonite branches, as well as various Church of the Brethren groups. But this volume deals only with the Mennonites.

John C. Wenger, a well-known authority on Mennonite history, has written many books and articles on the subject, including *The Mennonites in Indiana and Michigan*. He was thus a logical choice to write this history.

Reading the book evoked various impressions, questions, and reflections. One

is the authoritativeness of the work. The author knows the importance of the *Herald of Truth* as a source and uses it a great deal.

Another impression is the fairness and degree of objectivity the author brings to the discussion. He tries to be fair to all groups and, in my judgment, succeeds.

He also does a good job of clarifying the differences that developed among these Mennonites, which resulted in divisions and new branches of Mennonites: the more conservative Wisler Mennonites (1872); the more aggressive Mennonite Brethren in Christ (1874), now the Missionary Church; and the Old Order Mennonite Church (1907), which was even more conservative than the Wisler Mennonites, from whom they separated. Over what most Mennonites would consider unimportant issues, these Old Order Mennonites had additional divisions in 1947 and 1981. Wenger deplors these schisms and thinks that a little more patience and statesmanship could have prevented them.

I found the chapters on John S. Coffman and Harold S. Bender, both of Elkhart, especially interesting because of their detail. For instance, when in 1924 Bender filled out a questionnaire upon becoming a teacher at Goshen College, he indicated his reservations about the Mennonite Church's opposition at that time to the use of life insurance. He told his wife, "Well, that's the end of that!" But President S. C. Yoder and the Board of Education thought otherwise and accepted Bender. (This reviewer had the same experience with the same question

when hired at Goshen College five years later!)

A problem evoked by reading this volume is that of fitting regional Mennonite history into general Mennonite and even general church history. Here the problem shapes up in the question of what is germane to the Yellow Creek Mennonites and what is not—what is necessary to tell the Yellow Creek Mennonite story and what is not. Occasionally I wrote in the margin of the book, "Is this necessary?" Wenger ranges widely and apparently would rather err in telling too much than not enough. Perhaps the same question can be raised over what appeared to me to be unnecessary repetition in a few places.

An optimistic spirit is evident in various parts of the volume, including the last chapter, entitled "The Church of the Future." "Christ is leading our people to overcome dangers," says Wenger (p. 178). "We have the confident assurance that he is greater than any problem which may confront us. Just as he sustained and preserved his disciples . . . in the past, so will he watch over and lead his saints in the future" (p. 227).

There are six appendices consisting of various declarations and confessions of faith relating to the Mennonite Church as a whole. There is no index. The errors, including typographical ones, are few and minor, most of them noted in a memo that comes with the book.

—Willard H. Smith, retired Goshen College history professor (reprinted by permission from "Mennonite Quarterly Review.")

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## HEAR, HEAR!

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### The zeal of Paul

There is a statement in Romans 15:18 that indicates the zeal of the great apostle Paul. It was for the preaching of the gospel to the Gentiles. In this Paul was very careful to only use the Scriptures that Christ had given him.

The sense of this recently impressed me very strongly, because if I understand correctly, he is saying that the gospel is for the Gentiles as well as for the Jews. And for them to obey only the things Christ taught—no more and no less. For he said, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." Is he not

saying that he would not dare to add or leave anything out of what he was taught by Christ? Anything more or less is a total *no-no*. Therefore the teaching of Christ is our message. Teaching people to do less or more than he would say is wrong for us.

Our thinking that this or that must also be observed so we are not worldly is a sin. Is a rule or church regulation that requires more than Christ did, or a rule that does not require what he did, not a sin for us? Who are we to make rules and require what Christ has not told us to require? We are not God, and any attempt to make our people do or observe what we have no Scripture for is trying to make ourselves a god. The teachings of Jesus are complete and any tampering with them is wrong. We have nothing to add to God's plan of salvation; there is nothing that we can do to help him save us. *Nothing!*

If anyone is ever saved, *his* gift must be

accepted. Our petty ideas are of no value in this work of redeeming our souls. If we try to make ourselves acceptable, then we are saying that God alone could not do it. He is too weak, so we are strong enough to help him complete the task. Such is not the case. If we are to enjoy fellowship with God and his saints, it simply means that we are trying to be faithful to his Word, whether we like it or not. We can never become good enough for heaven; it is ours only to accept what God has offered us, and try to thank him by faithful obedience to that which pleases him.

Jesus said just before he left for heaven, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end."

—M. E. Bontreger, Goshen, Ind.



# "I enjoy the hands-on work..."

—Dwight Regier, MCC Brazil

Vegetable and goat projects are one way to serve those with the fewest resources. Ag workers Janet and Dwight Regier of Newton, Kan., work with people for whom a milk goat can mean healthy, rather than malnourished, children.

In 1987 MCC needs 171 new full-time volunteers to share the struggles and satisfaction of work in agriculture, nursing, teaching, economic and community development and other assignments "In the name of Christ."



## **Mennonite Central Committee**

**Mennonite Central  
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21 South 12th Street  
Box M  
Akron, PA 17501

**MCC Canada**  
134 Plaza Drive  
Winnipeg, MB R3T 5K9



## Conrad Grebel board approves graduate program in Christian studies

The Board of Governors of Conrad Grebel College approved a graduate program in Christian studies during its Nov. 20 meeting. A proposed charter is now before a committee at the Ontario Legislature. It will provide degree-granting authority for Conrad Grebel in the general area of theology.

Conrad Grebel, affiliated with the University of Waterloo, is operated by the Mennonite and General Conference Mennonite churches in Ontario.

"This is a response to the growing recognition that theological education will increasingly need to be done, at least

in part, on a decentralized model," said Conrad Grebel president Ralph Lebold, "and that Canadian contexts for graduate theological education are needed."

In other action, the board approved two new faculty positions for the 1987-88 academic year. One is in Christian theology, particularly Anabaptist-Mennonite theology, upgrading a half-time position to full-time. The strong positive response to courses currently being taught in theology has confirmed a need in this area. Also, as Mennonite congregations are raising more questions in the area of systematic theology, it is almost impera-

tive that Conrad Grebel have at least one full-time theology professor.

The other position is in Russian Mennonite studies. In 1985 the board approved a statement of direction for the college's Institute of Anabaptist-Mennonite Studies to develop the area of Russian Mennonite studies. The late Professor Frank Epp was involved in those earlier discussions. His death in early 1986 has added an additional vacuum, particularly in teaching and researching the Canadian Mennonite story. The board approved a full-time faculty position in history, with primary specialization in Russian Mennonite history and secondary competency in Canadian Mennonite history.

Qualified persons are currently being sought for both positions.—*Linda Sauder*



The Worship Committee for Purdue 87, the biennial convention of the Mennonite Church at Purdue University in West Lafayette, Ind., July 7-12, has selected Paul's epistle to the Romans for the 45-minute Bible study at the end of the forenoon business sessions Wednesday to Saturday.

The Bible study will include 20 minutes of input supplemented by singing, Scripture reading, personal stories, individual responses, testimonies, and the use of various media. The focus will be on the Convention theme "In Christ We Grow."

The evening worship services for adults and children on Tuesday, Friday, and Saturday will include speakers, singing, litanies, responsive readings, and presentations by music groups from across the church. The services are planned to be celebrative and inspirational.

James Lapp, Mennonite Church moderator and executive secretary-elect, will speak on Tuesday evening and Mary Cosby from Church of the Saviour in Washington, D.C., on Friday evening. The Saturday evening speaker will be announced later.

Mass sessions on Wednesday evening and Sunday morning will also involve the youth. An attempt is being made to include worship experiences for all ages so that the sessions can be truly celebrative, inspirational, and participatory. Don

Blosser, a Bible professor from Goshen College, will speak at the Wednesday evening session. Plans for the Sunday morning session remain incomplete.

Del and Charlotte Holsopple Glick, co-pastors of Waterford Mennonite Church in Goshen, Ind., are chairing the Worship Committee and will serve as worship leaders at the convention. Philip Clemens, minister of music and worship at College Mennonite Church in Goshen, is responsible for coordinating the music at Purdue 87.—*Levi Hartzler*

## ACT spells celebration, worship, teaching, and learning

Refreshing, exhilarating, informative, rejuvenating, fun. Could these words be describing a weekend devoted to Christian education? These are the adjectives used by some of the 75 people who attended the Aid to Christian Teaching (ACT) weekend recently at the Keswick Center in Whiting, N.J.

J. W. Sprunger of Mennonite Publishing House laid the foundation for the inter-Mennonite event by giving an overview of The Foundation Series materials for Sunday school children. Participants spent the bulk of their time in classroom sessions led by persons who focused on their particular Sunday school class age-group.

Stephen Dintaman of Eastern Mennonite Seminary led an overview of Ana-

baptist thought. Starting with Martin Luther and Menno Simons, with a brief word from the Spiritualists, traveling beside George Brunk I for a few years (where Mennonites learned restrictions), Dintaman brought the participants into deeper contact and understanding with their heritage.

Persons were poised on the edges of their seats and pens flew quickly across pages as Marlene Kropf of Mennonite Board of Congregational Ministries spoke on faith development and development of the person. One could hear sighs and chuckles of self-recognition as Kropf led the group through the theoretical stages of a person's faith journey.

Rosella Wiens Regier of the General Conference Mennonite Church proved something quickly and completely during her lecture: people are never too old to listen to stories. After capturing the group's attention with a Bible story, she explained the qualities of a good story, the art of telling a good story, and ways to present a story.

Each morning Marcus Smucker of Associated Mennonite Biblical Seminaries led the group in a time of spiritual discipline. Careful to emphasize that different methods work for different people, he helped the participants experience various routes to communication with God.

The final worship together was a time for laughter, expression, and prayer. After each classroom session presented a group sculpture or skit to represent their respective groups, the participants danced the "hora" (an Israeli circle dance) and ended with prayer.

—*Tina Swartz Burkholder*



## MEDA convention examines faith and excellence

A local news reporter was quick to notice a schedule change at the Mennonite Economic Development Associates convention in Kitchener, Ont. A seminar on "Coping with Failure" was canceled for lack of interest. Failure, it was suggested wryly, may not belong at a gathering where the topic was excellence.

The Nov. 6-9 event drew 510 persons from across North America to consider the theme, "Business and Church: In Search of Excellence." The convention is held annually by MEDA, a 1,600-member organization which has a dual thrust of bringing Christian faith to bear on the marketplace, and carrying out economic development projects in the third world.

The theme was explored in a series of addresses, meditations, panel discussions, and workshops—all of which raised nagging questions about the relationship of "excellence" to Christian faithfulness. What connection was there, for example, between excellence as understood in the business best-seller, *In Search of Excellence*, and biblical exhortations to seek "the more excellent way"? Was there a clash between business excellence and commitment to Christ? Could the pursuit of excellence become excessive in its demands for success? Would an "excellent" business necessarily succeed?

One aspect of excellence was "the injection of Christian love" into the operation of a business, said guest speaker Lawrence Burkholder, former president of Goshen College. He suggested that a "Christian business" should have a number of distinguishing marks, such as imagination, generosity, willingness to go beyond what the law demands, and a visible demeanor "that shows we live by grace." Moreover, a Christian business may run serious risks for the sake of an ideal, and will heed the discerning voice of the church.

Burkholder used the Mary and Martha narrative (Luke 10:38-42) to address the tensions between practical demands of life and spiritual concerns. The basic issue was, "How can we attend the store and listen to the Lord at the same time?" He traced the Mary/Martha story through church history and concluded that "we need them both. We must not look at Mary and Martha in tension but as complementary to each other."

Respondent Rod Sawatsky, dean of Conrad Grebel College, noted that an earlier generation of Mennonite women in some areas participated in "Mary/Martha sewing circles." He said, "They just melted them together and didn't have a problem with it anymore. Maybe that's what we need to do."

In a series of three meditations, Garry Loewen, a former Air Canada executive who is now a pastor in rural Manitoba, examined the motive, cost, and vision for Christian excellence. He urged his audience not to become so preoccupied with business that they "miss the feast" the Lord had prepared.

Good ethics and good business often went hand in hand, but not always, he said. "Scripture suggests that as we become more Christlike in our businesses, we should not expect to see large crowds cheering us on, but we should instead expect to encounter hostility and rejection."

Loewen said Christian businesspeople are called to the "parts-per-million game," where tiny traces of certain elements have enormous influence. "That is what we are called to be like—a people who have an impact on this world that is completely disproportionate to our size of numbers, a people who give to creation its taste and flavor."

Most attenders seemed to appreciate the vigorous probing of excellence, even if not all questions were satisfactorily an-

swered. One participant said he and his wife had recently lost their farm after several decades of farming. Now they devote their time to helping others who are going through similar crises. "It's only now that we feel really successful," he said. It was a sobering comment, suggesting that failure and excellence may have something in common after all.

There was no failure mentioned at the convention's business session. MEDA members passed a 1987 budget of slightly over \$1 million, the bulk of which will go for projects such as the Small Business Development Program currently operating in Haiti, Jamaica, and Bolivia, as well as a wood products plant in Jamaica and a cocoa marketing agency in Haiti. Many of these projects are substantially augmented by matching funds from the Canadian International Development Agency.

It was reported that membership in MEDA continues to grow and that several new local chapters have been formed, bringing the total to 19.

—Wally Kroeker for Meetinghouse

### GROWING AS STEWARDS AND WITNESSES

## Revive us again

*Hallelujah! Thine the glory.*

*Hallelujah! Amen.*

*Hallelujah! Thine the glory.*

*Revive us again.*

*Revive*, according to Mr. Webster, means to return to consciousness or life; to restore from a depressed, inactive, or unused state; to renew mentally.

Wednesday evenings from 7:30 to 8:30 a small group from our congregation gathers in a home to sing songs of praise, meditate on Scripture, share joys and concerns, pray for God to revive us again. Others join us in spirit (and in Spirit) from their homes or elsewhere that same hour.

Some fast before they come. Some are quiet. Some always talk. It is a happy mix of people set free from the usual pigeonholes of Sunday school class or commission roles.

What do we really expect when we ask God to revive us? We all hope to grow spiritually and in love for one another. But we also know that God's in charge here. So there is a sense of anticipation, of awe, of wonder as we open ourselves to revival.

In the early weeks the Lord brought us to confession a great deal. Confession seems to be a big part of revival in our little group. We have all felt the Lord's presence and mighty love.

The Scriptures, too, encourage us. "Draw near to God and he will draw near to you" (James 4:8). That's revival to me. Sometimes we pick a word for meditation and search the Scriptures for revelation and insight. Words like growth, praise, love, tithe, stranger, purify, new, Spirit—all reveal aspects of God's character and plan for the people of God.

This small group of people from Iowa City Mennonite Church wants to be revived by God. We have taken the first steps. We feel like we are part of an adventure. Only God knows where it may lead!—Pat Gingerich



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### J. Warren Detweiler, Mansfield, Pa.

Reading "A Call for Christian Peacemakers" by Edwin G. Moyer (Dec. 30) led me to call the author. His feelings seemed so right to me. His statement about our basic concept of God is, I believe, totally correct.

Let's have more articles by people who aren't afraid to share their honest convictions which may be outside the circle of popular acceptance.

### Don Schrader, Dakota, Ill.

In "A Call for Christian Peacemakers" (Dec. 30), I urge you to correct a monstrous mistake in the second column of p. 895. It should read "the U.S. alone is spending almost \$300 billion for [the military] this fiscal year. That's over \$500,000 [not \$500] per minute."

If you multiply 365 by 24 hours, that's 8,760. Then multiply by 60 minutes—that's 525,600. Divide \$300 billion by 525,600 and the answer is over \$500,000 a minute.

### Joel M. Chupp, Wooster, Ohio

This is a rebuttal to "A Letter to a Lawyer About Divorce and Remarriage" by "Josiah Matthews" (Dec. 30).

Let me preface my rebuttal by clarifying my expertise in this matter. I am not an expert in man's law nor God's law. I have not traveled to Israel or India as the author has nor have I studied for a year in a seminary. I have no appointments to be a church planter. Neither my wife or I have been through a divorce nor remarriage.

My only credential in this matter is a personal experience of God's grace in my life, which would probably be considered irrelevant and tossed out of a court of law. But based on your description of yourself as "one who knows God's laws," I feel you have failed to recognize what I consider to be some very important qualifications regarding the law.

The very prominent lawyer who wrote the "law book of Romans," as you call it, also tells us that God's justice has now

been revealed outside the law and that faith helps us give law its true value (Rom. 3:21-31). He goes on to say that we are rid of the law and are freed to serve in a new spiritual way and not in the old way of a written law (Rom. 7:1-6). As you know, if we had to depend on our adherence to the requirements of the law for our acquittal, the only evidence we could show is a bunch of filthy rags. In other words, the only thing that counts is not what human beings want or try to do, but the mercy of God (Rom. 9:16).

Your presentation of exhibits A through F very clearly emphasized the adulterous nature of remarriage while the first spouse is still alive. Hard evidence indeed! But what about the case of the woman who was literally caught in the act of adultery, which is recorded in John 7? Her case was presented to the only perfect judge there is, and his verdict was that everyone present was guilty and stood in violation of the law. In her case a lifestyle change was in order, and he counseled her likewise.

The point I am making is obvious: we are all guilty of a lifestyle that deserves nothing less than the electric chair. You, Mr. Matthews, have successfully placed your uncle on the witness stand and presented hard evidence of his guilt. But what if you or I or anyone else were placed on the witness stand to give account for our lives? Based on the law, would any of us stand a prayer of a chance? In fact, in our cases even more incriminating evidence could be presented against us because we consider ourselves to be followers of Christ and members of his body!

The way we Mennonites should deal with divorce and remarriage is a topic which continues to be intensely debated. I am obviously not a lawyer. I am a nurse, and in the medical profession I am told that *prevention* of illness rather than cure is the name of the game. It does little good to berate the persons whose lifestyle choices have robbed them of health.

So it is with marriage. Divorce prevention begins during courtship, not after separation. However, if divorce occurs, our compassion and mercy, as ones who have also been found guilty of sin, are needed rather than our pious indictments.

### Doris Schrock, Goshen, Ind.

I think that the article "A Letter to a Lawyer . . ." (Dec. 30) should have appeared under "Hear, Hear!" properly signed. If it had not been disguised as a letter it would not have been too long. I thought we were done with pseudonyms. Anyone who feels as strongly about a question as the writer seems to should be willing to stand up and be counted with full identification.

I do appreciate the *Gospel Herald* and

read it eagerly every week. It is important that we hear as many opinions as possible on controversial subjects, but let them be presented as opinions and let the speakers be identified.

### Bill Crelli, Johnstown, Pa.

There are wide areas of agreement for me in Pastor J. Nelson Kraybill's article "A Faith for the Future" (Dec. 30). It happens I am now reading what St. Augustine had to say about it, and I quote from his monumental work, *Nebuldosa Species*:

"We need not believe the world was created in six days; probably God in the beginning created only a nebulous mass; but in this mass lay the seminal order, or productive capacities from which all things would develop by natural causes. The world preexisted in the mind of God as the plan of a building is conceived by the architect before it is built, and creation proceeds in time according to these eternal exemplars in the divine mind."

May I take the liberty to express one other thought of his which I feel is relative to the above postulation? Faith must precede understanding. "Seek not to understand that you may believe, but believe that you may understand."

### Titus Martin, Bird-in-Hand, Pa.

I think this is the answer to the question raised by Brother Koch in "Hear, Hear!" (Dec. 9). My mind runs back to a rather extensive Mennonite church project where I as a painter and another man as the head carpenter worked together for quite a length of time. He was not slow in telling me he speaks with tongues. I told him I have no objection if he does not think all have to speak with tongues. We were both Mennonites. We got along well together and I think respected each other.

God works in different ways. In the day of Pentecost some thought the people were drunk, which would denote some action. In 1 Kings we read about a wind, an earthquake, fire—and says the Lord was not in them. After that a still small voice and God spoke. This tells me the Lord uses different ways, and I have no right to judge those whom the Lord chooses to use in a different way than myself. Of course it must accord with Scripture.

I recall two men, both schoolteachers and ministers of the gospel, who meant much to me in my younger years. One had a more gentle way of presenting the gospel than the other. It would be hard to say which one had the most influence in my life. To show God uses different methods, these two men were evangelists and both had meetings with 100 or more confessions.

After making some complaint about what was happening in Sunday school, a brother gave me these words which I have



often pondered since: "There is no person that poor that we cannot learn something from him or her."

#### Elvin Glick, Clare, Iowa

I am perturbed by what Brother Koch is promoting in "Hear, Hear!" (Dec. 9). He talks as though it is the brother on the phone who has the misconceptions. He is using the unknown caller to tell us what he himself would like us to know but is afraid to expose himself.

One concept we should all have is that the Holy Spirit is Christ and not someone or something in addition. For Christ is all-sufficient. The next concept is that one filled with the Holy Spirit becomes spiritual and not carnal. The expressions will be of truth and not agitation or excitement. The people who had only the preaching of John had the Old Testament Jewish view of the Messiah, and needed the Holy Spirit experience to realize that Jesus' kingdom was a spiritual experience—valid now.

Koch points to the missionary accomplishments of renewal to validate its doctrine. I would like to remind him that heresies of the world have always been accepted more than truth. I recommend the book, *The Charismatics*, by John F. Mac-

Arthur, Jr. May the Spirit add his blessing.

#### Lester S. Yoder, Apple Creek, Ohio

Concerning "Let's Stop Calling Children 'Kids'" (Nov. 4): It is easier for a camel to go through the eye of a needle than for a traditionalist to accept change in a changing world.

Everyone knows that language changes, and as our needs change we use different words to explain what we mean. As an example, if you look up the word "nice," the first definition is: "undisciplined, wanton, or unruly." Today, "nice" means almost the complete opposite. You may have noticed that the word "nice" is never used in the Bible, and most likely because of its ambiguous meanings at the time when the King James Bible was translated.

There is only one reason why the Bible does not say, "Let the kids come unto me," and that is because at that time it would have been socially unacceptable. It is interesting that traditionalists consider it unacceptable to call children "kids" because kids are the offspring of goats. It is equally interesting that Jacob C. Kulp ("Readers Say," Dec. 9) considers it entirely appropriate to call children "lambs"—the offspring of sheep.

Presently, I am a teacher and I would expect my students to be insulted if I called them "little lambs." I also remember of talking to a class of 7th-graders who were insulted when I called them "children." They said, "Children means little first- and second-graders. We're grown up! We're kids!"

The point is, one needs to know his audience. If I were talking to Nancy Sheeler, I would never refer to my students as "kids," but there are times when, with the modern generation, "children" does not convey the meaning we have in mind. I would expect that some day, when these traditionalists have crossed the bar, the word "kids" will no longer be considered as slang.

#### Roger T. Clark, Pottstown, Pa.

I was surprised to find my family's picture on the cover of the Nov. 4 *Gospel Herald*, and in reading Ms. Erb's article, I feel a need to respond. In my opinion, the author missed the central issues involved with Hopewell, but rather focused on the nuts and bolts of church operations and the usual church buzz words (charismatic movement, hope for the hopeless, freer worship style, small groups).

The central issue is: What is unique about Hopewell that allows God to work so successfully there? A close reading of the article hints at the answer. Ms. Erb, and I suspect many others, see the congregation as consisting of two distinct groups of people. God's people/missionaries/ethnic Mennonites (your choice) and community folks/hopeless/new Christians/nonethnics (your choice). Notwithstanding the first two paragraphs of the article, when you view humanity from an us/them perspective, it is naive to believe that the other party doesn't notice or care.

Departing from Hopewell and discussing a philosophical issue, one cannot be intolerant of others, either overtly or condescendingly and expect them to take seriously your claims that you are a Christian. When Daniel Kauffman wrote about "nonconformity to the world" as a Bible doctrine, I feel he meant it to be a call for holy living. But I fear that others, who lack his theological sophistication, see it as a scriptural sanction for racial and cultural intolerance.

Racism cannot be sugarcoated and made a Bible doctrine! Preserving one's own ethnic and cultural heritage and serving Christ are not the same thing (your choice). What is Hopewell doing right? Anyone, ethnic or nonethnic, who comes to Hopewell and is willing to trust his life to Christ is welcome. Hopewell meets the spiritual needs of all the members—better than the other churches in the area. Simple as it sounds, that's what it's all about.

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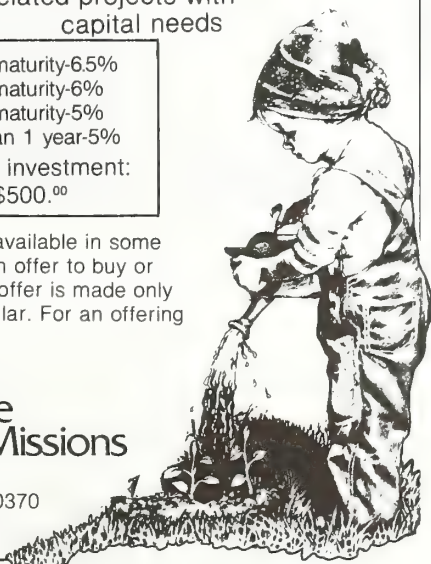
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**Rosedale Mennonite Missions workers were expelled from an Asian country** recently. Missionaries in the Muslim nation, which has never been named in print by RMM, had reported a vital Christian fellowship and the recent physical healing of one believer. The expulsion came after about a year of investigation and interrogation by government officials. RMM, headquartered in Rosedale, Ohio, is the mission agency of Conservative Conference.

**The Canadian Mennonite Bicentennial turned a profit—in more ways than one**—according to reports given at a recent reception for the bicentennial commission in Kitchener, Ont. Treasurer Ruby Weber said expenses totaled \$665,000 but that income exceeded that by \$35,000. Part of the surplus will go for needed repairs to the bicentennial monument in Vineland, Ont., but the commission has not decided what to do with the rest. Not included in the profit figures is the \$48,000 contributed to Mennonite Central Committee by participants in the bicentennial worship service in Kitchener and at the Harbourfront Festival in Toronto. Harbourfront planner Ron Sawatsky reported that SELFHELP Crafts sales have increased dramatically at Toronto Mennonite Center since the festival. But not all the gains were financial, he noted, citing the recent baptism of an inquirer drawn by the music of the Diamond Street Mennonite Church choir from Philadelphia.

**Mennonite peace activists Kris Chupp and Gene Stoltzfus were arrested in Chicago** on Dec. 20 for their part in an "educational event" calling attention to increased U.S. military involvement in Central America. Some 150 people participated in a public witness on three floors of the elite Water Tower Place shopping mall on Michigan Avenue, while 250 others sang carols outside while displaying banners and distributing leaflets. The protest inside included Chupp symbolically falling dead after receiving a gift-wrapped bomb from Stoltzfus. They were surrounded by "carolers" singing "Reagan the Long-Nosed Liar" and "Away in Honduras the Bases are Built." Mennonite activist Dorothy Friesen was arrested while photographing the event. Her camera was confiscated and her film destroyed. "In light of the recent statement on Christian Peacemaker Teams, I wanted to document Mennonite participation in nonviolent direct action," she said.

**Ron Litwiller resigned as vice-president for mutual aid services at Mennonite Mutual Aid** on Jan. 9 to become executive director of Oaklawn Hospital, a Mennonite psychiatric facility currently being built in Goshen, Ind. Litwiller directed mutual aid services ever since he joined the MMA staff in 1980. Before that he was an administrator at hospitals in Puerto Rico, Chicago, and Elkhart, Ind.

**Lee Yoder, who left his administrative position at Eastern Mennonite College and Seminary at the end of 1986, has taken a new job** as operations director for Computer Management and Development Services in Harrisonburg, Va. The six-year-old company, headed by former EMC&S administrator Dwight Wyse, is a computer software firm with 51 employees. It serves educational, health care, and nonprofit organizations. Yoder was vice-president and institutional advancement director at EMC&S for 11 years. Before that he was principal of Christopher Dock Mennonite High School in Lansdale, Pa., for 12 years.

**Leon Stauffer resigned as general secretary of Eastern Mennonite Board of Missions** at the end of November. No one has been named yet to succeed him in the post, which helps facilitate the work of Eastern Board's president and its board chairman. Stauffer served Eastern Board 22 years, including five years as Voluntary Service director and 12 years as general secretary. He continues as part-time executive secretary of Lancaster Conference's Board of Congregational Resources and as comanager of the Mennonite Your Way directory and tours.

**Ten mutual aid counselors have been appointed to represent the health, life, and retirement products of Mennonite Mutual Aid.** Jim Parks, a life and health insurance agent, serves the Denver area. Verda Beachey serves the Sarasota, Fla., area. Glen Unrau serves the Hesston, Kans., area out of MMA's Hesston office. Debi Beachey serves Elkhart County, Ind., out of MMA's main office in Goshen. The other six counselors are licensed insurance professionals in Pennsylvania who have been selected by Allegheny Conference: Melvin Blough of Johnstown, Lee Hartzler of Belleville, Earl Yoder of Springs, Harry Gwin and Jesse Replogle of Martinsburg, and Tim Hurst of Scottdale.

**A collection of poems by the late missionary Ralph Buckwalter was published in Japan** recently. The poems were translated into Japanese by Yorifumi Yaguchi, an English literature professor, poet in both English and

Japanese, and lay leader of Shalom Mennonite Church in Sapporo. Buckwalter served for 30 years in Japan under Mennonite Board of Missions prior to his death from cancer in 1980. The response so far to the book is evidence that "Ralph is far from forgotten by his many friends and brothers and sisters in the Hokkaido churches," said his wife, Genny, who has continued as a missionary. Buckwalter's poetry is accompanied by illustrations contributed by Katsuko Moriuchi of Obihiro Mennonite Church.

**Board members and development officers from 11 Mennonite Church high schools held their biennial meeting,** recently at Laurelville (Pa.) Mennonite Church Center. Centering on the theme, "The Quality Mennonite High School," they focused on understanding their mission, implementing their vision, and communicating their product. The speakers were Eastern Mennonite College and Seminary president Richard Detweiler, Mennonite Board of Missions personnel director Dale Schumm, and Prairie View Mental Health Center staff person Gordon Funk. The event was sponsored by Mennonite Secondary Education Council. Its 11-member schools have a total of 2,300 students this year—up nearly 8 percent from a year ago.

**Rocky Mountain Conference pastors and their spouses took a personality test** to help them better understand and accept the similarities and differences in others. All participants in the conference's recent annual



**Founders help celebrate congregation's anniversary.** Founders Lester and Mabel Hackman (left) and John and Esther Wenger (right) were among the 250 participants at the recent 50th anniversary celebration of Des Allemands (La.) Mennonite Church.

John and Mabel are a brother and sister whose parents were among a group of Mennonites from Indiana who moved to coastal Louisiana in 1918 to farm. They left after four years, but John and Mabel never forgot the friends they had made, the worship services that had been held in their home, and the people who had been led to Christ. Many of the local people were French-speaking "Cajuns" who made their living from the sea.

In 1936 the parents—Chester and Salome Wenger—and John and Mabel and their spouses returned to Louisiana to plant a church while making a living. They started worship services in a small Presbyterian church which they later bought and moved to a more suitable location. A new building was constructed in its place in 1978.

John Wenger served as pastor from the beginning until 1977, when Robert Zehr succeeded him. The congregation currently has about 130 members. Most are local people—not transplanted Mennonites.



retreat for pastors and spouses at Rocky Mountain Mennonite Camp near Divide, Colo., were required to complete the Myers-Briggs Type Indicator personality assessment before the meeting. The results were then discussed with the help of John Rodwick, director of the Siloam Counseling and Renewal Center in Colorado Springs, Colo. Attendance was unusually high. "I am now more free to be myself and not to be driven by what others expect of me," said one participant.

**Proposals are being received for the 1987-88 Henry Smith Peace Lectureship.** It provides an opportunity for professors at Mennonite colleges to strengthen their peace-teaching resources. Smith taught at both Goshen and Bluffton colleges, and proposals from those schools will be given priority. The stipend for the lectureship is \$2,000 plus up to \$1,500 more for expenses. The deadline for submitting proposals is Feb. 15. More information is available from Willard Martin at Goshen College, Goshen, IN 46526.

**Correction:** The Church of the Brethren representative who endorsed Christian Peacemaker Teams ("Church News," Jan. 6) was Charles Boyer, and not Charles Walker.

#### Pastoral transitions:

- **James Kropf** was ordained as pastor of Grace Mennonite Church, Phoenix, Ariz., on Jan. 4. He became the congregation's pastor in December.
- **Michael Meneses** was ordained as pastor of Emmanuel Mennonite Church, Surprise, Ariz., on Dec. 14. He was a seminary student and Mennonite Brethren pastor in the Los Angeles area before going to Emmanuel in October 1985.
- **Gerry Clemmer** was ordained as assistant pastor of Souderton (Pa.) Mennonite Church on Nov. 23. He is a 1986 graduate of Eastern Mennonite Seminary.
- **Dick Wolf** was ordained as youth pastor of Kidron (Ohio) Mennonite Church on Nov. 22. He was licensed in 1984.

#### Upcoming events:

- **Annual Meeting of Mennonite Central Committee**, Jan. 30-31, in Saskatoon, Sask. The business sessions of the MCC board are open to the public. Also scheduled are special public events featuring stories by longtime MCC administrator Peter Dyck and an address by South African missions professor David Bosch. Saskatoon is also the site of the annual meetings of MCC U.S. (Jan. 29) and MCC Canada (Jan. 23-24). More information from MCC at Box M, Akron, PA 17501; phone 717-859-1151.
- **Genealogy Conference**, Mar. 28, at Lancaster (Pa.) Mennonite High School. The ninth annual event is sponsored by Lancaster Mennonite Historical Society. The keynote speaker is Frederick Weiser, publications editor for Pennsylvania German Society. Also featured are 25 workshops on researching family histories and private consultation sessions. More



**Former refugee cleans bricks to say thanks.** "Cleaning bricks to help renovate the new SELFHELP Crafts warehouse is one way I can repay Mennonite Central Committee for all the kindness and help it has given my family," says former Vietnamese refugee Hieu Nguyen, pictured here with Don Sensenig of the MCC U.S. Immigration and Refugee Program.

Nguyen, now a widow, arrived in Pennsylvania in 1975 with her husband and eight children under the sponsorship of Metzler Mennonite Church in Ephrata. Local Mennonite families and MCC staff in nearby Akron were supportive to her family.

Nguyen lives almost next door to the former shoe factory in Akron that is being re-modeled for SELFHELP Crafts, a growing MCC program that sells the products of crafts people in third-world countries. During a recent four-week period, she single-handedly cleaned and stacked 7,000 to 10,000 bricks at the work site.

information from the society at 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9745.

#### Church-related job openings:

- **Residential services director**, Adriel School, West Liberty, Ohio. The person oversees four homes for children with learning and behavior problems. Duties include hiring and supervision of staff, intake, and in-service training. A master's degree in social work or a related field is required. Knowledge of the "teaching family program" is helpful. Adriel is a Mennonite facility. Contact James Burkett at Adriel, Box 188, West Liberty, OH 43357; phone 513-465-5010.
- **Development director**, Adriel School, West Liberty, Ohio. The person oversees public relations and fund-raising. The person must be enterprising, able to relate to people, calm, flexible, organized, able to handle a fast pace, the possessor of a good sense of humor, and willing to travel. Adriel is a Mennonite facility for troubled children. Contact James Burkett at Adriel, Box 188, West Liberty, OH 43357; phone 513-465-5010.
- **Educational coordinator**, Neighborhood Learning Center, Washington, D.C., starting in August. This is a one- or two-year Voluntary Service position with Mennonite Board of Missions. The center is a ministry of Washington Community Fellowship. The person would monitor student progress, teach a Bible study course, work with adult education classes, and perform other duties. The person

would also work with center staff in planning, oversight, and implementation. Qualifications include a BA degree in education and experience or interest in computer-assisted instruction and in urban ministry. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**New members** by baptism and confession of faith: *Community, Harrisonburg, Va.*: Kristina Martin, Wendell Martin, David Landes, Reuben Stoltzfus, Jennifer Bishop, and Randall Steck.

**Change of address:** *Daniel Kauffman* from Versailles, Mo., to R. 1, Box 199, Leonard, MO 63451; phone 816-762-4277. *James K. Stauffer* from Harrisonburg, Va., to 2221 N. Vernon St., Arlington, VA 22207; phone 703-243-1176.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Blosser-Graber.** Myron Blosser, Harrisonburg, Va., Zion Hill cong., and Rhonda Graber, Harrisonburg, Va., Bethel cong., by Glendon Blosser and Weldon Schloneger, Dec. 27.

**Diller-Hochstedler.** Rod Diller, Goshen, Ind., Hesston (Kans.) cong., and Gwen Hochstedler, Goshen, Ind., Church of the Brethren, by Verl Hochstedler, Dec. 20.

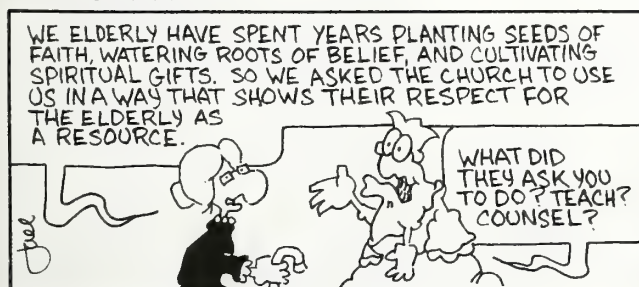
**Divine-Graber.** Mark Divine, Logoootee, Ind., Lutheran Church, and Gina Graber, Montgomery, Ind., Providence cong., by John Pavelka and Tim Miller, Nov. 29.

**Grieser-Goesch.** Sam Grieser, Jefferson, Oreg., Bethany cong., and Rosmary Goesch, Salem, Oreg., Lutheran Church, by David Getzendanner, Dec. 27.

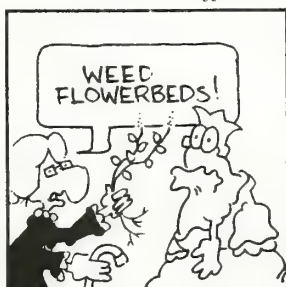
**Harnly-Kunkel.** Leon Harnly, East Petersburg, Pa., Erb cong., and Donna Kunkel, Ronks, Pa., Paradise cong., by Martin Nolt and Fred Martin, Oct. 11.

**Helmuth-Bender.** Loren Helmuth, Gainesville, Fla., and Mairi Bender, Sarasota, Fla.,

## Pontius



Joel Kauffmann





both of Ashton cong., by Kenneth E. Nauman, Dec. 28.

**Horstmeier-Kortemeier.** Robert Horstmeier, Davis, Ill., and Caryl Kortemeier, Freeport, Ill., both of Freeport cong., by Robert E. Nolt, Dec. 27.

**Menotti-Schumacher.** Bob Menotti, Orrville, Ohio, Orrville Community Church, and Nancy Schumacher, Wooster, Ohio, Kidron cong., by John Miller and Bill Detweiler, Dec. 27.

**Nitzsche-Gentzler.** Art Nitzsche, Sr., Wisner, Nebr., Beemer cong., and Eunice Gentzler, Wisner, Nebr., Lutheran Church, by Ivan Troyer, Dec. 31.

**Nussbaum-Steiner.** Bob Nussbaum, Mt. Eaton, Ohio, and Lois Steiner, Kidron, Ohio, both of Kidron cong., by Bill Detweiler, Dec. 20.

**Wenger-Yoder.** Ron Wenger, Adair, Okla., and Rebecca Yoder, Macon, Miss., by Nelson Kreider and Alva Yoder, father of the bride, Oct. 18.

# BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Dernesch,** Brian and Cathy (Merkel), —, Ont., third daughter, Ariel Joy, Nov. 4.

**Gerber,** Mark and Colleen Kay (Schleining), Goshen, Ind., first child, Michael Andrew, Oct. 8.

**Horst,** Jim and Rhoda (Kuepfer), Waterloo, Ont., first child, James Norman, Nov. 29.

**Miller,** W. Dale and Mary Theresa (Feagans), Montgomery, Ind., third child, first son, Johnathan David, Dec. 17.

**Potts,** Dutch and Beverly (Birkey), Urbana, Ill., first child, Chad Corbin, Oct. 28.

**Shenk,** Jonathan D. and Sheryl A. (Longacre), Victoria, Va., second child, first son, David, Nathaniel, Dec. 13.

**Shwalter,** Kenton and Miriam (Ebersole), Sarasota, Fla., third son, Michael David, Dec. 26.

**Shue,** Brad and Brenda (Tucker), Harper, Kans., third son, Isaac David, Dec. 19.

**Woolner,** Peter and Catherine (Brooks), Waterloo, Ont., second daughter, Jodie Elizabeth, Dec. 19.

**Correction:** In the Dec. 30 issue the daughter of Keith and Cindy Zimmerman had a misspelling of the name. The name is Tessha Lanae.

# OBITUARIES

**Brenner, Herman E.,** son of Christian and Louise (Nutchel) Brenner, was born at Barberton, Ohio, in 1893; died at Smithville-Western Care Center, Dec. 24, 1986; aged 83 y. In 1914, he was married to Erma Brennerman, who died on Aug. 15, 1968. In 1969, he was married to Fannie F. Thornton, who also preceded him in death. Surviving are one son (William), one stepson (Robert Thornton), 5 daughters (Miriam Jeanneret, Bernice Nussbaum, Eileen Horst, Donna Gable, and Ellen Steiner), 25 grandchildren, 47 great-grandchildren, one great-great-grandchild, 8 step-grandchildren, and 5 step-great-grandchildren. He was a member of Crown Hill Mennonite Church, where funeral services were held on Dec. 27, in charge of Ernie Hershberger and Noah Hilty; interment in the Crown Hill Church Cemetery.

**Burkholder, Elvon D.,** son of Norman and Annie (Hoover) Burkholder, was born in Markham, Ont., Nov. 15, 1925; died of cancer in Pembroke, Ont., Dec. 12, 1986; aged 61 y. On Sept. 15, 1949, he was married to Ellen Grove, who survives. Also surviving are 4 children (Daniel, Dianne Cashin, Delphine Racine, and David), 5 grandchildren, and 4 brothers (Allen, John, Elmer, and Joseph). He was preceded in death by an infant daughter, Darlene. He was ordained to the ministry on Nov. 14, 1954, and served in Moorefield, Ont.; Ft. Stewart, Ont.; Killaloe, Ont.; and Shawville, Que. Funeral services were held in the First Missionary Church, Pembroke, on Dec. 15, in charge of Eric Strachan; interment in Wesley United Cemetery.

**Clemmer, Alice M. Moyer,** daughter of William and Mary (Moyer) Moyer, was born in Lower Salford Twp., Pa., May 9, 1893; died at Souderton Mennonite Home, Souderton, Pa., Dec. 24, 1986; aged 93 y. She was married to Allen L. Clemmer, who died in 1967. Surviving are 3 daughters (Mary Ellen Derstine, Betty Kupeerus, and Alice Rittenhouse), 5 sons (Jacob, Joseph, William, Cyrus, and Marvin), 29 grandchildren, 53 great-grandchildren, and 2 great-great-grandchildren. She was preceded in death by a son, Allen Norman. She was a member of Franconia Mennonite Church, where funeral services were held on Dec. 27, in charge of Floyd Hackman, Curtis Bergey, and John Derstine; interment in adjoining cemetery.

**Freed, John H.,** son of Oswin H. and Mary Ann (Hackman) Freed, was born in Franconia, Pa., Aug. 11, 1909; died at Grand View Hospital, Sellersville, Pa., Dec. 24, 1986; aged 77 y. He was married to Lizzie M. Landis, who died in August 1977. Surviving are 4 daughters (Ruth Vander Vennen, Elizabeth Alfred, Esther Gagg, and Miriam Hunsberger), 7 sons (Ralph L., John L., Stanley L., Richard L., LeRoy L., Clarence L., and Marcus L.), 24 grandchildren, 4 great-grandchildren, 2 brothers (Norman and Melvin), and 2 sisters (Stella Moyer and Katie Guntz). He was preceded in death by one daughter (Naomi L. Freed), one granddaughter, and one great-grandson. He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 27, in charge of Floyd Hackman, Curtis Bergey, and John Derstine; interment in adjoining cemetery.

**Grove, John F.,** son of John H. and Martha (Shank) Grove, was born at Mason and Dixon, Pa., Aug. 6, 1890; died at Menno Haven Rest Home on Dec. 26, 1986; aged 96 y. On Nov. 19, 1911, he was married to Almeda Landis, who died on Mar. 26, 1964. On Dec. 22, 1966, he was married to Susan Martin Clark, who died on Mar. 20, 1981. Surviving are 4 daughters (Lois Baer, Naomi Shohot, Ruth West, and Esther Johnson), 3 sons (Dwight, John L., and Ethan), one foster son (Robert Lockbaum), 13 grandchildren, 8 great-grandchildren, and one brother (Ross Grove). He was ordained to the ministry on May 15, 1917, and served the Cedar Grove Mennonite Church. He was a member of Cedar Grove, where funeral services were held on Dec. 30, in charge of Nelson L. Martin and Harold G. Eshleman; interment in Cedar Hill Cemetery.

**Kuepfer, Elizabeth Martha Streicher,** daughter of Enoch and Annie (Wagler) Streicher, was born in Wellesley Twp., Ont., July 27, 1920; died of cancer at Listowel Hospital on Dec. 20, 1986; aged 66 y. On Oct. 26, 1939, she was married to Andrew Kuepfer, who survives. Also surviving are 17 children (Clayton, William, Rosina, Melinda, Lorne, Mahlon, Emmanuel, Leonard, Laverne, Dennis, Don, Darlene, Charlotte, Gloria, Leona, Virginia, and Pauline), 30 grandchildren, 3 brothers (Rudy, Gideon, and Michael), and 3 sisters (Leah Kuepfer, Eva Kuepfer, and Marie Goodwin). She was a member of Riverdale Mennonite Church, where funeral services were held on Dec. 22, in charge of Glenn Zehr

and David K. Jantzi; interment in Riverdale Cemetery.

**Morris, Dorothy L. Trimble,** daughter of Andrew C. and Elsie (VanFossen) Trimble, was born in Swoope, Va., Dec. 1, 1919; died at Rockingham Memorial Hospital, Harrisonburg, Va., Dec. 17, 1986; aged 67 y. On May 24, 1950, she was married to Raymond S. Morris, who died on Feb. 16, 1966. Surviving are 2 sons (Barry and Carl Trimble), 2 daughters (Donna Armentrout and Dale Vencill), 12 grandchildren, and one brother (Andrew Trimble). She was a member of Ridgeway Mennonite Church, where memorial services were held on Dec. 19, in charge of Paul R. Yoder, Sr., Daniel Smucker, and Eugene Souder; interment in Port Republic Cemetery.

**Roth, Emma E. Schmucker,** daughter of Amos and Amanda (Wyse) Schmucker, was born in Williams Co., Ohio, Mar. 14, 1888; died at Wauseon, Ohio, Dec. 26, 1986; aged 98 y. On Sept. 11, 1909, she was married to Fred P. Roth, who preceded her in death. Surviving are 2 sons (Harvey and Glen Roth), 4 daughters (Ilve Stuckey, Sarah Nofziger, Irene King, and Alice Beck), 27 grandchildren, 56 great-grandchildren, 3 great-great-grandchildren, 6 step-great-grandchildren, 6 step-great-great-grandchildren, 2 brothers (Alfred and Harvey Schmucker), and one sister (Pearl Aschliman). She was a member of Lockport Mennonite Church, where memorial services were held on Dec. 29, in charge of Keith Leinbach, Walter Stuckey, and James Groeneweg; interment in Lockport Cemetery.

**Shenk, John K.,** son of John B. and Amanda (Kauffman) Shenk, was born at Lancaster, Pa., Mar. 7, 1906; died at Lancaster, Pa., Dec. 20, 1986; aged 80 y. On June 25, 1930, he was married to Katie Horst, who survives. Also surviving are 2 daughters (LaVerne Root and Geraldine Heisey), 2 sons (John and Donald), and 4 sisters (Mabel Hess, Susan John, Amanda, and Fannie Denlinger). He was a member of Paradise Mennonite Church. Funeral services were held at Landis Homes Chapel West on Dec. 22, in charge of Donald Good, Clair Eby, and John B. Shenk; interment in E. Petersburg Mennonite Cemetery.

# CALENDAR

*Provided by General Board of Mennonite Church*

Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 19-22  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 23-24  
Congregational Education Conference, Laurelville, Pa., Jan. 23-25  
Mennonite Central Committee U.S. annual meeting, Saskatoon, Sask., Jan. 29  
Mennonite Central Committee annual meeting, Saskatoon, Sask., Jan. 30-31  
Mennonite Board of Education board of directors, Feb. 6-7  
Afro-American Mennonite Association board of directors, Los Angeles, Calif., Feb. 11-14  
Mennonite Publication Board, Elkhart, Ind., Feb. 13-14  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

# CREDITS

Cover design by Gwen Stamm; cover photo by Jim Whitmer; p. 37 by Wide World; p. 44 by John Beadle; p. 45 by Mark Beach.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### White wooden crosses part of strategy to aid farmers

An Oregon ecumenical agency is using white wooden crosses as part of a strategy to help farmers repurchase some of their repossessed equipment at auctions. The method was first used in December at an auction near Woodburn, where about a dozen people held up the crosses as a signal to ask other farmers not to bid on tools two farmers wanted to repurchase. Using funds supplied by their friends and family, Myron Harper of Brooke and Howard Pope of Monmouth were able to buy back some of the more than 100 pieces of equipment that had been repossessed.

Barbara George, associate executive director of Ecumenical Ministries of Oregon, said she had heard about a similar use of crosses in Iowa, in which the Christian symbols were painted on pieces of repossessed farm equipment that the original owners wanted to buy back. She said her organization decided to ask people to hold up crosses rather than paint them on items so it would not "be perceived as vandalizing property."

### Presbyterians & Episcopalians most numerous among top executives

Top corporate executives are more religious than the population at large, according to a *Forbes* magazine survey of leaders of America's 100 largest corporations. Presbyterians and Episcopalians are represented in the highest corporate offices far out of proportion to their numbers in the population.

Presbyterians, who make up only 2 percent of the U.S. population, constituted 25 percent of survey respondents. Episcopalians, 3 percent of the population, made up 19 percent. Baptists are underrepresented in the top corporate slots. While 20 percent of the U.S. population is Baptist, only 6 percent of survey respondents were.

*Forbes* asked the corporate heads to indicate their religious preference and how "observant" they were. Of those responding, 65 percent said they and their families "regularly attend church or synagogue." The corresponding figure for the population at large is about 40 percent.

Despite the "unusually strong" religious commitment in the executive suites shown in the survey, not all of *Forbes'* interviewees agreed that the statistics are reflected in day-to-day business practices. Peter Grace, chairman of W. R. Grace & Company, and an active

Catholic, said: "You call all these takeovers going on today 'religious'? There is no thought given to people's security, their families, length of service, the loyalty they show. I think the whole business community today in the U.S. is more heartless and less caring than it was when I first went to work."

### Jesuit faces dismissal for refusal to give up ministry to gays

Jesuit priest John McNeill, silenced by the Catholic Church nine years ago for writing a book contrary to church teaching on homosexuality, says he is being dismissed from the Jesuit order and from the priesthood for refusing to obey a directive from his superior to give up his public ministry to homosexuals.

McNeill, a moral theologian, a founder of the Catholic gay group Dignity, and an acknowledged homosexual, was ordered to stop speaking and writing on the subject of homosexuality in 1977, a year after the publication of his book *The Church and the Homosexual*. The announcement of his decision to face dismissal rather than obey the Vatican order came in the wake of a Vatican document urging church leaders to take a more severe stand against homosexuality.

McNeill said he had been informed by Jesuit superior general Peter Hans Kolvenbach "that I must give up all public ministry to gay people" or be dismissed from the order. He said that, "after prayer and extensive consultation," he intends to continue his ministry of speaking and writing.

### Gallup says American Catholics experiencing 'religious revival'

A new book co-written by pollster George Gallup says American Catholics are experiencing a "religious revival" that will bring them unprecedented influence in the coming years. The book also says that Catholics, though they are becoming affluent, have maintained liberal views and are likely to be major forces for decreased spending on the military and new federal government initiatives to help the poor.

The book, titled *The American Catholic People*, is based on more than two decades of opinion surveys by the Gallup organization. Written by Gallup and Washington-based religion writer Jim Castelli, the book is a highly sympathetic portrait of a group which has lived through tumultuous change during the past 20 years. It describes American Catholics as a people whose star is rising with their increasing numbers and levels of income, education, and influence.

"The American Catholic people are an extraordinary bunch," the authors write. "By virtue of being American, they have

reshaped the Catholic Church; by virtue of being Catholic, they have reshaped American society." The authors present an unusually optimistic assessment and find a nationwide resurgence of religious interest and activity among Catholics. This is happening most noticeably in the Midwest, known as a stronghold of Catholic progressivism where bishops allow greater innovation, according to the book.

### World Council plans new dialogues with Muslims and Marxists

The World Council of Churches has taken steps to promote closer relations between Christians and Muslims and to initiate a new global program for limited Christian-Marxist dialogue. The initiatives by the Geneva, Switzerland-based WCC—which represents more than 400 million Christians—are being spearheaded by the agency's program unit for "Dialogue with People of Living Faiths."

Wesley Ariarajah, a Methodist clergyman from Sri Lanka who heads the unit, said the rapid growth of Islam in the West—particularly in West Germany, France, Britain, and the United States—makes initiatives to form ties with official Muslim bodies more important because they should help promote understanding and tolerance between individual Christian and Muslim believers.

As to the new moves for talks with Marxists, the WCC official cited a softening in attitudes toward Christian churches by some communist authorities in Eastern European countries like East Germany and Hungary, as well as in Cuba. And he pointed to third-world nations such as Zimbabwe and Nicaragua, where leaders of Marxist-oriented governments have Christian roots while often being at odds with some church authorities.

### Cows headed for slaughter sent instead to poor of Mexico

Heifer Project International shipped 300 cows from Douglas, Ariz., to impoverished families in Mexico recently. The project so far has saved 900 cows destined for slaughter under the federally sponsored Dairy Termination Program and has arranged to have the cows sent to low-income areas of Mexico, Jordan, and Honduras, where milk is desperately needed.

The cattle are gathered from farmers across the U.S., some of whom donate their animals to the Heifer Project, based in Little Rock, Ark. Since its founding in 1944, the nonsectarian organization has placed more than 50,000 head of livestock and 1.5 million chickens with needy persons in over 90 countries and 20 states in the U.S.



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## Digging in our roots

For more than 40 years Mennonites of North America have had a historical model as a measure of our church life. It was called the "Anabaptist Vision" in an address H. S. Bender gave in December 1943 as president of the American Society of Church History. In this presentation Bender added his voice to those of other scholars who had begun to rescue Anabaptists from the bad name they had received from historians. Also he gave us Mennonites a star to steer by.

The Anabaptist vision, said Bender, included basically three elements: "first, a new conception of the essence of Christianity as discipleship; second, a new conception of the church as a brotherhood; and third, a new ethic of love and nonresistance" (*The Recovery of the Anabaptist Vision*, p. 42). During the next two decades of Bender's life, Mennonite people were made aware of this vision slowly and sporadically. Even today there would be few who could recite the three points.

Yet I think this outline of a vision has had an effect on our church. As I noted above, it has provided a measure of faithfulness. And, perhaps more important, it has given us a source of identity. We can say to ourselves and to anyone who asks, "We had these heroes of faith more than four centuries ago. This is the way our church began."

While this has been going on, scholarly study of Anabaptism has not stood still. The results of this work were summarized in a general way by J. Denny Weaver in "Whither the Anabaptist Vision?" (*Gospel Herald*, Nov. 22, 1983). Weaver pointed out that the Anabaptist vision did not emerge as clearly and cleanly as Bender's description seemed to imply. "Recent scholarship has shown," he wrote, "that the idea of a free church did not arrive full blown when Grebel's Zurich circle read the Bible. Rather it developed over a period of time after Anabaptists failed in their attempts to form a mass church."

The new perspective, Weaver suggests, takes the Anabaptists off the hero's pedestal and makes them ordinary people seeking to understand how to be faithful. We ourselves then are not called upon so much to admire their heroics and beat our breasts because we do not measure up. Instead of a focus on the past, wrote Weaver, we should be present- and future-oriented. "The past provides direction and orientation, but present and future needs and problems dictate the agenda and the focus of questions to be asked."

Weaver has developed his concern more fully in a book scheduled for publication by Herald Press in May. Titled *Becoming Anabaptist*, Weaver's book reviews the origin of Anabaptism in three European sectors: Switzerland,

South Germany and Moravia, and in the Low Countries.

Drawing on research since Bender, Weaver describes the multiple strands of Anabaptism. Some of the individuals and groups left no continuing tradition, but he finds that three of them did: the Swiss Brethren in Switzerland, the Hutterites out of South Germany, and the development in the Netherlands which eventually was named after Menno Simons. These three traditions continue to this day. They also exhibit some key differences in practice based on what would almost appear to be historical accidents.

For example, it has been common knowledge that the community of goods practiced by Hutterites developed out of an emergency when the group was in flight and pooled their resources in order to survive. It has been less well known that the sectarianism of the Swiss Mennonites grows out of the rejection of their vision for a territorial religion. Also, as described in more detail by C. Arnold Snyder in *The Life and Thought of Michael Sattler* (Herald Press, 1984), Michael Sattler appears to have had a strong influence on the development of Swiss Anabaptist thought and practice. It is agreed, for example, that he is the source behind the Schleithem Confession. And Snyder points out that before he was an Anabaptist, Sattler was a Benedictine monk! Are Mennonites of Swiss descent really just a variation on a Benedictine order?

In Holland the background experience was different, but the result was much the same. After a period of confusion and persecution, Menno Simons was called as a leader of the scattered Anabaptist groups. "While they arrived there by differing routes," says Weaver, "both the Dutch Anabaptists and the Swiss Brethren had developed very similar concepts of the church as a separated, suffering, nonresistant minority" (p. 102).

In a final chapter, Weaver seeks to work out some implications of the Anabaptist tradition for our church life today, and comes up with four themes: community, discipleship, peace, and separation. These seem to resonate with Bender's three, and one discovers that his difference with Bender is more in method than in substance.

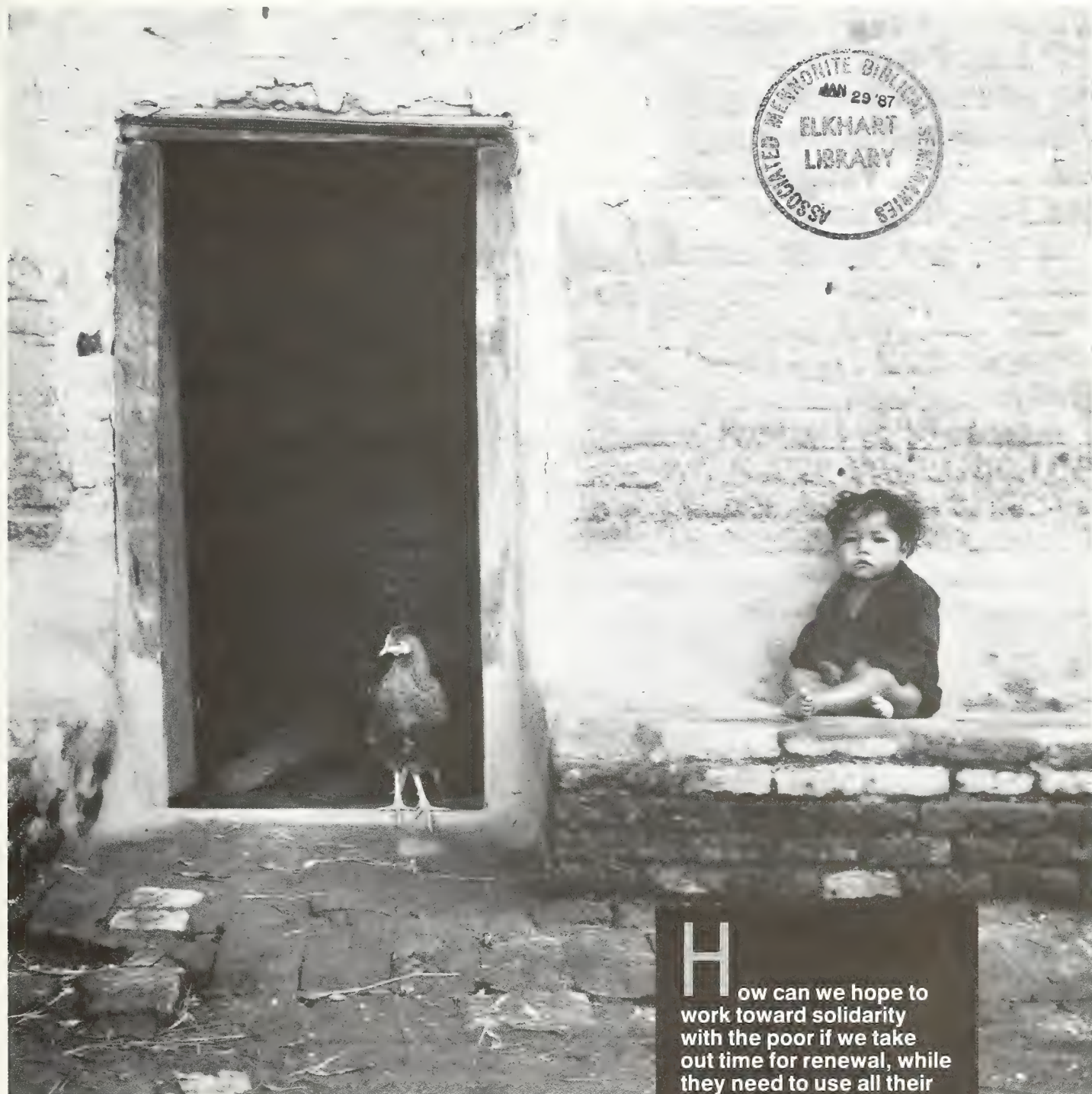
Original Anabaptism was not monolithic, he wants us to understand, and we should not expect a single Anabaptist style today. Instead he calls us to "the task of becoming Anabaptist, the task of understanding what it means to stand in the Anabaptist tradition" (p. 141).

I think he really means that he wants us to *walk* in the Anabaptist tradition. It would be more in keeping with his view of Anabaptist beginnings as dynamic and varied rather than static.—Daniel Hertzler



January 27, 1987

# GOSPEL HERALD



**H**ow can we hope to work toward solidarity with the poor if we take out time for renewal, while they need to use all their time for survival?

Sandra Drescher-Lehman defends the place of prayer in our lives—in spite of the urgent demands of a needy world. See "The Time I Take to Pray" beginning inside.



# The time I take to pray

by Sandra Drescher-Lehman

Following the church service and an invitation to the pastor's home for dinner, we found ourselves climbing a steep winding mountain path to get there. Born and bred in the home of a Mennonite pastor, I knew this was not an unusual act of hospitality, except for several factors.

My husband, John, and I had just recently and sud-

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**Where people were living in the ever-present danger of death, I saw a stronger, more hope-filled faith than I had known was possible.**

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denly turned from average, middle-class, visiting friends, to white, rich, vacationing Americans, as we found ourselves among the Indians of Guatemala. We were also accompanying Jeff and Chris Holsopple Kaufman, nurses working there with Mennonite Central Committee. Hearing of the outbreak of typhoid fever in this village, they had come prepared to treat the illness. The pastor's wife was near death with fever, and he hoped their treatment could save her.

Upon arrival, we were invited into the one-room house, made of bamboo, see-through walls, a grass-thatched roof, and dirt floor. Inside with the pastor's wife and mother were his five children and baby (the high infant mortality rate requires some time for a baby to be considered a child).

The church elders had come along to join in a prayer meeting and they reached deep into their pockets to help pay for the much-needed but expensive medicine. We prayed that it was not too late.

Then came the most humbling hospitality I have ever received. Tables were set before us and piled with all the food they had—tortillas, black bean soup, and sweet black

coffee. They all sat quietly and patiently watching us—these people who barely had enough to eat themselves, who had never met us before, and would probably never see us again. As we left, they thanked us profusely for visiting and sharing their food!

**Hospitality repeated.** Throughout the next days of our stay in Guatemala and then El Salvador, this kind of hospitality was repeated many times. People who worked long days on rented land, just to provide their families with the bare necessities of food, a change of clothes, and shelter, welcomed us warmly into their homes.

People whose children were malnourished and had to work rather than attend school to help the family survive, gave gifts to us. People whose land had been destroyed because of terrorist attacks that *our* tax dollars were paying for, told us how glad they were that we had come to visit.

People who had to wash their clothes by hand and grind their corn daily for tortillas took time as if they had nothing else to do in the whole world but sit and talk to us! Their poverty-ridden, hardworking lives didn't seem to fit, in my mind, with the gracious hospitality and gift of time they offered to us.

It was into this crash course on third-world politics, economics, and family life that John and I had been asked to lead the Mennonite Central Committee and Eastern Mennonite Board of Missions workers in a retreat on prayer. We came prepared to remind them of their need to set aside special times of prayer. Especially in the intensity of their work as nurses, preachers, teachers, agriculturalists, and writers in a foreign country, their need for spiritual renewal and solitude with God was of utmost importance. I had just written an article for *Gospel Herald* on the need for solitude (April 1, 1986) and was convinced of its necessity.

But suddenly we were faced with unanticipated questions. How can these North Americans hope to work toward solidarity with the poor of Guatemala if they take time out for renewal, while the people with whom they live and work need to use all their time for survival? How can they spend money on a vacation when their neighbors don't have enough money to feed and clothe their children? Isn't solitude, after all, only a luxury for the rich?

Back in the United States, I continued to wrestle with these questions. Faces scarred by American bayonets continue to haunt me. Eyes filled with hope, attached to bodies living in a refugee camp, still look into my own.

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Sandra Drescher-Lehman, Richmond, Va., is chaplain at Girls Juvenile Institution. Until recently she and her husband, John, directed the local Disipleship Voluntary Service unit of Mennonite Board of Missions. In March they will join the staff of The Hermitage—a Mennonite silent retreat center operated by Gene and Mary Herr in Three Rivers, Mich.

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## GOSPEL HERALD

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Beneath the clothes of high school boys skateboarding past me on the streets of Richmond, I imagine the boys in Guatemala and El Salvador sporting olive green and loaded with M-16 rifles and hand grenades. Smiles that portray Christ's love, looking beyond nationality, culture, and levels of wealth, will always be part of who I'm becoming.

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## **I return renewed in the belief that I cannot live a responsible life apart from constant communion with God.**

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In spite of how I've been affected, however, by the way these new friends are forced to live and my desire to identify with them, I wonder if I can really live like them.

Due to the lack of modern technology, people in third-world countries are forced to live more slowly than my activity-packed world can imagine. They work closely with God's creation and experience Christ's presence in their lives in a way that life at my pace misses, in spite of repeated attempts I make to slow down. If I don't set aside specific, frequent times for solitude, I begin to forget God.

**Attitude of self-sufficiency.** Where people were living in the ever-present danger of death, I saw a stronger, more hope-filled faith than I had known was possible. Back home, I don't hear bombs exploding anymore, except in my memories, and I rarely think of my own death. I can quickly be drawn toward a superior attitude of self-sufficiency if I don't make special times of prayer to remember my sinfulness and need for God.

Much of their world seemed to draw them to God. They worked hard, they worshiped hard, and it all became one. On the contrary, much of my world seems to draw me away from God. Work and worship are easily separated.

Maybe the best way to show my solidarity with the poor is to live differently. Maybe I need extra time and extra help to become humbled before my God. Maybe I am in more danger of death than those who are still hearing the explosions and being tortured and losing their homes—death of the spirit.

I remember the importance of solitude as portrayed by Jesus, taking time to be alone with God. I can still hear the words of a priest in Guatemala who said he was living on borrowed time, receiving death threats repeatedly because of his work with the poor. In the midst of his important work, he was planning a week-long retreat of

silence to "listen to God."

We talked with a leader of the Baptist Church whose life was in danger because of her persistent work to educate the poor. I asked how she knew it was worth the risk. Her immediate response was, "Prayer. We pray all the time."

So I return from Central America renewed in the belief that I cannot live a responsible life apart from constant communion with God. I need not feel apologetic for the time I take to pray. Believing God is in control of this world, prayer remains my most important vocation. All else must be the result of my relationship with Christ. ☺

## **On Mother's apron strings**

Some expressions go out of date. One such is "she is attached to her mother's apron strings." Today one is hard put to find a mother wearing an apron.

But the idea is still good. I recently listed things for which I would thank my parents, were they still living. The last item on the list was "Thank you for letting me go."

Surely it was not easy to let me go to Europe in my 21st year. And what mixed emotions my mother felt as she attended my paternal grandmother's funeral in Virginia the very day I was getting married in the Netherlands!

And it was no easier to let our own children go. Although I was crippled with a chronic disease, I am glad that I never told our offspring, "You must stay at home and take care of Mother." We let our children cut the maternal apron strings.

Although there are no nationalistic implications in this statement, our own children must "declare their independence." They must go through their own identity crises. Some young people suffer more severe identity crises than others, but perhaps they experience a more knowledgeable adulthood and can be more understanding of their own children.

A wise pastor once observed, "The God who stood by us will see our children through as well." I have to believe that.—*Helen Good Brennenman*



# The renewal of the church

by Ernest Hershberger

As a college student in the mid-1960s, my early faith was formed in a skeptical environment. Everything was open to question, including the reality of a God whose world seemed out of control.

But in spite of my questions, I became intrigued with the claims to vital Christian experience some of my dorm mates shared openly. They seemed to have an immediacy with God that I had been convinced could not exist, at least not in the dull churchianity of my childhood. Theirs seemed to be a free and open relationship with a personal God. Nevertheless, I remained skeptical of their Pentecostalism.

**Hard questions.** After several years of continued searching, I sensed that a leap of faith was necessary, and I believed in spite of my unbelief. At first the ecstasy of my newfound relationship seemed to be antagonistic to my previous skepticism; perhaps even the antidote. But as I grew I found myself asking more and different questions about the relationship between real faith and authentic experience. I became involved in a semi-charismatic group which was also asking the hard questions of faith.

Many breezes of teaching blew through the group, among them the more virulent strains of Pentecostalism. Their seeming "escape from reason" in favor of blind faith bothered me greatly. At times I was asked to choose between faith and reason. I searched for answers asking questions and debating ideas.

The New Testament, especially the book of Acts, began to make sense, especially as I began to understand it as descriptive rather than prescriptive history. Later, several seminary classes reinforced these understandings, especially those that forced me to deal with the Hebraic worldview of the biblical writers.

After more than 15 years of searching, the questions still do not all have adequate answers. I owe a great deal to Pentecostal/charismatic Christian brothers and sisters for their insistence upon a living relationship with God. But in spite of all the positive contributions, I am concerned that we may be closing our eyes to more authentically biblical possibilities for renewal than is apparent in the Pentecostal model. I see several dead-ends in the movement.

I say this cautiously, knowing full well that Pentecostal/charismatic theology has a virtual monopoly on contemporary renewal movements. Indeed the term "renewal" is almost a copyrighted and syndicated synonym for charismatic enthusiasm. For me it seems unfortunate that many persons cannot perceive of renewal apart from the Pentecostal variety.

But is charismatic Pentecostalism our only option for

renewal? Is it not possible to crave renewal while rejecting the Pentecostal teachings that inform much of the charismatic movement?

**Doctrine of subsequence.** First of all, the heart of Pentecostal/charismatic theology is its doctrine of subsequence which teaches that subsequent to and distinct from the initial faith response in the new birth, one must receive the baptism of the Holy Spirit which empowers one for service and full obedience. This experience has a variety of names, such as "the fullness," "the second blessing," and "receiving the Holy Spirit." Whatever the name, Pentecostals stress this "full gospel" experience as something every Christian can and should receive. Ideally this subsequent experience should follow the initial faith response as soon as possible; but very often it does not.

The net result of this teaching is a two-strata system of "haves" and "have nots" which promotes the coexistence

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## Pentecostal/charismatic theology has a virtual monopoly on contemporary renewal movements.

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of "ordinary" Christians (who have had their sins forgiven and are going to heaven) with "spirit-filled" Christians who are uniquely qualified for ministry and service. This is inherently divisive and a cause of much congregational tension.

But is it valid to separate the baptism of the Holy Spirit from conversion? The New Testament confession of "one Lord, one faith, one baptism" produces the Holy Spirit character of the *ordinary* Christian life. In the attempt to understand the lackluster spirituality of many North American Christians, Pentecostals have unwittingly decentralized the Holy Spirit from the life of the church by relegating the Spirit and his power to an experience beyond conversion. The new birth in the Pentecostal model becomes a prerequisite to life in the Spirit; a stepping-stone and not the heart of the gospel.

Pentecostals inadvertently agree with the staid traditionalist that the ordinary Christian life is possible without the Holy Spirit. Thus the complete life of the Spirit ceases to be the baptized birthright of every believer and becomes a secondary, albeit desirable, option. This produces a stereotype of the Spirit-filled life as "super-Christianity."

The New Testament, on the other hand, denounces such a distinction and proclaims that the Holy Spirit is the

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very essence of the Christian life; that conversion and the baptism of the Holy Spirit are synonymous. The ordinary Christian life is the Spirit-controlled life (which is moment-by-moment submission to his will.) We must in the final analysis admit that lifeless and powerless Christianity is not simply ordinary Christianity; it is not Christianity at all.

While the subsequence doctrine may appear to solve the problem of mediocre Christianity, I fear that its long-term effect will be to make discipleship optional in the Christian life. I would suggest that the reason for lackluster Christianity is not so much the absence of the subsequent Pentecostal experience as it is the failure of believers to grow up in the Christian life. Growth, of course, is not instantaneous, but a *process*.

The subsequence doctrine comes dangerously close to providing believers with the delusion of instant miraculous maturity. This is a distortion of the gospel. Though God at times may honor and use our incomplete understandings, he continually calls us beyond our fallenness to wholeness.

**Static view.** A second area of concern with Pentecostalism is its seemingly static view of the gifts of the Spirit. Charismatics generally agree with Pentecostals that God gave all the gifts on the Day of Pentecost and that they all remain active to the present day. Therefore, the sensational gifts such as tongues and physical healings must still be displayed in every contemporary "spirit-filled" church. Such an understanding is both exegetically and historically unnecessary and seems to misunderstand the missiological and ecclesiological purposes for some of these gifts. It reflects a narrow scholasticism which seems to have all the gifts of the Spirit neatly in boxes. Unwrap the package and you have a church, whether there are five persons or 500.

Some of the tension may be the result of limiting the gifts to those in the New Testament lists. This restriction does not do justice to the diversity of the body of Christ. In contrast, Paul himself does not seem to be concerned to give complete lists. Note that not one list is identical with another. Perhaps he is simply giving the major categories into which the gifts fall. It seems that any human ability that the Holy Spirit uses to advance the ministry of the church can be viewed as a spiritual gift.

All too often I have seen Christians with skills which could benefit the body of Christ become reluctant to serve because their area of expertise does not fit neatly into one of the boxes. It is a tragedy that gifted artists, tradesmen, counselors, and persons with technical skills often feel useless to the body of Christ. Their gifts, like the ability to create wealth, are often considered "unspiritual" and second rate. This reflects a false distinction between the sacred and secular.

I would suggest that God gives every congregation all the gifts it needs to be an authentic expression of his kingdom. A more dynamic view of the gifts could liberate the congregation to use all the gifts it has and move beyond the front door into the community.

**Going to seed.** Another area of concern is the growing evidence of "going to seed" within some quarters of the Pentecostal movement, with the trend toward the prosperity, name it/claim it, success, and positive confession fringes. Whether or not this is a minor aberration or in fact the logical trajectory of Pentecostal theology is debatable. It is however, a blatant affirmation of a this-worldly Christianity, legitimizing anything from Western materialism (and cultural arrogance) to the airy mysticism of the Eastern religions.

It justifies feeling good about accumulating treasures on earth and diminishes the value of cross-bearing in costly discipleship. God, in this view, is reduced to a per-

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## Substituting one worship form for another does not bring about biblical renewal.

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sonal genie who caters on one's every whim, granting physical comfort, status, and self-esteem, based on works rather than grace. Lost is the sense of radical stewardship of time, energy, and resources in favor of a "me-centered" gospel.

**Cultural-social forms.** Finally, I believe that some of the expressions of Pentecostal/charismatic worship—the characteristic new songs, the typical raised hands, the expected hand clapping, the emotionally charged atmosphere—may simply be cultural-social forms rather than evidence of genuine renewal. Old tradition has often been replaced by charismatic tradition, but tradition nonetheless. Substituting one worship form for another does not bring about biblical renewal. What is needed is a greater historical awareness of the role of culture in worship expression.

Worship form and style are determined by the cultural and social makeup of the worshiper. Its content, on the other hand, is critical. If worship is in spirit and in truth it is real, regardless of style. Tradition and form must be seen as servants, not as either enemy or master. They are not by any means determinants for renewal.


Renewal need not come from any one particular mold. It can even happen among people who have not had a



second baptism, who still use the old hymnbook, who "sit on their hands" and remain quiet during the service. God can use whatever is offered to him, whether it is a gift listed in Scripture or not. There is no need to feel apologetic or guilty for being unspectacular, but Spirit-controlled Christians.

Genuine renewal is best measured by a lifestyle of discipleship evident Monday through Saturday outside the meetinghouse. It occurs whenever God in his grace gives his people the desire for a deeper understanding of him and his will. They, in turn, show that desire by first bending the knee in a prayerful and disciplined study of God's Word and then arising with a fresh resolve to do the Father's will. This produces in them more of a consuming passion to minister God's grace and justice to others than with the selfish gratification of their own personal and emotional needs. That in turn will also challenge what happens inside the meetinghouse.

My concern is that our peoplehood broadens its horizons, that we do not lock ourselves into any particular stereotype of renewal. We can learn from any theological

model including that of Pentecostalism. But we must be a discerning people, capturing every thought to make it obedient to Christ. If we become serious about the things of God, renewal might come from surprising sources. Let us be free to pursue the possibilities. 

### Books on the subject recommended by author

• *A Theology of the Holy Spirit* by Frederick D. Bruner. Eerdmans, 1970. An exegetical-historical examination of the major Pentecostal doctrine.

• *The Pentecostals* by John Thomas Nichol. Logos, 1966. The history and background of the Pentecostal movement, from a Pentecostal perspective.

• *Baptism and Fullness* by John R.W. Stott. Inter-Varsity, 1976. A theology of the Holy Spirit from a classic orthodox viewpoint.

## A response to Hershberger

# Don't lump all charismatics with Pentecostals

by *Harold E. Bauman*

I affirm Ernest Hershberger's concern to be aware of and avoid some of the weaknesses of the Pentecostal movement and some expressions of the charismatic movement. I affirm with him that there are other possible forms of renewal. He would have been more helpful to me if he had spent the major portion of his article on the "more authentically biblical possibilities for renewal" instead of just a paragraph or two, with the rest a critique of what he calls the Pentecostal/charismatic movement.

Ernest uses the terms "Pentecostal" and "charismatic" as interchangeable, for the most part. I think it would help clarify our understandings if the term "Pentecostal" would be used for the classic Pentecostals who emerged in 1906 and the term "charismatic" for the movement of the past 25 years. We need to acknowledge that there are a variety of beliefs and practical expressions within the charismatic movement, at least sufficiently so that not all charismatics can be lumped with the Pentecostals.

Ernest is correct that Pentecostals teach two stages in "normal" Christian experience. Some charismatics have borrowed this theology, primarily because they have had their renewal experience among the Pentecostals. There

are other charismatics who believe it is God's intention that when persons encounter Christ as Lord and Savior, they are to experience conversion and the baptism with the Spirit at the same time. Please note that these are not synonymous but are two separate elements in salvation, according to the churchwide study statement from Mennonite General Assembly in 1977, "The Holy Spirit in the Life of the Church."

**Baptism in the Spirit.** However, there are many Christians who do not know the presence and power of the Spirit in their lives. As the 1977 Holy Spirit statement observes, "In this context God is honoring the phrase 'the baptism in the Spirit' to help many people appropriate more fully what he intended at conversion." It is not adequate to say that the "lifeless and powerless" person is not a Christian or has failed to grow up in the Christian life.

Some of the reasons for a variety of experiences include the content of what people are taught (Acts 19:1-6), the presence or absence of expectations in a given congregation (Gal. 3:1-5), the awareness of need and hunger on the part of the person (Acts 10), and the degree of readiness to make the necessary faith decision (Acts 2:37-41).

Thus both the alternative of classic Protestantism (if you are a Christian you have experienced the baptism

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*Pentecostal/charismatic influences are found in a variety of Mennonite settings, including at this Cross-Cultural Youth Convention, sponsored by the Mennonite Church.*

with the Spirit) and the alternative of classic Pentecostalism (first you are converted and then later receive the baptism with the Spirit) are not adequate. The first alternative is concerned about God's intention that conversion and the baptism with the Spirit belong together, and this needs to be taught. The second alternative is concerned that each person know the reality of the Spirit's presence and power, and this needs to be a concern of each congregation.

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**Hershberger would have been more helpful to me if he had spent the major portion of his article on the "more authentically biblical possibilities for renewal."**

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Each person should be able to bear witness to these realities in one or more of a variety of ways. Both concerns must be implemented in congregational life, with the recognition that there will be a variety of experiences.

Renewal often involves the recovery of a neglected teaching or experience in the church. Those favoring the renewal often overdo the teaching or activity so that it becomes the "whole truth" and leads to the neglect of other areas and the loss of a wholesome balance. The exalting of the gifts of tongues and healing is one example, and Ernest points this out. Such an extreme emphasis occurs at times because of the resistance of others against recognizing these as valid gifts for today. The gifts we accept

today will be in large part according to how we are taught and what our congregations practice and are open to receive.

I find the New Testament just as normative on spiritual gifts as I do on Christian experience. We may have different names for some gifts today than they had in the New Testament. We have many different skills today which may not be spiritual gifts in themselves but which can be used in expressing a spiritual gift. Examples are *serving* or *showing mercy*. I affirm that both the miraculous inbreaks of the Spirit and our learned abilities are spiritual gifts when they are used to build the body and are exercised in the power of the Spirit.

**Wrong views.** I affirm with Ernest that we need to be aware of the aberrations of the gospel which are coming to us in many forms today. These include the views that health and wealth are the expected rights of the "King's kids," that the United States is God's chosen instrument to use military might to destroy evil and protect the Christian church, and that we deserve our standard of living which the poor could have if they would work and save as we have. We need to take care that we do not allow these wrong views to blind us to the central work the Holy Spirit is doing around the world.

I affirm that all worship forms are learned. We become emotionally attached to the ones we have grown up with and tend to resist other worship forms. Whether forms are old or new gives no guarantee of spiritual reality being present. The more we become aware of the diversity of worship tastes among us and of the need to use our whole person in worship, the more likely our worship will have a variety of forms and expressions that will be sources of enrichment and not of conflict.

Ernest's last major paragraph gives some of the contributions of any genuine renewal, whether charismatic or non-charismatic. Some additional contributions are listed in the Holy Spirit statement.



# The cat came back

by Stephen E. Roth

My first doubts came on my wedding day as I stood in the temple with about 100 other men and women and drew my thumb across my throat, signifying the way my life could be taken if I were to reveal temple secrets. The strange underwear which I wore underneath my all-white clothing did not concern me. I had seen special clothing in religion before. I was told that these "garments of the priesthood" would be a shield and protection from harm if I would remain worthy and if I would wear them at all times, day and night.

I could not allow this doubt to stay for long, for in the room on the women's side was the one who within less than an hour would be my bride. First I must "take out my own endowments" (learn a secret series of pass words and handshakes) so that I would be recognized by my Father in heaven as one of his. Beside me was my father-in-law-to-be and my wife's grandfather. My Mennonite parents were not allowed in this holy Mormon temple, even though it was their son who was going to be married.

**Years later.** With the excitement and prospects that come to a young man as he sets out to attain the fulfillment of his dream of a loving home, I never let that doubt come forth until years later. It was buried beneath a frenzy of activity and recognition I had never known. There were positions within the church that held the titles of General Secretary to the Aaronic Priesthood, Sunday School Teacher, Priesthood Advisor, Priesthood Instructor, Scout Leader, Seminary Teacher, and First Counselor to the Elders Quorum Presidency. There were opportunities for expression, including sermons and writing. There was the involvement in peoples' lives as both a home teacher and a home teaching supervisor.

I also spent a great deal of time and energy as I pursued my dream of becoming a pilot. As the realities of a flight instructor's salary and the needs of a family met, the career crashed and burned, but the dream of being a person God could love lived on.

About nine years later that doubt resurfaced while preparing to teach a priesthood lesson about Adam. I noticed a caution in the lesson manual warning that under no circumstances was I to allow a discussion of the "Adam-God theory." Since I had never heard of this theory, I took from my shelf Volume 1 of the *Journal of Discourses* (a collection of sermons by early Mormon leaders from Brigham Young to the early 1900s), and on page 50 I read these words, "He [Adam] is our father and our God and the only God with whom we have to do." I went on to read Brigham Young's doctrine which said that it was not by the Holy Spirit that Jesus was conceived but rather it was Adam who fathered the Savior with Mary.

I have never had a harder lesson to teach. (If Brigham Young had taught this, it meant one of three things: he was not an infallible prophet as the church claimed, or the Bible was wrong, or the Mormon Church was wrong.) After this experience I asked many of the church leaders about this doctrine and their answers ranged from anger

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**My Mennonite parents were not allowed in this holy Mormon temple, even though it was their son who was going to be married.**

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to compassion for my lack of understanding. As one man told me, "There are some things you cannot understand unless you are in the proper spirit." Others tried to tell me it did not say what it clearly said.

**Nagging doubts.** Things were not the same from that day forth. Even though I continued my activity, I had nagging doubts that, from the Mormon frame of reference, were wicked and were caused by my being within the power of Satan. This frightened me because I wanted so much to be worthy of God's love. I had not always lived my life as I should have, and I therefore had many sins to atone for.

It was these sins, combined with my misunderstanding of God and what Jesus meant, that made me susceptible to the message of the Mormon missionaries. While still serving my term at a hospital to fulfill my obligations as a 1-W (conscientious objector), I was baptized into the Mormon Church.

This was less than two months after the day a young woman brought my baby to see her daddy before she moved to another state. I was alone, lonely, and ridden with guilt. I thought maybe God could forgive me, but I did not think that the Mennonites ever would accept me because of what I had done. I was young and intelligent and did not want to play the role of being my congregation's "sinner saved by grace." If you understand the feeling of guilt you will understand why it was necessary for me to suppress those doubts. You will also understand how one could be led so far from the path.

The Mormons taught that through baptism my sins would be washed away. I heard, "From this day forth you are clean." To deny the faith would be to have to look my life in the eye. This was something that I was not prepared to do, so I pushed the doubts from sight.

I remember a prayer in which I asked, "Whatever hap-

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Stephen E. Roth, Canby, Oreg., is self-employed. His wife, Suzanne, wrote "From Mormon to Mennonite" for the Nov. 26, 1985, issue of *Gospel Herald*. They are members of Zion Mennonite Church.



pened to that relationship that we once had?" I don't know if it was a spiritual experience or just a dream, but that night I dreamed of the world as if I were an outside observer. There was chaos worthy of the book of Revelation and, suddenly, absolute peace. Jesus appeared, and I was no longer on the outside looking in, but was a participant in the scene, and he looked at me. The message that was communicated by nonverbal means was, "Are you coming? It's up to you." I do know I was profoundly moved.

**Troubling dreams.** Because of this dream, my activity in the church became more pronounced, but things in my life just started to fall apart. I became troubled by recurring dreams that robbed me of sleep. Dreams of frantically trying to get my family off a ship that was sailing into danger. After I saw the futility of this I jumped off, swam to shore, and watched sadly as the ship sailed away with my family still on board. In retrospect, it is not hard to see the imagery of a ship being the Mormon Church and my fears of not being able to leave with my wife and children.

I also had dreams in which the gymnasium of Western Mennonite School was on the campus of Goshen College and the door was open. I would look in and see the friends with whom I had grown up. They were singing and happy. I wanted to go in but I couldn't. Western and Goshen are significant images of Mennonitism to me.

Then there was that day in Sunday school. The lesson was on how wonderful it was that God revealed things through his modern-day prophets. The examples used were the "revelation" to allow blacks to hold the priesthood (quite recent) and the "revelation" to repeal the principle of polygamy. I raised my hand and asked the question, "When in the history of God's people has God capitulated to military, social, or political pressure?" I thought the teacher was going to have a heart attack. Mormons just do not ask questions like that. I am not racist, neither do I want to practice polygamy, but the thought was, "I know of nowhere else that God changed his mind so many times due to pressure."

Things continued to deteriorate for me, and I became very depressed, so much so that I sought help. With my counselor I explored my beliefs about God. I also faced some significant issues that I had not faced in childhood. I finally decided to read the Bible to see once again what Jesus said. There were those words in John 3:14-18. I instantly knew the truth that had missed me. For 17 years I had been working for something that was mine all along. Because of Jesus I already had the love and forgiveness of God if I would just stop working to attain it long enough to receive it.

While enjoying a walk, I very cautiously approached the subject of my doubts with my wife. My fears were unfounded because it was like I had broken the dam. I heard

of her years of doubts and her struggles that started with that same temple ceremony. (We were told not to speak of the things of the temple outside of the temple.) My heart was growing lighter, but there were still hurdles to cross. What about my children whom I had trained so well in Mormonism? In asking J.D., our oldest son, we learned that he and his brother Jeff also had doubts. Tony, our

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## Mother used to sing, "We thought he was a goner but the cat came back."

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youngest, said it quite well. "Little kids don't know what they believe."

It wasn't overnight that it happened; it took two weeks more. What were we going to do for a church? Would Christians accept one such as I? My past was quite common knowledge. We finally decided that we would attend lots of churches and become members of none. I would have to be content to know that God would forgive me but, as for his people, I would be a fugitive.

**First cup of coffee.** On Saturday night we took the whole family to dinner, and as I had my first cup of coffee in 17 years, J.D.'s eyes got as big as saucers, and he said, "There's going to be some changes at our house." As we drove home we passed Zion Mennonite Church, the church of my youth. Pastor John Oyer's car was parked by the study and on a whim I pulled in and my wife and I talked to him about some theological questions. He pulled out a pamphlet which he had just received and in there we read the answers to the questions.

Sunday, even though I had responsibilities as a member of the Elders Quorum Presidency, I did not show up at the Mormon church. We were in the rear of Zion church. Sue and I almost simultaneously looked at each other and said, "Look at all these happy people!" I watched with wonder as my Sue joined in the singing and as she even clapped along with the congregation as they sang. (Mormons just wouldn't be caught doing such a thing.)

Monday evening we met again with Pastor Oyer and, as is the case with most preachers, he asked us to pray with him. What happened was special, but the bottom line is that we gave our hearts to Jesus. There was that problem of where to attend church so as not to offend anyone. John Oyer assured us that there were others such as I. I left feeling as if I were walking on air.

The next Sunday during sharing time which comes just



before the sermon at our congregation, I got up, took the microphone, and said, "Mother used to sing a song that had these words, 'We thought he was a goner but the cat came back.' Inasmuch as I am going to ask to be received into your fellowship I want you to know that I have been forgiven by my Father in heaven and hope that you will forgive me, too."

**Just as I am.** Several weeks later my wife and I were baptized. I asked for "Just as I Am" to be sung. There was no other point from which to start my new life than just as I was. I couldn't change the past. After we were baptized, the congregation filed by while they sang and I received more hugs in about 10 minutes than I ever knew was possible.

I was home.

I want to express my appreciation to the people at Zion as well as the Mennonite Church as a whole.

For nearly three years now you have ministered to my needs, although I am not sure you realize in what way. I

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## Even if I wanted to come back to the Mennonite Church, would they accept me?

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have enjoyed the times in your homes and the nights out to dinner, but the thing that means the most to me is the way you treat each other and other new members. I see the tender love and compassion as you take your turn at the hard things of life, the way your hearts have quietly gone out to those in the community with needs, the way you stand by those who have offended your ideas of sin as well as those who are innocent victims of those sins.

I also see beauty. Those beautiful, open, honest faces that smile a smile of freedom. The eyes of your women in most cases do not tell of tyranny at home but of love. The beautiful singing. The beauty of the many impromptu dinners and gatherings that leave the dishes and the fellowship hall clean without the need for a cleanup committee. A writers conference where a two-night outing and the love of strangers who share a common bond can be had for very little money. Most of all, there is the beauty of your children. The love that is expressed in Mennonite Youth Fellowship is beautiful. My generation was not so kind.

**Cat will stay.** I have heard that you should not feed a stray cat if you do not want him to stay. This cat will stay. I am even feeling enough a part of you to drop the "you" and "I" in my thinking.

Some may wonder why I would lay my life open to this extent. I am certain there are others who no longer attend our churches who have their own struggles and while at their parents' house read the church papers when no one is looking, as I did. I can almost hear them asking the same question I asked of my dad two years before I returned: "Even if I wanted to come back to church, would they accept me?"

I see some around me at church who struggle with guilt

over past sins. In James we read that we are to confess our sins to one another. There is some value in that. Can you see the understanding of God's forgiveness that I have found and realize that God loves you, too? Will one more insight where the reality is not veiled in the language of religion help? If that is so, then I will gladly be the sinner saved by grace.

*Author's note: Although this is not the purpose of this article, I have often been asked, "How do you witness to Mormons?" If you understand the principles at work in my story you will understand the forces at work in the majority of Mormon converts. It is a Mormon's duty to send the missionaries to people who are at a time of crisis. In the words of their lessons, "This is when people are most susceptible to our message." They are merely filling an emotional need, and that need is the web that holds them. Many are or have felt like rejects from other churches.*

*If you would reach them you must do two things: (1) Stand by your own people. A war against sin implies casualties. Don't shoot your wounded. (2) As we are all guilty to a greater or lesser degree of shaping our perceptions to fit emotional needs, logic means very little, so more important than your Scripture verses are your acts of love and joy. Most of all let them see your joy. Accept them as people. Time and God will do the rest.* ❧

## A temporal solitude

O God,

That I might yield my soul unto thee,  
Like a tree in autumn that loses its leaves,  
Awaiting spring,  
Hoping for new life,  
Trusting in you to renew,  
To provide growth and strength,  
To take risks for your glory,  
To reach new heights.

That the dormancy and pain of winter,  
Might be my teacher,  
That the growth of spring,  
Might be my guide,  
That the fruit of summer,  
Might be my blessing.

I wait in the autumn of hope,  
In naked-trembling anticipation.

Amen.

—Steve Pardini



# I saw God weeping

by Chester C. Osborne

An experienced public speaker who had lived a lifetime of knowing and obeying God, once commented to me, "If I can cause you to laugh I can also move you to tears." I have come to accept the fact that laughter and tears are very closely related in God's mind. The Bible account of humankind's beginning states that people were created in the image or likeness of God. The account of God's working with humankind frequently tells of his feelings, sorrows, grievings, regrets, as well as his satisfactions, joys, and celebrations.

Sometimes when I consider the account of Adam and Eve, I think beyond their self-centeredness to the feelings of God. I can assume that in the rejection experienced by Adam and Eve, there was an element of loneliness, of betrayal, perhaps even tears.

It seems that Jeremiah, the "weeping prophet," suffered from the religious leaders and teachers, from his neighbors, and even from his own family. In spite of all this, as he contrasted their former state of blessing and abundance with their present dire need and shameful condition, he could only weep and cry in his lamentations.

**Unbelieving people.** I believe that God can both laugh and cry. In the person of Jesus he did both. He used humor in some of his statements. He also wept for the unbelieving people in and around Jerusalem. We have some exposure to Jesus' approach to Jerusalem on what we now call Palm Sunday. As the donkey carrying Jesus plodded along, and the acclaiming crowds "rolled out the red carpet," Jesus must have been reflecting about his reason for coming to these people, the solidifying of their opposition, and their growing rejection of him.

His loneliness must have grown to where he could no longer contain his tears. He broke out in the lamentation, "O Jerusalem, Jerusalem . . . how often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" I think his weeping was the more poignant in that the people who opposed him were the ones who thought that they had all the religious answers from A to Z for their people, their worship, and the sacred day of the week.

In training his disciples, Jesus asked them to have compassion, to be aware and concerned for the milling crowds "scattered as sheep without a shepherd."

In my opinion the late Sanford C. Yoder was a prince among God's people. When our paths crossed occa-

sionally, he had time to listen to me, to laugh at my humor, to take note of my sorrows, and to encourage me in loving and working for God and his church.

In the early 1940s, a special session of the Mennonite Church General Conference was called to deal with a crisis. As I understood the situation, certain Mennonite Church leaders had served an ultimatum to General Conference. Unless specific actions were taken, these concerned people were prepared to withdraw from the

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## As I listened to and watched Sanford C. Yoder that night, I saw God weeping over his church.

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General Conference. Speeches given at the special session had a ring of finality. Supporting testimonial comments were added by various people.

Late in the evening, Brother Yoder asked for the privilege to speak. As I remember his comments, they included a reminder that articles of criticism had been written and published, derogatory cartoons had been circulated, some church leaders and teachers had been labeled.

Then Brother Yoder began to weep as he stated, among other things, that these actions do not belong among brothers and sisters in the church of Christ. Rather, he held, the work of the church is to edify, to heal, to help. With the tears running down his face, he appealed for Christlike relationships and actions.

A sober quietness descended on the entire audience. Finally someone suggested that the time had come to talk to God in prayer. The next morning, a statement of a working relationship was presented and accepted by the delegates.

**Tears for the church.** In later years as I understood more about God dwelling in us through the Spirit, I decided that as I listened to and watched Brother Sanford C. Yoder that night, I saw God himself weeping over his church.

Over the years I'm learning that God is really anxious to forgive me and to help me reestablish right and wholesome relationships with those I wrong. The older in years I become, the more I realize the importance of Jesus' words, "These ought ye to have done, and not to leave the other undone."



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Chester C. Osborne, Hesston, Kans., is retired from his work as a therapy aide at Prairie View Mental Health Center in nearby Newton. He is a member of Hesston Mennonite Church.





*Mennonite Jane Friesen and Presbyterian Don Burnham serve communion to Warren and Clara Siemens, a Mennonite couple whose lives have been disrupted by Warren's refusal to help his company develop weapons. Burnham is a former Westinghouse Corporation chief executive officer who defends companies' decisions to manufacture arms. Friesen is an administrator with Mennonite World Conference, which is encouraging Presbyterian-Mennonite dialogue.*

## Peace and justice talk—and singing—unite Mennonites and Presbyterians

Mennonites and Presbyterians found they have much in common as they discussed peace and justice issues—and enjoyed singing together—during the Presbyterian-Mennonite Shalom Conference, Jan. 9-11, at Laurelville (Pa.) Mennonite Church Center.

The 120 participants shed tears as they committed themselves to the poor and oppressed during a closing communion service led by two Mennonites and two Presbyterians. They were also moved by the singing of the rousing doxology that is popular among Mennonites. (They practiced that difficult hymn—# 606 in *The Mennonite Hymnal*—the previous night with song leader Karen Moshier Shenk in “singing school”-style.)

The Presbyterian fascination with the four-part, unaccompanied, Mennonite singing paralleled their interest in the 450-year-old Mennonite heritage of peace-making. The Mennonites, intrigued by the interest shown in their beliefs—and singing—by a large and influential denomination, seemed determined to strengthen their unique contribution to the Christian faith and to enlist the wisdom of the Presbyterians in relating their heritage to society—especially in the areas of business and politics.

The Laurelville conference was the second year in a row that peace-minded Mennonites and Presbyterians from western Pennsylvania and beyond had gotten together under the sponsorship of a variety of church agencies. The theme this year was “Between the Word and the World: Reconciling Peace and Justice.” Taking special interest in the event were Mennonite World Conference and World Alliance of Reformed Churches, who launched a dialogue between the two historic traditions in 1984.

Conference participants heard three peace and justice case studies—from Central America, South Africa, and the U.S. corporate world. Each case study was followed by a theological response from Presbyterian Richard Shaull and Mennonite LeRoy Friesen and then panel discussions involving the theologians and the case presenters.

Honduran Mennonite leader Juan Angel Ochoa offered the Central America case study. He said his church—“a church of the poor”—has been shaped by suffering. “I have had to reread my Bible and rethink my theology,” he said. He said he has been called a “communist” and was interrogated by the police just before his visit to North America.

Shaull, a former missionary in Latin America who taught for many years at Princeton Theological Seminary, said the poor are a new social force in Latin America and that the Christian faith is being reborn among them. Friesen, a former pastor and overseas worker who now teaches at Associated Mennonite Biblical Seminaries, said Honduran Mennonites are working more courageously at peace and justice than are North American Mennonites.

During the panel discussion, Ochoa and the two theologians strongly condemned U.S. policy in Central America, including American efforts to overthrow the leftist government of Nicaragua. Asked what it means to “be saved” in Central America, Ochoa responded that it is more than a personal spiritual experience and that it involves a transformation of all of life, including the social, economic, and political areas.

The South African situation was presented by Dennis Brutus, an exiled poet who currently teaches at the University of Pittsburgh. He told of the “brutal repression” of blacks, Asians, and “coloureds” (like himself) at the hands of the apartheid system of segregation imposed on South Africa by a relatively small number of white people. He criticized the U.S. government for being a part of the problem instead of the solution to the crisis building in his country over apartheid. Brutus then read poems about his experience in South African jails.

The most controversial case study involved two presenters closer at home. One was Donald Burnham, retired chief executive officer of the Pittsburgh-based Westinghouse Corporation, and the other was Warren Siemens, a high-level scientist with the Washington-based Martin-Marietta Corporation. Burnham is an elder in a Presbyterian congregation, and Siemens is an active Mennonite.

Burnham, while personally favoring peace and disarmament, said a corporation’s “top priority is economic performance” and that all other factors, including social responsibility, are secondary. “Corporations are not in the ethics business,” he said, and defended his company’s duty to make whatever the customer wants—including weapons for the military.

Siemens told how his work in developing new products for the health and agriculture fields came to an abrupt halt in 1984 when his company shifted its energies to weapons development. As a pacifist Christian, he could not go along with that, and sought related work in the Washington area, only to find that the



Reagan defense buildup was affecting other companies as well. Finally at considerable cost to his family life, Siemens moved to Tennessee to take a non-weapons-related position with Martin-Marietta.

Burnham's position got much criticism at the conference, while Siemens' struggle received much sympathy. But both men raised troubling issues, and the participants agreed with both men that all North Americans are in some way part of the "military-industrial complex." (Though his views were not popular at the conference, Burnham stayed for the whole event and was asked to help lead communion at the end.)

"The lines between Presbyterian and Mennonite are not so clearly drawn any more," observed Shaull. "We are all struggling to be faithful." He did point out, however, one continuing difference between the two traditions—the Mennonite tendency to ignore the world's institutions and offer an alternative community, and the Presbyterian urge to try to change the world's structures for the better.

Friesen said that while his convictions on peace and justice are stronger than ever, some stereotypes were broken for him at Laurelville. One of them was to talk with Burnham and find out that the retired corporate chief spent one day a week working with mentally handicapped people. "I have a developmentally disabled boy," said an obviously touched Friesen, "and it was good to hear that."

The conference was interspersed with worship, and both the opening and closing sermons elicited the rapt attention of the listeners—by Peter Ediger, a Mennonite pastor and peace activist from Denver, and Donna Day-Lower, a Presbyterian minister and seminary professor from Philadelphia.—*Steve Shenk*

## Philadelphia Mennonites to help refugees with adjustment, conciliation

"A unique combination of refugee work, evangelism, and peacemaking" and "an opportunity for white, black, and Asian Mennonites in Philadelphia to work together in an unprecedented way." That's what the Asian Refugee Ministries Committee calls a project drawn up by Ross Bender. Bender and his wife, Sylvia Horst, are Eastern Mennonite Board of Missions workers in Philadelphia.

The project, which the committee and Philadelphia Mennonite Council have endorsed, is to work at cross-cultural understanding and conflict resolution with Kampuchean (Cambodian) refugees in their adjustment to inner-city life. Philadelphia has frequently *not* been "The City of Brotherly Love" to them.

There have been housing problems, with landlords who seem not to care that their Asian renters live in apartments that have no hot water and are badly in need of repair. There is the violence of theft by other ethnic groups. Typical is the woman who says she would like to go out to work, but she fears her apartment

being burglarized. There is the language barrier, illustrated by the man who is ashamed to go out, because he cannot speak English.

To be of assistance with such problems is the purpose of the new project. And the person to implement it is Fred Kauffman, a former Mennonite Central Committee worker in Kampuchea with his wife, Minh. Fred hopes to begin his work by focusing first on relationships between Kampucheans and other ethnic groups within the Philadelphia Mennonite community.

He envisions a slideset, in which the Kampuchean story would be told. Perhaps that story could be shared with a black congregation, who in turn could tell its story on a slide set to be shown to a Kampuchean audience, and that model could continue with other groups.

Fred and Minh Kauffman and Ross Bender and Sylvia Horst are part of the newly planted West Philadelphia Mennonite Fellowship, which is striving to be an international congregation. One of its mission/fellowship groups is focused on Southeast Asian concerns, and half of the congregation's mission offerings are designated for the new Kampuchean project.—*James Leaman*

### GROWING AS STEWARDS AND WITNESSES

## Mothers in mission

MOMS. LIFT. TIME OUT. SMILE. MOTHERS AND OTHERS. Do these labels seem strange? For Lancaster, Pa., area women they are familiar names of weekday opportunities for personal and spiritual growth. Some of the names are acronyms (morning out for mothers=MOMS; learning in fellowship together=LIFT) while others are invitations to fellowship.

At last count more than 40 such groups are active in the Lancaster area. On a weekday from September to May you may find up to 1,000 women gathered in Lancaster area Anabaptist churches and with them children for nursery and preschool.

More people have entered our churches each week through groups for women and preschoolers than any other thing area Mennonite congregations have done in recent years.

Those of us who plan and provide group activities feel called of God to carry out a special part of the church's task of caring and of sharing the good news. We have a mission. We are fulfilling that mission.

Certainly it is a lot of work: babies to rock, refreshments to prepare, toys to set up and put away. But seeing the eager anticipation on the faces of those coming through the church doors makes the work seem like fun.

Early Anabaptist women were actively involved in sharing their faith. Wolfgang Schauifele reports that Anabaptist women were sometimes chained in their homes so they could not go about witnessing. Once again Anabaptist women in places like Lancaster have chosen to take an active role in neighborhood ministry through women and preschool groups.

John might put it this way: There are also many other things which women have done in the church's history. Were every one of them to be written, the volumes would fill library shelves equal to those already devoted to the history of men's work in the church.—*Jean Kraybill Shenk*



Honduras Mennonite Church leader Juan Angel Ochoa keeps interpreter Phil Hofer busy as he tells how injustice in Central America has forced him to reread his Bible.



## **'Disability is hell!' declares speaker at Devalued Persons Forum**

If God really cares about each individual, how can God allow people to be born with disabilities? Is it because of sin? If so, whose sin? These and many other questions were discussed at the Theological Forum on Devalued Persons hosted by Eastern Mennonite College and Seminary recently.

Seven people presented papers on the themes of "A Caring God," "Wholeness," "Healing," and "The Churches' Response." After each presentation, parents of disabled persons responded.

"Disability is hell!" declared Daniel Bowman in the opening presentation. "Disability is an affront to both man and God, an insult to both the creature and the Creator who made him." Bowman, who is blind, continued by challenging the apparent contradiction of the good and evil. "Being all-powerful, why doesn't God do something about my disability?" he asked. Bowman responded to his own declaration and question by observing that disability remains in the universe, and that through pain and suffering human beings get in touch with life, with themselves, and with God.

Alphie Zook and John Mumaw of EMC&S both noted in their papers that caring in the church is a way of developing awareness and understanding. "God has harmonized the whole body by giving importance of function to the parts which lack apparent importance, that the body should work together as a whole with all the members in sympathetic relationship with one another," explained Mumaw in a paraphrase of 1 Corinthians 12.

Clayton Moyer, chaplain at Brooklane Psychiatric Center in Hagerstown, Md., reminded the 30 participants that even "chronic mental illness that sometimes eludes healing and defies a satisfactory rationale for its existence cannot separate us from the love of God."

Ed Stoltzfus of Eastern Mennonite Seminary said "all of us desire wholeness, including persons with disabilities, and we are all disabled" and noted that "wholeness comes only through God's saving act in Jesus."

Don Augsburger, also from the seminary, challenged the group to consider replacing the term "devalued" with "misvalued." This more clearly places more responsibility upon society for its treatment of those with disabilities and less stigma on the disabled person, he said.

"On the deepest level," noted seminary professor John Martin in a critique of his own pastoral care involving a disabled person, "people do not need full theological answers to their unanswerable questions. They need persons of similar

life experience who incarnate the sufficiency of God's grace in the dark valley of suffering."

The forum, planned by EMC&S and sponsored by Mennonite Central Committee, Mennonite Mental Health Services, and Developmental Disability Services, was designed to begin a dialogue on Mennonite and Brethren in Christ theological understandings and perceptions of people with disabilities and mental illness.

Similar forums are planned across North America over the next several years.—*Dean Preheim-Bartel*

## **'Word and deed have to go together,' Shenk tells Virginians**

"Word and deed have to go together," declared Calvin Shenk in a series of Bible studies at the Missions Festival sponsored by Virginia Mennonite Board of Missions. "The church must move outside the 'temple' and go to the steps where there is suffering," he continued. "We must keep a balance between the social gospel and the evangelistic gospel."

"Mission Has Many Faces" was the theme of the first Missions Festival which replaced the annual Fall Missions Rally. The recent event was held at Weavers Mennonite Church near Harrisonburg, Va. Nearly 300 persons attended. Activities designed to foster mission awareness were planned each session for the 75 children.

Saving dimes to buy meat for the poor was a project the children began working on several weeks before. There was excitement as they brought their dime cards and placed them in a box decorated with the picture of a cow. Their offering amounted to \$3,100. Daisy Yoder, coordinator of food and hunger concerns, reported that to date 1,000 grocery bags with a dollar value of over \$20,000 have been contributed for distribution to social service agencies and to Virginia Board's Justice House in Roanoke, Va.

Roanoke mission worker David Hayden reported on his family's ministry with homeless people. Justice House and Southeast Community Church next door are providing temporary housing for around 20 persons. Also reporting was Justiniano Cruz, pastor of Hispanic Mennonite Church in Washington, D.C.—one of the fastest-growing churches in Virginia Conference.

During the festival, recognition was given to Frank and Evelyn Nice for their 16 years of leadership at Durham (N.C.) Mennonite Church. They are now in Baltimore as church planters under the auspices of Atlantic Coast Conference. The participants were also introduced to four new overseas missionaries—Ken and

Twila Brunk, who will go to Trinidad-Tobago in February, and Tim and Karen Green, who will go to Italy next summer.

## **Goshen College board tackles tuition, dancing, phones**

Tuition for the 1987-88 school year will increase by 3.6 percent as a result of action by the Goshen College Board of Overseers during its Dec. 15-16 meeting. However, students can avoid the increase and freeze tuition at this year's rate by making a \$200 deposit by May 1.

Tuition will be \$5,720 without the early-deposit discount and \$5,520 with the discount. Total costs for a student in 1987-88, including tuition and room and board, will be \$8,250—a 4.4 percent increase. Also approved was a continuation of the program to match student aid from congregations or conferences with up to \$500 in Goshen College grants or scholarships.

On the controversial dancing issue, the board extended its exception to the no-dance policy until its June meeting. As an experiment, approved by the board in its October meeting, three dances were held on campus in the fall. Because of problems caused by off-campus dances, the administration believed that having dances on campus would provide a more wholesome, alcohol-free atmosphere for student interaction. The three dances turned out well, board members were told.

Before making a final decision on the policy, board members said they want the administration to develop guidelines for a dance policy and also want to allow more time for responses to the issue from the church. In a letter to pastors and parents, President Victor Stoltzfus had solicited guidance on the dancing issue. A majority of the 100 persons who responded to his letter supported the board's decision to permit supervised dancing on campus, he reported.

In other action, the board moved to provide telephones in all student rooms, enabling students to place and receive local and long-distance calls without going through the campus switchboard. If local equipment is updated, as now planned, the phones will be in operation by September. The adjusted roomrate will include this new service.

"A phone system with private lines is something we've wanted for years," said Norm Kauffmann, dean of student development. "Until now the local phone company could not give it to us. I think it will be a tremendous plus for students."

Rick Stiffney, vice-president for home ministries at Mennonite Board of Missions, discussed the implications of the



Mennonite Church's Ten-Year Goals with the board. He emphasized the critical role colleges play in young people's faith formation, and said that part of the mission of Goshen College is to nurture "a vision for church-related ministry" among young people in the same way that GC has nurtured a vision for service with professional skills.—*John Yoder*

## Hutterite founder's martyrdom 450 years ago marked in hometown

Hutterite founder Jakob Hutter's martyrdom 450 years ago in Innsbruck, Austria, was commemorated with a symposium recently in his birthplace of St. Lorenzen, Italy. The symposium was a first of its kind, where in a strongly Catholic land, local and regional officials in the Tirol area decided to honor the "Anabaptists in Tirol."

The symposium was planned by the South Tirol Cultural Institute, the Tirol Historical Society, the town of St. Lorenzen, and the German Mennonite Historical Society.

The latter, asked to invite a scholar to speak on the theme, "The Heretical Beliefs of the Anabaptists," selected Leonard Gross of Goshen, Ind. He is executive secretary of the Mennonite Church Historical Committee. "We look to the Hutterites as one of those tiny minorities that has made a difference in the course of human events," he said.

Ten Hutterites from North America were also present, including Hans Meier from Deer Spring Bruderhof in Norfolk, Conn., who responded eloquently to ques-

tions raised, including the nature of personal freedom. Bernd Langin of Winnipeg, Man., author of *The Hutterites*, presented the story of the Hutterites in North America in the form of slides.

Mayor Oswald Galler of St. Lorenzen opened the symposium with a call for greater tolerance toward those who think in different patterns from one's own. In the case of the Hutterites, he suggested, much can be learned about the ways of true peace, about the dangers of materialism, about solving the current widespread identity crisis throughout Europe, and in all this, about the search for those things that remain as abiding.

## Menn. Service Venture continues to draw high response

Interest and participation in Mennonite Service Venture among Mennonite youth continues to be high. In fact, directors Jane Miller and Paula Diller Lehman say the number of youth who have participated since the program began in September 1985 is now approaching 250. In addition, applications from over 150 additional youth were referred to other Mennonite work-camp programs.

Miller is responsible for youth group participation (Group Venture), and Lehman directs individual participation (Youth Venture). Miller is a staff person for Mennonite Board of Missions (Mennonite Church), and Lehman works for Commission on Education (General Conference Mennonite Church).

"I am convinced that Mennonite youth are looking for something to get excited

about," said Miller. "By giving their time and energy, they are able to offer something of value and significance to the world."

A recent example of a service project was a five-member youth group plus sponsors from Topeka (Ind.) Mennonite Church. They went to the Goshen/Elkhart area to aid the homeless by helping clean up a project site for Habitat for Humanity, cleaning at La Casa, and preparing a meal and interacting with people at Faith Mission. The youth said they learned how other people lived and noted the conditions of low-income housing.

Miller and Lehman emphasize that a variety of service projects are available year-round. Lehman says one new option for persons interested in Youth Venture is an overseas experience in the Middle East.

For more information about Group Venture, contact Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523. For information about Youth Venture, contact Lehman at COE, Box 347, Newton, KS 67114; phone 316-283-5000.

## Colleges produce video for use on Church School Day

The three Mennonite Church colleges—Eastern Mennonite, Goshen, and Hesston—have produced a short video for use on Church School Day, Feb. 22. Entitled *Dream On*, it is intended to help congregations look at how the colleges support the efforts of parents and other church members in preparing youth for life.

The video is being distributed without charge to Mennonite Church congregations by Mennonite Board of Education. (Other interested groups and individuals may obtain a copy for a fee from MBE at Box 1142, Elkhart, IN 46515.)

"We hope that congregations will use *Dream On* in as many different settings as they deem appropriate," said Loren Swartzendruber of MBE. "We especially encourage its use in small-group settings such as Sunday school classes, where discussion can take place." Special supporting materials prepared by MBE are being distributed with the video. These include a short self-testing questionnaire to be used before viewing the video and a guide for discussion leaders.

Although the video is aimed primarily at parents, others in the congregation can be involved in discussions as well. "We believe that all of us in the congregation should contribute to the nurture and welfare of our children," said Swartzendruber. "Cross-generational groups can learn from each other in the discussion together."



Participants in the Anabaptist symposium tour the Puster Valley—site of Jacob Hutter's early ministry in what is now northern Italy. It used to be part of Austria.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Dan Shenk, Paradise, Pa.**

I have been impressed with the quality of Glenn Lehman's contributions to *Gospel Herald*. Now "Modern Choruses: to Shout or to Shun?" (Jan. 6) inspires me to share my impressions.

Lehman's writing is sparse with answers but concentrated with questions that brush aside wrappings and go straight to the substance of the issue under discussion. While he cannot escape leaving hints of his personal position, Lehman's objectivity allows each reader to feel his or her own questions are being raised and thereby induces us to honestly consider questions to which we may otherwise have responded defensively.

In a sense, Lehman writes sacrificially. His articles don't likely allow him to feel he has gotten something off his chest. Neither are they likely to give him the satisfaction of having lucidly enunciated or defended a position. But they do reflect extensive objective thought, and most importantly, they cause us to face questions from which we may have shied away, sensing that the answers would not support our positions or would otherwise discomfit our thinking.

For this service to the church and to each of us, I thank Lehman and urge him to continue writing.

### **Everett R. Newswanger, Lititz, Pa.**

Glenn Lehman and Pat Neis did a nice job for you in the Jan. 6 issue.

### **Lois Bisbort, Alburtis, Pa.**

The Jan. 6 issue shows the wide variances in causes within the Mennonite fellowship—from Ron Sider's "Nonviolent Direct Action," to David and Chris Charles' "Great Peace March," to Pat Neis' "My Friends the Revolutionaries."

My vote and convictions line up with Pat Neis. Her insight is a prophetic word from the Lord! Thanks for publishing it.

### **Mark Nicolas, Paoli, Pa.**

"My Friends the Revolutionaries" by Pat Neis (Jan. 6) has underscored my own experience in the Mennonite Church. I, too, survived the radical gauntlet of the 1960s. Unsaved and unchurched, philo-

sophical idealism and extreme politics made easy prey of me.

After my self-serving life had fallen apart through drug abuse and a painful divorce, my ex-wife and I both encountered something truly radical. We each found acceptance and love in the fellowship at Hopewell Mennonite Church. We accepted Jesus into our lives within two months of each other, as these wonderful people took us into their homes, taught us, and encouraged us. The love of Jesus Christ coming through them was so genuine and effectual that Carole and I were able to find the courage to reconcile and remarry. Today we can say that God has not only healed our marriage, but has blessed us in every way imaginable, even leading us into ministry.

The point is this: the application of political solutions to moral problems is indeed a cause long lost. While very few will be affected for very long by peace marches and resolutions, when we as radical Christians affect an individual life, we affect eternity.

### **Vernon Rempel, Lancaster, Pa.**

I was interested to read, in the news report on Christian Peacemaker Teams (Jan. 6), the phrase "civil disobedience is not for everyone." It was part of Steve Shenk's summary of what Hedy Sawatzky said about her own involvement in nonviolent direct action.

If I may make an assumption (and I really should not) about what could have been meant by that statement, I think Hedy may have been saying that civil disobedience in the form and at the time in which she practiced it is not for everyone. At any rate, that is what I wish she would say. People find themselves in different stages and places in life. Factors of family commitments, financial ability, the place in one's spiritual walk, and one's reading of the facts may differ for reasons that all could be faithful and true.

But isn't it for everyone to be ready to disobey civil law in order to declare and hold loyalty primarily to Christ? What if the government required us to go to war and shoot to kill? What if the government required us to have abortions all the time? Saying "civil disobedience is not for everyone" lets those of us who never have seriously broached the subject for ourselves get off the hook too easily. I think we should feel a desire and need to come to careful terms with why we do or do not do civil disobedience in the many opportunities for it right now.

If we do not in some way make our payment of war taxes involuntary, why not? If we do not in some way offer visible resistance to our government's policy in Central America, why not? If we do not

publically weep over the enormity of the executions of criminal offenders in our society (and other societies, but why not here for starters?), why not? I think we ought to *all* come to some sort of both reasoned and impassioned response to these questions. There may be some good "why not?" in response. But are there as many as our public silence seems to indicate?

### **Bernice Miller, Millersburg, Ohio**

The Dec. 30 issue was filled with thought-provoking articles. I commend you on presenting a diversity of viewpoints, interpretations, and opinions on current issues. None of us has a monopoly on the truth and we need to listen carefully to and learn from each other.

I believe, however, that there are limits as to what should be printed, especially when a foundational evangelical doctrine is being attacked. I am referring to several paragraphs in Edwin G. Moyer's "A Call for Christian Peacemakers." Moyer says we are confused in our basic concept of God because we hold that "God . . . is the most horrible tormentor of human souls who ever lived." None of us likes to think about hell whether it be hot, cold, or outer darkness, but from the lips of Jesus himself we have the teaching that such a fate exists for those who reject his salvation.

I've always thought that our basic concept of God is that God is not willing that any should perish and that in his great love for us he sent his Son to die for us so that we might be spared eternal punishment and separation. There are many paradoxes and mysteries in our faith, but when we try to cut down God to the size of our own minds we do become confused.

### **Gordon Hunsberger, St. Jacobs, Ont.**

There are two articles in the Dec. 30 issue that I would like to affirm: "A Faith for the Future" by J. Nelson Kraybill and the editorial "In the Year of the Surplus." Both "rang a bell" with me. Thanks to both writers.

### **Carl Keener, University Park, Pa.**

In response to Nelson Kraybill's well-written "A Faith for the Future" (Dec. 30), I should like to know how a community of Christians can work together at systematically developing a coherent view of the universe. Can both the message of the Bible and our understandings of natural history be integrated? I think so, but this must be accomplished within communities of interpretation involving an ongoing conversation with many types of thinkers. I rejoice that Kraybill offered a balanced approach: let



the messages of both the Bible and nature speak! But one of the difficulties in this conversation occurs when otherwise sincere theologians argue that, on the basis of certain proof texts, the present universe is less than 10,000 years old, or that no new species emerge now. Mennonite theologians and natural historians must converse, yet there have been few critical conversations aiming to integrate modern science with the Christian faith. It is reassuring, therefore, when pastors like Kraybill exhibit this willingness, and more, show a fine grasp of the troublesome issues.

#### **Debbie Horst, Leonard, Mo.**

Thank you for Don Schrader's article on farming and gardening organically ("Hear, Hear!" Dec. 30). I would like to add that while chemical pesticides are probably most dangerous, herbicides and chemical fertilizers aren't much better.

Many farmers around here use anhydrous ammonia on their fields. Not only is it dangerous for the person applying it (some get sick every year), but it kills earthworms and microorganisms in the soil put in the soil by God to fertilize it naturally. I even read that anhydrous was used initially in World War II to harden the ground for use as airstrips. I also read that chemical fertilizers, high in nitrogen, lock up potassium in the soil so that it is not available to the plant. Hence, the entire food chain in the Midwest is deficient in potassium. I didn't think much of that until I began to notice how many people around here are on potassium supplements prescribed by their doctors.

We have often wondered if organic farming might be a possible solution to the farm crisis. The newspaper put out by our food co-op says that the market for organically grown produce is growing rapidly. The paper also says that organic farmers get 10-30 percent more for their products. And, once established in organic farming, the cost of planting a crop is lower than with "conventional methods."

For farmers wanting to know more about organic farming, I recommend *The Art of Natural Farming and Gardening* by Ralph and Rita Engleken. It can be obtained through *Acres, USA*, Box 9547, Kansas City, MO 64133.

I guess what it boils down to for me is, who knows more about farming and nutrition: God or man? Organic farming cooperates with God's methods of maintaining the earth.

#### **Howard Blosser, Dayton, Ohio**

Responding to Josiah Matthews in the Dec. 30 issue: I have read your letter to

Uncle Jim several times. I have the strange feeling that judgment is being pronounced—not mercy, forgiveness, or restoration.

Have you sat where your uncle sits, walked in his shoes, or felt the frustration, anger, and despair he may have? I am not divorced nor remarried nor do I intend to become either of these. But I do have problems like envy, hatred, greed, lying, jealousy, lust, and such. Would you feel comfortable to write to Uncle Jim on one or more of these topics? But remember that Jesus and the New Testament writers are very insistent that there is forgiveness, restoration, and hope. Because that is true I can go on, even though I have problems to face in life.

#### **Richard I. Regier, Salem, Oreg.**

I must protest the insensitivity and cowardice of your article entitled "A Letter to a Lawyer About Divorce and Remarriage" (Dec. 30).

I guess I can understand the insensitive judgment on this uncle. I'm familiar with the threats of eternal judgment and the fires of hell. I grew up with all this promise of judgment. What I cannot understand or accept is your publishing this diatribe under the name of "Josiah Matthews"—a pen name.

Come on! If you, whoever you are, are so anxious to save this wayward uncle's soul, then have the common decency and courage to sign your own name so your uncle and the rest of us can respond. To remain anonymous is to follow the hit-and-run tactics that have so damaged the communication in the church.

**Editor's note:** The pen name was used in order that the uncle could not say *Gospel Herald* was picking on him by identifying him publicly. The author, who writes regularly for *Gospel Herald*, was quite ready to be identified. It was a case of the editor's cowardice, not the author's.

#### **Melodie Davis, Harrisonburg, Va.**

Just a mild protest over the wording of the first item in the Dec. 23 "Mennoscope" about Mennonites, children, and choice of college. The news blurb keeps referring to parents "sending" their children to college.

Don't most college-age kids make their own decisions about where and when they will go to school? At least I hope they do (with some parental guidance, of course). All of my family and most of my acquaintances operated that way. Perhaps the newswriter was simply trying for colorful wording, but I hope it doesn't give the parents of high school kids the idea that it's mostly parents who do the deciding!

#### **Melville Nafziger, Gap, Pa.**

In the Dec. 2 editorial, the editor responded to a letter from the president of Goshen College concerning social dancing on campus. One question Brother Hertzler asked was, "How many have been saved in our church schools lately?" I think that is a good question even though a case can be made for saying that a Christian college is not a rescue mission. I would like to raise several other questions that have a direct bearing on student life and behavior.

Is faith formation only a developmental task, or should it be paired with supernatural intervention? How much does the administration and faculty depend on the Holy Spirit and the Word in faith development? Are students made aware of how to deal with sin? Where does the new birth fit into the teaching scheme? Who sets the expectations for student life in terms of behavior?

It seems to me the administration is responsible for developing the spiritual and social climate on campus. While it is true, to a large extent, that the colleges have to work with those we send them, it is also true that colleges are magnet schools. Students are attracted by program and student behavioral expectations. From what I have observed, professors do not accept all that students bring them in terms of politics, "Sunday school ideas," "outmoded" peace positions, or fundamentalistic ideologies. Should students then impose their behaviors on the college community?

It seems to me that the administrations can decide whether they want social dancing Mennos or nonsocial dancing Mennos. They can decide whether they want drinking or nondrinking Mennos. They are both out there. We may have smaller enrollments, but we will have more of an impact on the church and the world if we have nondrinking, nonsocial dancing groups of students. But then again, some persons may be attracted from other Christian and/or non-Mennonite colleges and we may have more students. Some Mennonite youth feel uncomfortable attending a Christian college where there is pressure to drink and dance and some seek schools where their views on these issues are supported.

We expect our church colleges to train leaders for the Christian community and the expectations ought to be higher, better, and more wholesome than the average. I have trouble seeing how including social dancing will improve college life. I believe that if the energy and enthusiasm of youth are directed toward holy living, prayer, and evangelism, some very positive things will happen. In other words, when goals of faith and service are developed, it will have a lot to do with one's desires and/or the amount of time spent in drinking or dancing.



## MENNOSCOPE

**Contributions to Mennonite Board of Missions totaled \$3,950,960 as of Jan. 20 for the 1986 fiscal year that ends on Jan. 31. But \$506,040 is still needed in the last few days of the month if the contributions goal of \$4,457,000 is to be reached. "We are hoping people will consider a gift to MBM yet this month," says development manager Tim Martin. "It will take a special effort, but if we join together this goal can be met."**

**The Peace Section of Mennonite Central Committee has changed its name to "Peace Committee."** It has also become more closely aligned administratively with MCC's overseas work. The changes were approved by the 16-member board that oversees MCC's peace work during its annual meeting, Dec. 4-6, in Fresno, Calif. Several board members said they hoped the new committee will continue its strong commitment to justice concerns.

**Mennonite Brethren leaders talked frankly about their denomination's views on peace during the Dec. 4-6 meeting of Mennonite Central Committee U.S. Peace Section in Fresno, Calif.** They acknowledged that Mennonite Brethren are divided on the issue of military service and that the denomination has moved away from pacifism as part of an attempt to "de-ethnicize" the church and join the mainstream of evangelicalism. The leaders also expressed concern that the Peace Section is too strident in promoting peace and justice and that it too often takes an adversarial approach in relating to the U.S. government.

**A year after the launching of the "Together" outreach paper, 52 congregations are signed up to send out a total of 86,000 copies in their communities.** Published bimonthly by Mennonite Publishing House, the tabloid-style paper offers faith stories and other general interest material as well as three pages for the sponsoring congregation or congregations to say whatever they want about themselves. *Together* is then mailed to every home in a specified area. With each issue, the number of sponsoring congregations and the total number of copies have been growing. In many cases two or more congregations work together. One of the newest editions of *Together*, for example, is distributed to 3,100 homes in Oregon by Calvary Mennonite Church of Aurora and Zion Mennonite Church of Hubbard. Many congregations are already reporting encouraging responses from readers.

**The third edition of "All God's People," showing Mennonites living out their faith, will appear on the ACTS cable/satellite network on Feb. 1 at 7:30 a.m. and 9:00 p.m. and late that night at 1:30 a.m.** The 30-minute video produced by Mennonite Board of Missions will be featured on the *One in the Spirit* program. Viewers should confirm the times for *One in the Spirit* in their local listings. They are also encouraged to invite neighbors to watch the Mennonite video with them. The first three editions of *All God's People* is available in 1/2-inch VHS or 3/4-inch video cassette formats from Provident bookstores in 14 locations; from Sisters & Brothers in Goshen, Ind.; and from MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801.

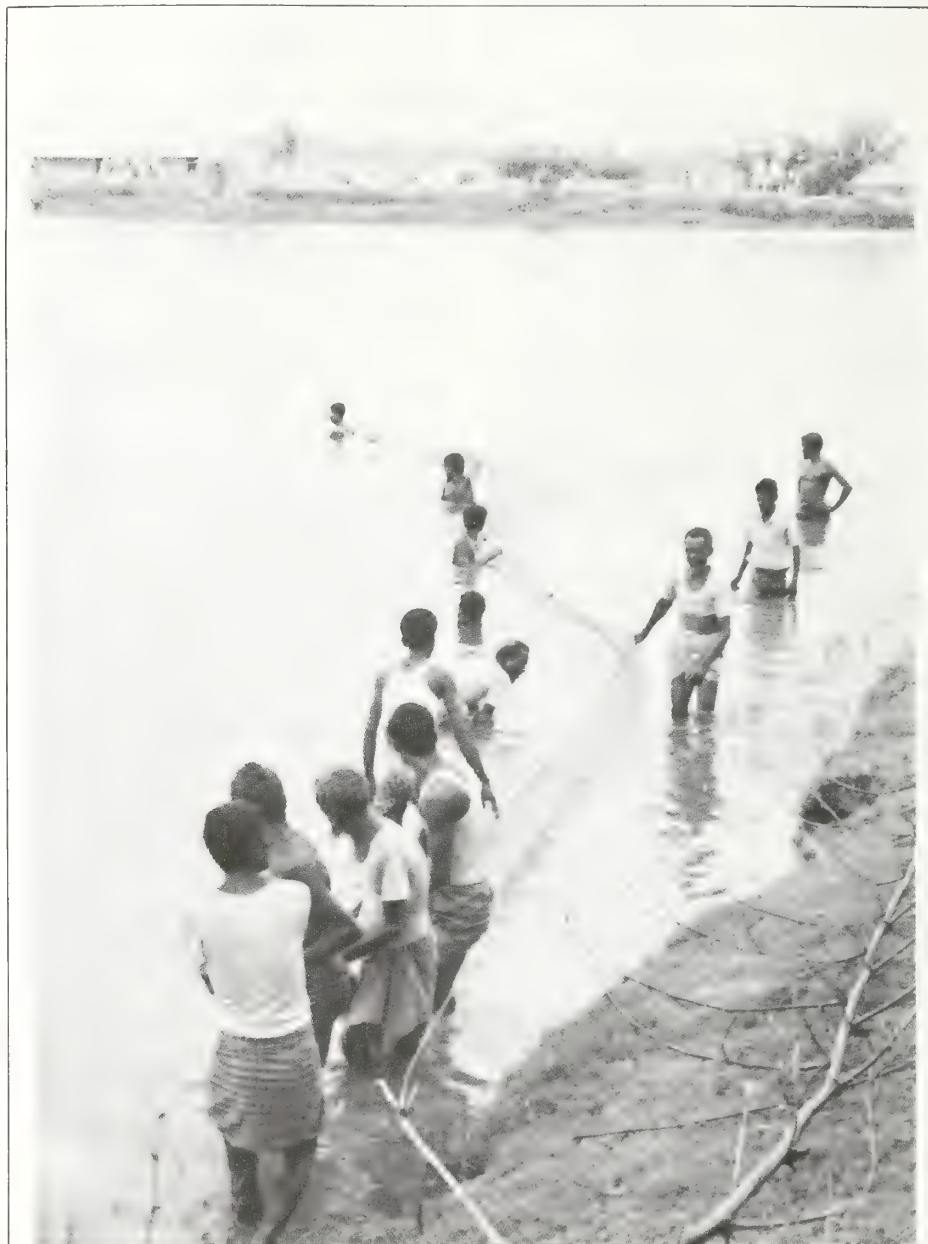
**Applications for display space are being taken for Purdue 87, the biennial convention of the Mennonite Church to be held July 7-12 in West Lafayette, Ind.** The space is available to conferences, schools, camps, associations, commissions, committees, and others directly re-

lated to the Mennonite Church. The application deadline is Mar. 27. More information can be obtained from the Purdue 87 Displays Committee at 1609 S. 13th St., Goshen, IN 46526.

**Contributions to Eastern Mennonite Board of Missions in 1986 were \$4.8 million.** This was \$37,000 short of the 1986 budget, but 8.5 percent higher than the previous year. The response to the year-end appeal amounted to just over \$1 million, or \$59 per member in Lancaster Conference—Eastern Board's primary constituency. The figure the previous year was \$53. Treasurer Norman Shenk said 90 percent of Eastern Board's income is

contributed through the offering plate at Sunday morning worship services. Eastern Board's expenses in 1986 were held within receipts.

**The first worship service of the new Mennonite congregation in the Denver area will be held on Feb. 1 at the Senior Center in suburban Aurora.** Leonard and Joan Wiebe have been working as church planters since last September, contacting numerous people and inviting them to their home for fellowship meals, Bible study, and planning sessions. Wiebes' work is supported by both Rocky Mountain Conference of the Mennonite Church and Western District of the General Con-



**MCC creates jobs in Bangladesh through fishing.** Fish production has "taken off" in the past year in the Fem area of Bangladesh, reports David Anderson, administrator of Mennonite Central Committee's job creation program in that impoverished country. Groups of poor, landless people are raising fish in about 23 ponds. MCC provided only the fish fingerlings and the services of Bangladesh staff member Abdur Rub, who manages two large MCC-sponsored ponds.

This fish production venture has created 220 new part-time jobs, since 9 to 10 people feed the stock periodically, guard each pond, and then harvest and market the fish. The group that raises fish in one large pond sold \$2,500 worth of fish during one recent week.

The groups do not own the ponds in which they are raising the fish. They have leased them from owners who were not using or maintaining them. Before the ponds were stocked with fish, about 1,000 laborers re-excavated them, receiving MCC wheat from Canada as payment for their work.



ference Mennonite Church. Wiebes lived previously in Newton, Kans., where Leonard was pastor of Faith Mennonite Church.

**Mennonite Central Committee U.S. helped sponsor more than 200 refugees in 1986 from Southeast Asia, Eastern Europe, the Middle East, and Africa. MCC U.S. also helped more than 100 Central Americans arriving in the United States settle legally in Canada through the "Overground Railroad."**

**A record 312 congregations and businesses ordered some 39,000 desk calendars from Mennonite Board of Missions with their name, address, and telephone number imprinted on the base of the calendar. "Life Is too Short to Miss Today" is the theme of this year's calendar.**

**Hesston College has appointed Howard and Tami Keim to its faculty for the 1987-88 school year. Howard will be communications director, with administrative responsibilities also for the Pastoral Ministries Program. Tami will direct the college's preschool. Howard, currently pastor of Kalona (Iowa) Mennonite Church, has a master's degree in interpersonal and public communications from Central Michigan University. Tami is director of Kalona Preschool Center and serves as Lamaze childbirth educator at Mercy Hospital in Iowa City.**

**Robert Yoder, one of Mennonite Board of Missions' new regional representatives, completed three months of study and orientation in Elkhart, Ind., in December. He moved back to his home in Eureka, Ill., where his MBM work is based.**

**Emma Mae is MMA's new puppet who teaches children about wellness. She is used by Jan Porzelius, Mennonite Mutual Aid's new wellness educator, in her visits to congregations to help set up wellness programs for children. Emma Mae is a "wellness reporter" who talks about the choices that children can make to be healthy. The children's program follows the same course outline as the adult wellness series. Both have seven sessions that cover topics like nutrition, exercise, stress, and spiritual health.**

**The Mennonite Church has received \$40,000 in fraternal grants from Mennonite Mutual Aid for a variety of projects. Totaling 10, they include videos on family health and substance abuse. Fraternal grants amounting to \$65,000 were also awarded to nine inter-Mennonite projects, including a study of the mental health care needs and resources of Mennonites on the West Coast. As a fraternal benefit society, MMA can use funds for mutual aid projects like this instead of paying taxes.**

**A church has been planted in North Bay, Ont. Called North Bay Mennonite Church, it had its "official opening" in October at the E. W. Norman Public School gymnasium. John Coffman was installed as pastor. The 95 people in attendance included representatives of the city's ministerial association and of the three Ontario Mennonite conferences that support the church-planting project. The congregation is the outgrowth of a group which began meeting in homes a year ago.**

**Ohio Conference is planning to start a congregation in the southwestern area of Cleveland and its suburbs. It will serve Strongsville, Brunswick, North Royalton, Olmsted Falls, Berea, Middleburg, Parma, Seven Hills, Broadview, and Brecksville. Mennonites who know of people who could be contacted in those communities should write or call (collect) David Eshleman at 150 Georgette Dr., Grafton, OH 44044; phone 216-458-6795.**



**Failed Mennonite bike factory turned into shop. After a two-year period of manufacturing, Phoenix Bicycles, an Irish company headed by North American Mennonite Paul Nelson (right) and Irishman Graham Corcoran has been closed and a bike shop opened in its place. For Nelson, a church worker sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee, the business grew out of a desire to help the Irish economy and to provide some jobs in a situation of desperate unemployment.**

With advice and subsidy from a government job creation agency, a bicycle frame building operation was begun in the capital city of Dublin in June 1984. Eventually, six people were employed full time. Some 2,000 racers were made and sold. Hopes were high. The Phoenix began to be seen more and more frequently in the streets of Dublin.

But the Irish bicycle market declined 30 percent the first full year Phoenix was in operation, and the company struggled. When the accounts were drawn up in early 1986, Phoenix found it had lost more money than it had made. Nelson and Corcoran reluctantly liquidated the company.

Nelson bought the remaining stock and equipment, opening a small shop to convert the stock into bikes and sell them. The shop also repairs bikes. One of the former Phoenix employees was retained to help Nelson. From March to October 1986 some of the losses were recovered as the remaining Phoenix bicycles were sold. In November the employee, Paul Kiernan (pictured at left), bought the shop and took over the business.

**Mennonites in Seattle are turning a theater back into a church. Seattle Mennonite Church is using the building rent-free for five years in return for renovating it and heating it. They began holding their worship services there last May. Formerly a Presbyterian church, the building was used as a theater for 25 years. The 95-member congregation is affiliated with both the Mennonite and General Conference Mennonite churches.**

**Community spirit and cooperation made it possible for Wooster (Ohio) Mennonite Church to complete an addition to its building recently. The addition includes wheelchair ramps, a fellowship center, kitchen, nursery, and office space. Pastor Glen Horner said there was a lot more volunteer help than he had expected. Church member Ray Noblit served for a year and a half as building contractor on a volunteer basis. Another member, Beulah Steiner, worked with Noblit to coordinate the volunteer efforts. The new facilities were dedicated in November.**

**A Mennonite worker in the Philippines met with congressional aides and peace group representatives in Washington, D.C., recently to brief them on events in that country. Christina Cobourn had just completed a three-year term with Mennonite Central Committee in rural Mindanao. Most of the poor people she worked with, though sometimes identified with the communist rebels, have no interest in Marxist ideology, Cobourn said. They only seek the basic human needs of food, shelter, health care, and education. She called for a U.S. policy**

that would support President Corazon Aquino's peace talks with the rebels. Cobourn's visit was arranged by MCC U.S. Peace Section's Washington office.

**The Mennonite Central Committee team in Indonesia has surpassed goals set a year ago. Those working at a transmigration site in Mayoa on the island of Sulawesi hoped to start 40 farmer groups and four family well-being and education groups during 1986. The results instead were 60 and 10, respectively. The transmigrants in Mayoa, where MCC started working in August 1985, are part of an Indonesian government effort to encourage people to move from the overcrowded islands of Java, Bali, and Lombok to less populated islands. Mark and Janice Bauman, who recently completed three years of work in Indonesia, credit MCC's success in part to the help of local Christians and the Indonesian tradition of working together and seeking consensus in a group.**

**Five members of the 1986 Goshen College soccer team have been named to all-America teams. Darin Derstine, who set a new record for career shutouts by a Goshen goalkeeper, was selected for the National Soccer Coaches Association all-America team. Four other players with high grade point averages were named to the National Association of Intercollegiate Athletics' academic all-America team—Jeffrey Aeschliman, Kenton Longenecker, Jeffrey Smucker, and Marc Zook. No other college had more than two players on that team.**



**Argentina church workers Mario and Egda Snyder are in North America**, Jan. 19-Feb. 28. They are former Mennonite Board of Missions workers who currently serve independently in pastoral leadership with a large congregation in the western suburbs of Buenos Aires. Their address while in North America is 57995 River Lake Ct., Elkhart, IN 46516; phone 219-875-8913.

#### New appointments:

- **Sanford Kauffman**, executive director, Oaklawn Center. He serves alongside Oaklawn Hospital executive director Ronald Litwiller under the overall direction of President Harold Loewen. Oaklawn Center is a Mennonite mental health facility in Elkhart, Ind. The hospital, to be opened in July, is a psychiatric facility in nearby Goshen. Kauffman has been on the Oaklawn staff 16 years, most recently as director of psychiatric services.
- **Patricia Brennenman**, alumni director/special events coordinator, Hesston College. She served previously as activities/athletic director at Hesston High School and as a financial counselor at Prairie View Health Center in Newton, Kans. Most recently she and her husband, Joe, owned and managed Bren's Shoe Center in Wichita, Kans.
- **Irene Koop**, Senior Center manager, Greencroft retirement community. The center, to be opened this summer, will offer educational, social, recreational, and health services to help the elderly remain independent as long as possible. Koop has had extensive experience with the elderly before in developing social and recreational programs. Greencroft, a Mennonite complex in Goshen and Elkhart, Ind., is the largest retirement community in the state.
- **Robert Gibson**, controller, Greencroft. He has been business manager the past three years for one part of Greencroft—the Nursing Center. Greencroft is a Mennonite retirement community with facilities in Goshen and Elkhart, Ind.

#### Pastoral transitions:

- **Carmelo Luna** was ordained as pastor of Good News Mennonite Church, McAllen, Tex., on Nov. 2. This is a new congregation planted by Luna and his wife, Rosie, and affiliated with South Central Conference.
- **Vernon Yoder** became pastor of Argentine Mennonite Church, Kansas City, Kans., on Nov. 1. He served previously as pastor of Berea Mennonite Community, Birch Tree, Mo.
- **Otto Faust** was licensed as pastor of Berea Mennonite Community, Birch Tree, Mo., recently. He succeeded Vernon Yoder.
- **Doris Gascho** became interim pastor of Nairn Mennonite Church, Ailsa Craig, Ont., on Nov. 2. She is filling in for Pastor Karen James-Abra, who is on maternity leave.
- **Leslie Hochstetler** was licensed as assistant pastor of Strawberry Lake Mennonite Church, Ogema, Minn., on Jan. 4. Chosen from within the congregation, he serves alongside Pastor Ottis Yoder.

#### Upcoming events:

- **Mennonite Health Association Annual Meeting**, Mar. 13-18, in New Orleans. The theme is "Homeless, Helpless, Hopeless—We Care," and the keynote speaker is Mennonite Central Committee executive secretary John Lapp. Various subgroups will hold their own sessions during the event—hospital administrators, nurses, retirement center personnel, disability program staff, institutional board members, congregational representatives, volunteer workers, and others. More information from Ernest Bennett at MHA, Box 370, Elkhart, IN 46515; phone 219-294-7523.
- **Washington Seminar of Mennonite Central Committee**, Mar. 15-17, in Washington, D.C. Participants will discuss current national and international issues with a wide range of government and private agency resource

persons and reflect on Mennonite discipleship questions. They will also have opportunities to visit their senators and representatives. The seminar is especially designed for members of congregational and conference peace committees. The annual event is sponsored this time by Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church. The registration deadline is Feb. 13. More information from Richard Blackburn at Lombard Mennonite Peace Center, 528 E. Madison St., Lombard, IL 60148; phone 312-627-5310.

• **Congregational Student Aid Workshop**, Feb. 7, at Goshen College. This is for congregations interested in starting student aid funds for members who attend church colleges. The speakers include Goshen College officials as well as representatives of a model congregational student aid program. More information from Brad Miller at GC, Goshen, IN 46526; phone 219-533-3161.

#### Missionary comings/goings:

- **Wilis and Byrdalene Horst** returned to Argentina in January following a three-year leave in North America due to their son's illness with a brain tumor. The son, Rene, has recovered satisfactorily and is now a student at Goshen College. Serving under Mennonite Board of Missions, Horsts are continuing their pastoral ministry among several Indian groups in the Chaco area. Their address is Casilla 196, 3600 Formosa City, Formosa Province, Argentina.
- **David and Wilma Shank** returned to Ivory Coast in January following a four-month North American assignment. They are MBM workers serving African independent churches in a variety of ways. Their address is 08 B.P. 2120, Abidjan 08, Ivory Coast.
- **Roelf and Juliette Kuitse** returned from India in January following a three-month teaching assignment at Union Biblical Seminary under MBM and the Commission on Overseas Mission of the General Conference Mennonite Church. Their address is 140 W. Dinehart Ave., Elkhart, IN 46517.
- **Paul and Dawn Ruth Nelson** returned from Ireland in January for a six-month North American assignment. Appointed jointly by MBM and Mennonite Central Committee, they are part of the leadership team of Dublin Mennonite Fellowship. Their address is 1115 S.

Main St., Goshen, IN 46526.

• **Ron and Betty Lou Collins** returned from Bolivia in December following a six-month MBM assignment. Ron was involved in Bible teaching and pastoral ministry, while Betty Lou assisted in health education and nutrition projects as well as Bible studies. Their address is 1004 S. Main St., Goshen, IN 46526.

• **Paul and Mary Lederach** returned from India in December following a four-month teaching assignment at Union Biblical Seminary. They were appointed jointly by MBM and Commission on Overseas Mission of the General Conference Mennonite Church. Their address is 16 Grace Rd., Scottsdale, PA 15683.

#### New books:

- **The Black Mennonite Church in North America 1886-1986** by LeRoy Bechler. This official history of black Mennonites includes troubling questions about why the Mennonite Church has not been more successful in planting churches in black communities. The author, who is currently home missions secretary for Southeast Conference, spent 30 years as a church planter and pastor in the black communities of Chicago, Los Angeles, and Saginaw, Mich. Published by Herald Press of Mennonite Publishing House, the book is available for \$17.95 (\$25.15 in Canada).
- **Germanic Folk Culture in Eastern Ohio** by Stanley Kaufman with Ricky Clark. Accompanied by numerous photographs, the book surveys the architecture, furniture, quilts, clothing, and other items of the 19th-century German-speaking settlers of the area—many of them Mennonites. It represents the findings of the five-year-old German Culture Museum. Kaufman is the museum's director-curator and Clark is an authority on domestic textiles from Oberlin (Ohio) College. The book is available for \$10.50 (plus 50¢ sales tax for Ohio residents) from the museum in Walnut Creek, OH 44687.

#### New resources:

- **Supplement to money management booklet** from Mennonite Publishing House. This is for the growing number of people who have been using *God's Managers* by Ray and Lillian Bair to help them with their family budgets and strengthen their stewardship practices. The booklet also includes pages for daily financial record keeping. The supplement now makes it

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possible to continue the record keeping without buying a new copy of the booklet. The supplement is available for \$2.50 (\$3.50 in Canada) from Herald Press at MPH, 616 Walnut Ave., Scottdale, PA 15683.

•*Listing of books on hunger, justice, and responsible living* from Provident Bookstores and Mennonite Central Committee. The annotated listing is called "Books for Living More with Less." It is available free from Provident at 616 Walnut Ave., Scottdale, PA 15683.

•*Video series on urban ministry* from Sisters & Brothers. The three-part series features Ray Bakke, William Pannell, and several urban pastors from around the world. The series, entitled *The City for God's Sake*, was purchased by Sisters & Brothers, a Mennonite film group, with a mission education grant from Mennonite Board of Missions. The videos are accompanied by a 12-page discussion guide. The series is available from Sisters & Brothers at 125 E. Lincoln Ave., Goshen, IN 46526.

#### Church-related job openings:

•*Mental health director*, Mennonite Central Committee Canada. This is a Voluntary Service position, but a salary arrangement will also be considered. Qualifications include a good understanding of the MCC Canada constituency; strong organizational, communications, and leadership skills; and graduate training and experience in a relevant field. Contact Harold Koslowsky by Feb. 28 at MCC Canada, 134 Plaza Dr., Winnipeg, MB R3T 5K9; phone 204-261-6381.

•*Systems analyst*, Mennonite Mutual Aid. Programming experience is required, systems analysis and design experience and a BA degree is desired, and financial/investment or insurance background is helpful. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 800-348-7468 (toll free) or 219-533-9511 (within Indiana).

•*Agricultural consultant*, Ghana. This is a three- to five-year assignment with Mennonite Board of Missions and Mennonite Central Committee. The person will be directly responsible to Ghana Mennonite Church and help its congregations achieve greater self-sufficiency. Many of the members are farmers and the church itself operates several farms. Qualifications include a degree in agricultural economics or agronomy and an interest in working with Ghanaian Mennonites. Previous overseas experience is highly desirable. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**New members** by baptism and confession of faith: *Mennonite Christian Fellowship, Atmore, Ala.*: Darrell Huber, Dawn Metzler, Conrad Miller, Chad Schrock, Lynette Schrock, Jason Weber, and Brent Yoder by baptism, and Rosita Miller by confession of faith. *Methacton, Norristown, Pa.*: Tami Alwine, Deron Borghi, Julie Dyck, and Amy Thomas. *Stoner Heights, Louisville, Ohio*: Helen Sanders by confession of faith.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bernhart**, Robert and Angela (Hartman), Holmesville, Ohio, third son, Bradley Robert, Nov. 8.

**Bontrager**, Errol and Coletta (Miller), Kalona, Iowa, first child, Megan Jo, Dec. 19.

**Burkhart**, Robert and Brenda (High), Stevens, Pa., third daughter, Brittany Nichole, Jan. 5.

**Gingerich**, Harold and Esther (Schwartzentruber), second son, Nathan Keith, Dec. 7.



**Retired couple sold on selling for SELFHELP Crafts.** For Menno and Clara Sell, both 74, retirement has meant eating curry in Bangladesh, speaking to hundreds of church and community groups, and working 12 hours Tuesdays at a farmers market. In the past six years they have sold over \$100,000 in merchandise for SELFHELP Crafts.

This active couple are two of thousands of people throughout North America who volunteer for SELFHELP Crafts, a nonprofit marketing program of Mennonite Central Committee that creates jobs and income for needy people in developing nations by selling their handmade crafts in the United States and Canada.

Sells moved to Lancaster County, Pa., 10 years ago to retire after Menno had spent 30 years as a pastor of a Mennonite church in Maryland. They first got involved in SELFHELP Crafts through the Re-Uzit Shop, now called the International Gift and Thrift Shop, in Mt. Joy, Pa. They were soon doing additional volunteer work at the SELFHELP Crafts warehouse then located in Ephrata.

It was there in 1980 that SELFHELP Crafts director Paul Leatherman, a childhood family friend of Clara's, jokingly suggested that Sells live up to their name and start selling the crafts on an ongoing basis. They took up the challenge and have been selling crafts at Roots Farmers Market in East Petersburg, Pa., ever since.

In 1982 Menno and Clara traveled to India and Bangladesh with a SELFHELP Crafts tour to meet several craft producers and learn more about the program. Following that trip, Menno spoke more than 100 times in churches, schools, community halls, and campgrounds.

**Groff**, Marlin and Sue (Aeschliman), Lancaster, Pa., third child, second daughter, Abigail Aeschliman, Jan. 7.

**Haberstich**, Curt and Debra (Staley), Goshen, Ind., first child, Cameron Allen, Nov. 9.

**Horst**, Alan and Wendi (Ruffer), Archbold, Ohio, first child, Jenale Marie, Dec. 26.

**Hostetter**, Phil and Gwen (Landis), Lancaster, Pa., second son, Andrew Monroe, Jan. 1.

**Kissell**, Girven and Beth (Hendricks), Houston, Tex., first child, Girven Richard III, Oct. 24.

**Kym**, Ray and Linda (Egli), Houston, Tex., second, third, and fourth children, first daughter, second and third sons, Laura Marie, Brian Craig, and Eric Matthew, Dec. 14.

**Landis**, Edward and Carol (Rutt), Kupang, Indonesia, third son, Christopher Andrew, Oct. 28. (One son deceased.)

**Lantz**, Scott and Kelly (Short), Archbold, Ohio, first child, Travis Scott, Dec. 29.

**Lavender**, Rick and Kathy (Holly), Norristown, Pa., second daughter, Samantha Caitlyn, Dec. 16.

**Leatherman**, Duane M. and Renita K. (Miller), Souderton, Pa., second child, first daughter, Tiffany Marie, Dec. 31.

**Mast**, Norm and Miriam (Miller), Middlebury, Ind., second child, first son, Thomas Owen, Dec. 24.

**Maust**, Rodney and Martha (Yoder), Indianapolis, Ind., first child, Rachel Anne, Dec. 9.

**Miller**, Kevin and Cindy, Indianapolis, Ind., first child, MacKenzie Renee, Nov. 22.

**Schwartzentruber**, Brian and Debbie (Zehr), New Hamburg, Ont., third child, second daughter, Krysten Anne, Dec. 28.

**Seiler**, Richard and Joyce (King), Pettisville, Ohio, third child, first daughter, Devin Joy,

Dec. 21.

**Shetler**, Dean and Sue (Gingerich), Shipshewana, Ind., second daughter, Michele Christine, Jan. 6.

**Sickles**, David and Jean (Gerig), West Branch, Iowa, first child, Analisa Gerig, Dec. 22.

**Troyer**, Greg and Alicen (Terry), Goshen, Ind., third child, second daughter, Christa Hope, Dec. 23.

**Tulak**, Douglas and Melinda (Jobuck), Toledo, Ohio, first child, Douglas Eugene, Jr., Dec. 4.

**Yoder**, J. Mark and Faith (Renno), Belleville, Pa., third son, Dustin Renno, Nov. 7.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Bender-Steinman**. Murry Bender, New Hamburg, Ont., Crosshill cong., and Judy Steinman, Wellesley, Ont., Maple View cong., by Ray Erb, June 21.

**Good-Sword**. Terry Good, New Hamburg, Ont., Nith Valley cong., and Kimberly Sword, New Hamburg, Ont., United Church, by Ray Erb, Sept. 27.

**Halley-Gingerich**. Paul Halley, Kitchener, Ont., and Cheryl Gingerich, Kitchener, Ont., Bloomingdale cong., by Bertha Landers, Oct. 4.

**Moir-Millar**. Gordon Moir, Burlington, Ont., Anglican Church, and Louise Millar, Wa-



terloo, Ont., Stirling cong., by Bertha Landers, Nov. 12.

**Nafziger-Wagler.** Grant Nafziger, Wellesley, Ont., Wellesley cong., and Juanita Wagler, Wellesley, Ont., Crosshill cong., by Ray Erb, Oct. 11.

**Schwartzentruber-White.** Douglas Schwartzentruber, Indianapolis, Ind., First Mennonite cong., and Diane White, Indianapolis, Ind., by Robert and Margaret Richer Smith, Oct. 11.

**Shearer-Miller.** Jody Shearer, Wilkes-Barre, Pa., Community cong., Harrisonburg, Va., and Cheryl Miller, Wellman, Iowa, by Duane Sider and John Shearer, Dec. 21.

**Short-Tuckerman.** Todd Short, Stryker, Ohio, Lockport cong., and Joy Tuckerman, Archbold, Ohio, Church of Christ, by Earl Stuckey, Oct. 11.

**Stevanus-MacDonald.** Bruce Stevanus, Kitchener, Ont., Bloomingdale cong., and Sherrill MacDonald, Waterloo, Ont., United Church, by Bertha Landers, Nov. 8.

**Stinson-Short.** Dennis J. Stinson, Archbold, Ohio, Central cong., and Treasure Short, Stryker, Ohio, Lockport cong., by Earl Stuckey, July 12.

**Thill-Yoder.** Curtis Thill, Hummelstown, Pa., Church of the Brethren, and Yolanda Yoder, Harleysville, Pa., Methacton cong., by Marvin Thill, father of the groom, Aug. 9.

## OBITUARIES

**Brubaker, Oren,** son of Daniel and Nancy (Wenger) Brubaker, was born on Jan. 7, 1903; died of a massive stroke at Greenwood, S.C., Dec. 30, 1986; aged 83 y. On June 6, 1936, he was married to Inez Ressler, who survives. Also surviving are one daughter (Doris Motte), 4 sons (Richard, Earl, Willard, and Glenn), 19 grandchildren, one brother (Merle), and one sister (Iva Leighty). He was preceded in death by one daughter (Alice Schrage). Funeral services were held at Greenwood, S.C., on Dec. 31, and at Pleasant View Mennonite Church, North Lawrence, Ohio, on Jan. 3, in charge of Elno Steiner; interment in Pleasant View Mennonite Church Cemetery.

**Carpenter, James Krieder,** son of Mark and Karen (Krieder) Carpenter, was born at Lancaster, Colo., May 7, 1985; died while visiting his maternal grandparents at East Petersburg, Pa., Dec. 6, 1986; aged 19 m. Surviving are his maternal grandparents (Clyde and Marie Landis Krieder), his paternal grandparents (Sidney and Lena Carpenter), paternal great-grandparents (Christian and Elsie Kurtz), and maternal great-grandparents (Norman and Grace Landis). Funeral services were held at White Oak Mennonite Church, Manheim, Pa., on Dec. 8, in charge of Sidney Gingerich, Jesse Neuenschwander, and Isaac Sensenig; services and interment on Dec. 10 at Pensacola, Fla., in charge of Aaron Shank, Stephen Ebersole, and Vernon Martin.

**Detweiler, Jacob Hackman,** was born in Franconia Twp., Pa., Oct. 28, 1894; died at Souderton Mennonite Homes, Souderton, Pa., Dec. 24, 1986; aged 92 y. In 1921, he was married to Ella Stover, who died in 1946. Surviving are 2 sons (Norman S. and Earl S.), 2 grandchildren, 7 great-grandchildren, 2 sisters (Ella Kramer and Margaret Leatherman), and one brother (Joseph H.). He was a member of Plains Mennonite Church. Funeral services were held at Souderton Mennonite Homes on Dec. 26, in charge of Curtis Godshall, and at Plains Mennonite Church on Dec. 27, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Cemetery.

**Frey, Lloyd,** was born on Mar. 27, 1926; died of cancer at London, Ohio, Nov. 19, 1986; aged

60 y. He was married to Clara Keeler, who survives. Also surviving are 3 daughters (Jeanie Gordon, Brenda Clark, and Pam Eger), 2 sons (Fred and Tony), 8 grandchildren, 5 brothers, and 5 sisters. He was a member of Sharon Mennonite Church, where funeral services were held on Nov. 22, in charge of Elvin J. Sommers; interment in Sharon Church Cemetery.

**Hershberger, Edmund R.,** son of Henry and Myrtle (Stilwell) Hershberger, was born in Indiana, Mar. 9, 1903; died of a heart attack at St. Joseph Hospital on Dec. 29, 1986; aged 83 y. On Mar. 28, 1931, he was married to Bernice Kent, who died on Mar. 24, 1976. Surviving are one daughter (Selma M. Beach), 2 sons (Kent Edmund and Karl Henry), 9 grandchildren, and 12 great-grandchildren. He was a member of Fairview Mennonite Church, where funeral services were held on Dec. 31, in charge of Virgil S. Hershberger; interment in Roseland Memorial Gardens.

**Hilty, Wesley G.,** son of Phillip and Mary (Steiner) Hilty, was born in Wayne Co., Ohio, May 10, 1898; died at South Boston, Va., Jan. 2, 1987; aged 88 y. On Oct. 27, 1925, he was married to Minnie Greider, who died on Nov. 20, 1983. Surviving are 3 daughters (Esther Christner, Orpha Slabach, and Miriam Good), 2 sons (Paul and Robert), 2 sisters (Fannie Eberly and Lavina Mumaw), and 3 brothers (Noah, Dan, and Elmer). He was a member of Huber Mennonite Church, where funeral services were held on Jan. 6, in charge of Paul Conrad; interment in Huber Mennonite Cemetery.

**Kipfer, Lena Lichti,** daughter of Joseph F. and Barbara (Erb) Lichti, was born in Wilmot Twp., Ont., Apr. 22, 1900; died at New Hamburg, Ont., Jan. 1, 1987; aged 86 y. On Feb. 15, 1918, she was married to Cyranus Kipfer, who survives. Also surviving are 7 sons (Harold, Wilbur, Walter, Edward, Lester, James, and Ray), 2 daughters (Esther Haun and Marie Gingerich), 23 grandchildren, 25 great-grandchildren, and 2 sisters (Leah Roth and Katie Kropf). She was preceded in death by 2 sons (Charles and Robert). She was a member of Steinmann Mennonite Church, where funeral services were held on Jan. 4, in charge of Fred Lichti and Vernon Zehr; interment in Riverside Cemetery.

**Kratz, Linford Landis,** son of Henry H. and Emma K. (Landis) Kratz, was born in Hatfield Twp., Pa., Oct. 1, 1904; died at Grand View Hospital, Sellersville, Pa., Dec. 25, 1986; aged 82 y. On Oct. 17, 1928, he was married to Pearl Gehman, who survives. Also surviving are 2 daughters (Shirley G. Brandes and Doris G. Dayton), 11 grandchildren, and one brother (Edgar L.). He was preceded in death by a still-born son. He was a member of Plains Mennonite Church, where funeral services were held on Dec. 28, in charge of Gerald C. Studer, Richard J. Lichty, and John E. Lapp; interment in Plains Mennonite Cemetery.

**Landis, Rachel Z.,** daughter of Isaac S. and Annie (Ziegler) Bucher, was born in Montgomery Co., Pa., Aug. 5, 1902; died at Harleysville, Pa., Dec. 30, 1986; aged 84 y. She was married to Warren Landis, who died on Oct. 17, 1961. Surviving are 4 daughters (Ruth L. Keeler, Esther L. Kemmerer, Janet L. Yocum, and Margaret L. Marean), one son (Warren B.), 18 grandchildren, 30 great-grandchildren, and one brother (Isaac Z. Bucher). She was preceded in death by an infant son (Isaac Ray). Funeral services were held at Franconia Mennonite Church on Jan. 3, in charge of William Anders and Curtis Bergey; interment in Franconia Mennonite Cemetery.

**Leatherman, Roy H.,** son of John and Elizabeth (Heacock) Leatherman, was born on May 20, 1898; died at Grand View Hospital, Sellersville, Pa., Dec. 29, 1986; aged 88 y. He was married to Irma Lapp, who survives. Also surviving are one stepdaughter (Mildred Yothers), one stepson (William B. Hallman,

Sr.), 10 stepgrandchildren, 22 step-great-grandchildren, and one brother (Walter). He was a member of Line Lexington Mennonite Church, where funeral services were held on Jan. 2; interment in Line Lexington Mennonite Cemetery.

**Martin, Mary E. Frey,** was born in Fulton Co., Ohio, Dec. 21, 1897; died at Albany, Oreg., Dec. 11, 1986; aged 88 y. On May 6, 1936, she was married to Milton R. Martin, who died on May 26, 1976. Surviving are one daughter (Connie Miller), one stepson (Stanley Martin), 7 grandchildren, and 8 great-grandchildren.

**Myers, Alice A.,** daughter of James W. and Emma (Martin) Myers, was born in Sadsbury Twp., Pa., May 22, 1909; died of cancer at Lititz, Pa., Jan. 6, 1987; aged 77 y. Surviving are 2 sisters (M. Ruth Loudon and Emma E. Banaszak) and 2 brothers (Ralph M. and Warren W.). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Brown Funeral Home on Jan. 9, in charge of James R. Hess; interment in Strasburg Mennonite Cemetery.

**Sauder, Jennie Hess,** daughter of Charles and Alice (Nolan) Hess, was born at Altoona, Pa., Dec. 22, 1915; died at St. Vincent Hospital, Toledo, Ohio, Jan. 2, 1987; aged 71 y. On Nov. 19, 1937, she was married to Orval D. Sauder, who survives. Also surviving are 4 daughters (Jeanette Cripe, Carol Stahl, Judy Yoder, and Linda Rupp), one son (Jeffrey), and 11 grandchildren. She was a member of Central Mennonite Church, where funeral services were held on Jan. 5, in charge of Charles Gautsche and Roger Steffy; interment in Pettisville Cemetery.

**Yoder, Edgar Eugene,** son of Earl R. and Effie (Tice) Yoder, was born in Summit Co., Pa., Aug. 7, 1925; died of a heart attack at Chesapeake, Va., Dec. 22, 1986; aged 61 y. He was married to Irene Weaver, who survives. Also surviving are 2 daughters (Verna Mae Stafford and Mary Catherine Kelly), one son (Earl Eugene), 8 grandchildren, 2 sisters (Alverda Weaver and Dorothy Wenger), and 5 brothers (Mark, Clark, Marvin, Mayard, and Martin). He was a member of Deep Creek Mennonite Church. Funeral services were held at Mt. Pleasant Mennonite Church on Dec. 26, in charge of James H. Bergey, Amos Wenger, and Edwin Weaver; interment in Mt. Pleasant Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Central Committee U.S. annual meeting, Saskatoon, Sask., Jan. 29  
Mennonite Central Committee annual meeting, Saskatoon, Sask., Jan. 30-31  
Mennonite Board of Education board of directors, Feb. 6-7  
Afro-American Mennonite Association board of directors, Los Angeles, Calif., Feb. 11-14  
Mennonite Publication Board, Elkhart, Ind., Feb. 13-14  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

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## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### **Nehemiah Project: from burned-out landscape to Middle America**

The bleak, burned-out landscape of East Brooklyn in New York City is slowly giving way these days to neat, red-brick row houses, complete with white picket fences dividing small green lawns in front. Block after block of garbage-strewn lots with vacant buildings are slowly being replaced by almost 1,900 of these single-family units. The second highest crime precinct in the city is becoming populated with families who are giving the area a middle-America flavor.

What's happening? In 1982 the East Brooklyn Churches—an organization of 48 local congregations—began building the housing for low- and moderate-income families. The housing plan is called Nehemiah. It is a cooperative effort of a community organization, the governing authorities of several religious denominations, a retired builder/master-planner, the city of New York, and the state of New York.

### **Split in South Africa's white church appears certain**

A final split in South Africa's major white Dutch Reformed Church between moderate and fundamentalist elements now appears inevitable. Unless a surprising compromise is worked out, a new breakaway church will be launched by the end of 1987 by conservatives leaving the Nederduitse Gereformeerde Kerk (NGK).

The conflict between the NGK's hard-line pro-apartheid faction and the "enlightened" reformists supporting President P. W. Botha flared at the church's recent quadrennial synod. The right-wing group opposed synod actions that diluted the church's dogmatic apartheid stand.

### **Small religious lobby described 'Contra-gate' in suit last May**

Months before it became public that profits from secret U.S.-Iran arms deals had been funneled to the Nicaraguan "contra" rebels, a small group of religious activists in Washington, D.C., were trying to call attention to what has become known as the "Contra-gate" scandal. The term was used by the Christic Institute, an interfaith public-interest law firm, to describe a tangled plot that seemed almost unbelievable when first alleged last

May in a Miami federal court suit.

But allegations by the group are now beginning to attract attention because of the recent findings that such operations emanated from the White House. Christic was the first to reveal, in its lawsuit, the existence of an illegal contra supply network linked to the White House.

The conspiracy alleged by Christic includes much more than what has, so far, become public knowledge. It involves gunrunning, cocaine smuggling, and assassination plots allegedly engineered by this secret network.

### **Pastor presses academics to consider 'reality' of spiritual world**

More than 30 percent of a Minnesota city's Christians who responded to a survey say they have had extraordinary religious experiences such as visions, dreams, heavenly voices, and angelic visitations. Ben Johnson, senior pastor of Salem Lutheran Church in St. Cloud, announced the survey results at the recent joint meeting in Atlanta of the Society of Biblical Literature and the American Academy of Religion.

"Two centuries after the intellectual world has said that these kinds of things do not happen, they show up among almost a third of the population in a conservative Midwestern city," he said. Johnson, who designed the four-page questionnaire, said he wanted to propose a thesis that "there indeed may exist a spiritual world normally invisible to us, which may interpenetrate our space and manifest itself on occasion."

### **Hatfield supports embattled Baptist cooperative agency at hearing**

In a surprise appearance, a highly respected member of the U.S. Senate went before a Southern Baptist investigatory panel to support a moderate church social-action agency under fire from fundamentalists. Oregon Senator Mark Hatfield, an evangelical Baptist, showed up unexpectedly at a two-day public inquiry by leaders of the Southern Baptist Convention into the Washington-based Baptist Joint Committee on Public Affairs.

The committee has been a target of Southern Baptist fundamentalists who have gained top leadership roles in the country's largest Protestant denomination. Although a cooperative association of nine Baptist denominations, the committee depends on Southern Baptists for approximately 85 percent of its \$500,000-a-year budget.

Demands to "defund" the agency have come partly in response to the committee's opposition to organized, spoken prayer in public school classrooms. Southern Baptist resolutions passed in

recent years have supported school prayer. The outspoken style of the committee's executive director, James Dunn, has also angered fundamentalists.

Hatfield's appearance came amid signs that the Southern Baptist investigators plan to recommend continued funding of the embattled 50-year-old committee, despite earlier bleak assessments of its future.

### **Atlanta clergy: government, business should help with homeless**

A committee representing 218 Atlanta churches appealed recently for local government and business leaders to help with the problem of feeding and sheltering the city's homeless population. "We're saying the problem is growing, and the churches have come to the end of their rope," said Father Daniel O'Connor of Sacred Heart Catholic Church, at a press conference called by the Committee of the Clergy for the Homeless.

The committee is seeking help in setting up a permanent, securely financed way of providing housing, meals, and job training for the homeless men, women, and children who now rely on a patchwork of church-run shelters and soup kitchens. To publicize its concerns, the committee placed an ad in *Atlanta Journal-Constitution* that stated: "The problem of the homeless is suddenly too big for Atlanta's churches and synagogues to handle alone."

Father Daniel Matthews of St. Luke's Episcopal Church said the ranks of the homeless have grown well beyond "traditional street people" to include displaced farmers, unskilled workers, and other people who once had jobs but have fallen on hard times.

### **Church openings and membership growth reported in China**

A Methodist denominational paper reported recently that some 4,000 churches have been opened or reopened in China amid a surge of church membership and seminary study.

More than 500 students are receiving theological training, and approximately 40,000 people subscribe to a seminary correspondence course, according to *China Talk*, published by the New York-based United Methodist China Program. The paper also reported that since the Nanjing Theological Seminary reopened in 1981, 300 pastors have been ordained, one-sixth of them women.

The number of members in the Protestant Church in China has increased twice as quickly as the population, according to *China Talk*. The paper also said 2.1 million Bibles and 700,000 copies of a hymnal, *Hymns of Praise*, have been printed and distributed.



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## The extra time

I have written before concerning the shadow of death which broods over every human life. As described by Ernest Becker in his 1973 book *The Denial of Death*, we not only die but we are forced to think about it ahead of time.

The lower animals are spared this painful consciousness. "They live in a world without time," writes Becker, "pulsating, as it were, in a state of dumb being. This is what made it so simple to shoot down the whole herds of buffalo or elephants. The animals don't know that death is happening and continue grazing placidly while others drop alongside them" (pp. 26-27).

I was reminded of this theme again when reading Michael Schwartzentruber's *From Crisis to New Creation* (Wood Lake Books, 1986). Michael has cystic fibrosis, a disease of the lungs which not only shortens life but makes this short life difficult because of the need for repeated hospitalization. Also, twice daily there must be a special one-hour routine combining inhalation therapy and postural drainage to clear the lungs of mucus buildup. (And you thought that taking a shower and brushing your teeth is a tedious routine?)

In addition to this extra trouble, Michael is forced to face the reality of mortality more directly than most of us. "In Canada, the average life expectancy of a person with CF is 24 years, although at the clinic where I now attend it is 30 years. I am now 26 years old. For me, time is running out. While no one ultimately has control over, or can prevent, their own death, it feels as if I have significantly less control" (p. 46).

What does one do when hit with such a message? Typically one wonders why. "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus' disciples are found asking in John 9:2. Michael has had to wrestle with the related question, "Why me?" An answer came to him, he says, while delivering papers one cold day in November some 10 years ago.

"I asked the question, 'why me?' for the umpteenth time and finally arrived at an answer. Why *not* me? It wasn't very profound, perhaps, but it at least held potential for greater future understanding and acceptance . . . . If I didn't know why this happened to me, I also didn't know why it shouldn't have happened to me, as opposed to someone else. One in every 2,000 babies is born with CF. In the great lottery of life, my number had obviously come up" (pp. 22-23).

Coming to terms with his disability—in a fashion—has freed Michael to go on with the life he has left. In recent years he has pursued higher education (although on a restricted schedule), married, and written a book. Not

that it has been simple. "The tacit acceptance that I was dying . . . was but one step in a long journey. . . . Each time I met a crisis it forced me to reevaluate myself as an individual, as a person, and as a being in relation to God" (p. 23).

His response illustrates a point made by Paul Tournier in *Creative Suffering*: that the effect of deprivation or frustration may be greater creativity or extra effort to succeed in life. Tournier refers to an article some years ago by a fellow physician entitled, "Orphans Lead the World." The author had studied the lives of politicians whose influence on world history had been greatest and found that all had been orphans.

Having been orphaned himself, Tournier reflected on the effect of this deprivation on his own life and concluded that it served to push him along in the development of his career. But he makes an additional important point. Not all orphans were able to handle their trauma: "For the few hundreds of orphans . . . who have made a name for themselves in history, there are millions for whom deprivation in childhood has handicapped for life" (p. 31). Tournier concludes that assistance from others is a key factor in the success of the deprived. His own ability to cope with frustration, he recalls, was aided greatly by "an uncle and an aunt" and a "classics teacher" along with friends in various places, the church, and association with the Oxford Group, a movement for spiritual renewal.

How shall we respond to Michael's dilemma? Our first reaction might be horror and a kind of detached sympathy. We cannot fathom the life of a man who must spend two hours a day clearing out his lungs in order to live, on an average, another four years. In this sense we are like the grazing elephants. Michael knows he is dying. Any of us may die too within a few years, but we do not know it in the same way that he does.

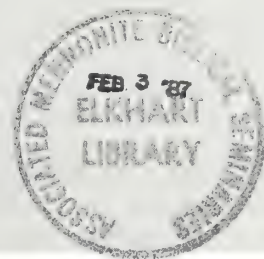
What I sense that Michael wants more than sympathy is our recognition that we are fellow sufferers in life. Everyone's pilgrimage has striking similarities. As I view my peers in our local congregation I can observe that we all have been "shell shocked" by stressful experiences in middle life. If not to ourselves personally, then within the scope of our families. I do not have the impression that our experiences are unique. It is common for life to dole out the unexpected.

But we do not give up. After all, as Michael observes, why *not* us? If there is a lesson to be learned from him, perhaps it is that people who have an extra two hours a day because they do not need to clear out their lungs might reflect on what they are doing with the extra time.—Daniel Hertzler



# GOSPEL HERALD

## Understanding the "women be quiet" passage



*Let the women in the churches be quiet. For speaking is forbidden them, but let them control themselves just as the law dictates. If they wish to learn anything, let them inquire of their own husbands at home; for it is a disgrace for a woman to speak in church.*

## Strange tongues or plain talk?

*by Catherine and Richard Kroeger*

No doubt this quote is familiar to every person who has ever been associated with a Christian church. Throughout many centuries of church history, these verses have been used in various ways to prevent women from full participation in church life. Sometimes only pulpit preaching is prohibited, but in some denominations, such as Plymouth Brethren, no woman may speak publicly in any capacity in a worship service.

How are we to interpret this command of St. Paul to the Corinthians which seems to stand in contradiction to so much of the rest of the New Testament? We propose that these verses cannot be understood without a clear understanding of (1) the meanings of the Greek word which has been translated "to speak" in English, (2) the

context of the entire 14th chapter of 1 Corinthians, and (3) the nature of the Hellenistic culture in which the Corinthian church was immersed.

**Sensible interpretations.** Let us now look at each of these issues in turn, and build upon our knowledge in order to arrive at a sensible interpretation which will be consistent with Paul's letter and the rest of his theology, and also with the tenor of the entire New Testament.

First, the Greek word which is translated "speak" in this passage is *lalein*. The basic meaning implies production of sound rather than any specific communication of meaning. It contrasts with the Greek word *legein*, which means "to say," or to convey a message. *Legein* is the verb



## How are we to interpret this command which seems to stand in contradiction to so much of the rest of the New Testament?

form of *logos* (word). We make the same sort of distinction in English when we say, "I could hear someone speaking but I couldn't make out what she was saying." There is a difference between speaking as saying something intelligible or mere vocalizing.

*Lalein* is also defined as uttering a sound, as chattering, gossiping, babbling, talking nonsense, or whispering. The word can denote the sounds of animals or birds or even of running water.

Second, we see that the entire chapter of 1 Corinthians 14 is given over to a discussion of two spiritual gifts which are not often evident in our churches today. These are the gifts of prophesying and speaking (*lalein*) in tongues. Paul believes that both gifts should be earnestly desired but feels that prophesying, which is speaking to people for their upbuilding, is preferable to speaking in a tongue, which is understood only by God (vv. 1-5).

Speaking (*lalein*) in tongues, because of its unintelligible nature, must be under control. Note especially in verse 9: "Thus if you do not give out a distinct word with your tongue, how will what is spoken [*lalein*] be known? For you will be speaking [*lalein*] to air."

Paul's emphasis in this chapter is not to forbid tongues speaking, but to request order in the church service so that (1) anything unintelligible must be interpreted, and (2) only one voice is to be heard at a time. Obviously, this has been a severe problem during Corinthian Christian worship. In verse 23 Paul even complains that an outsider hearing them might think they were all mad! (This is hardly the sort of problem besetting most Christian churches today.)

The same two directives must also apply to women—no vocalizing unless it means something and no vocalizing when someone else is speaking. But why single out women? Paul has already assumed that women are praying and prophesying in 1 Corinthians 11:5, and he encourages all believers to speak in tongues (1 Cor. 14:5, 39), so none of these activities appear to be forbidden. We must then look for other clues in this chapter, which leads to the third point.

**Religious frenzy.** Back in verse 23, where Paul fears that outsiders will think the Corinthian Christians mad, it is instructive to note that the word used here for "mad-

ness" (*mainomai*) means also to go into a religious frenzy after the manner of some contemporary religious cults. Both the Dionysiac and Cybele cults were popular in Corinth at that time, and both were notorious for the wild, debauched, and insane behavior of their female adherents. Plutarch, first-century Greek essayist, comments especially on Dionysus as "lord of the loud cry, exciter of women."

The ululations of women comprised a significant part of the worship, and one of the names of Dionysus was "Eleleus" after the cry of "eleleu" raised by his followers. They also shouted "alaia," and a distinctive of the women was "olulu." A recent archaeological excavation at Corinth unearthed a plaque dedicated to the "olulu" cries of women. It was this pagan repetition of a single meaningless syllable which Jesus deplored as a method of prayer (Matt. 6:7). To this day Muslim, Tanzanian, and Sephardic Jewish women ululate at certain religious occasions, usually with the reduplicated "I" sound.

At its most basic level, *lalein* is an onomatopoeic word meaning "to go la-la-la." This seems the best sense in which to understand the word as it applies to women in 1 Corinthians 14:34, for such tumultuous cries would surely disrupt the service. There are a number of indications in the epistle that the Corinthians had been newly converted out of an ecstatic cult, and Corinth, as noted before, was a strong center of Dionysiac worship.

To interpret the prohibition as directed against frenzied and meaningless shouting similar to that practiced in the Dionysiac cult fits in well with the following phrase, which asks women to control themselves in accordance with the law (14:34). There had been numerous legislative attempts on the part of the Greeks and Romans to regulate the religious excesses of women and to prohibit men and women from worshipping together at night, especially in the Dionysiac rites. Paul was concerned that Christian women obey these laws and deport themselves properly.

A consideration of the exhortation to silence has many ramifications too lengthy for this article. For the ancients, both Christian and pagan, silence had a profound significance and a spirituality greater than that of the spoken word. In the present context it appears to imply that women should worship quietly with an absence of uncontrolled religious frenzy, for God is a God of order rather than of confusion and meaningless hubbub.

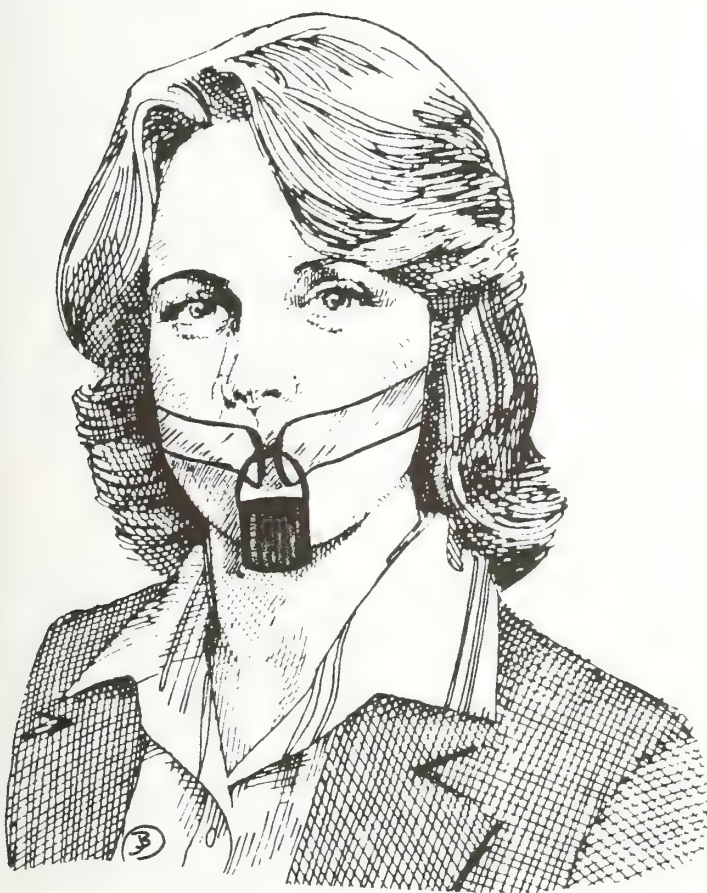
**Save your questions.** But a second prohibition involving *lalein* is applied to women in verse 35. It is prefaced by

Catherine and Richard Kroeger, St. Paul, Minn., are biblical scholars who have written numerous articles providing historical background for New Testament texts. This article is reprinted with permission from *Daughters of Sarah* magazine, 2716 W. Cortland, Chicago, IL 60647.



the remark that wives should save their questions until after the service and ask their husbands when they get home. Although this may sound to modern ears like the epitome of female subjugation, in an ancient Greek context it was a positive suggestion. Ordinarily women were discouraged from asking questions, nor was their participation in the male-oriented cults particularly welcome. Wives were for procreation, not companionship, and husbands looked elsewhere for their intellectual and emotional stimulation.

But in Christ relationships are made new. Paul mentions in the same letter (11:11) that the woman was not independent of the man nor the man of the woman. Thus untutored, unlettered wives were meeting with their husbands in Christian worship services. Until they could be taught the Christian gospel and theology more ade-



quately, were these women further disturbing the service by asking their husbands what was going on, or to explain some point a speaker had made? Or were they using this opportunity to socialize with each other as they watched the children?

Aristotle used the word *lalein* contemptuously to describe the chattering of women permitted to leave their homes for a religious celebration. The same phenomenon may be observed in certain orthodox Jewish congregations where the men carry on their prayers and Torah reading while the women enjoy visiting with one another. In any congregation, such an activity would prove a distraction, especially in the babel of Corinthian worship.

The term *lalein* is also applied to women in a deprecatory sense in 1 Timothy 5:13: "They learn to be idle, going around from house to house and not only to be idle but

also to talk foolishly and to be overtly interested in other people's business, speaking (*lalein*) what they ought not." Here the context leads to the conclusion that the word means foolish chattering and gossip, and we may infer the same significance in the Corinthian passage.

It seems, then, that in 1 Corinthians 14:35, after the women have been bidden to ask questions at home, they are instructed not to visit among themselves during the church service. Private conversations carried on during worship can be just as disruptive as yelling! In both cases, women were enjoined to honor God as the Lord of order and meaning, whose Son was the Word incarnate. Women

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## Paul was writing to specific women in a specific time and place, and for a specific and limited problem.

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as well as men must assume responsibility to see that the service held meaning for everyone and that people were not hindered from hearing the word of God by irrelevant noise.

**Put-down for women?** Parts of the preceding discussion could be interpreted as a put-down for women. Were all women in Corinth, or in first-century Greek culture, repressed, uneducated, and lacking in knowledge of how to behave in public? Certainly Paul's respect for his female co-workers in the growing church—such as Phoebe, Priscilla, Lydia, and many others—precludes such a thought.

The fact is that women can be categorized no more easily than men, even in the patriarchal church which existed at that time. Some women obviously had the education and skills to take leadership in the church. Others no doubt had never been offered options and had to struggle to appropriate the rights and responsibilities offered them in the new religion which proclaimed equality in Christ for both sexes and all classes and races of people. Still others, who had previously found emotional release in the excesses of pagan religions, had to learn how to exercise gifts from the Holy Spirit.

There is much we do not and never will know about the churches to which Paul wrote. Much of our understanding has to be gained from reading between the lines, from inference, and from comparison with contemporary, nonbiblical writings. But this much is clear: Paul was writing to specific women in a specific time and place, and for a specific and limited problem. That problem—lack of order in worship services and misuse of the spiritual gifts of prophecy and tongues speaking—is not usually ours today. Rare is the woman or man who will interrupt a church service with unintelligible speech or shouting of any kind. Thus the directives in chapter 14, including those to women, cannot be universally applied today.

Rather, we would do well to emphasize that the Holy Spirit enables women as well as men to proclaim God's grace, as Peter declared on the Day of Pentecost. Let us pray that the Spirit will give all believers, both men and women, a constructive and coherent message of God's grace and glory.





# A cup of cold water for whom?

by Vernon Rempel

We Mennonites are trying something somewhat out of character in the next few years. We are trying with more energy to meet the world with the gospel of Christ.

Why do I say this is out of character for us? Because my impression is that we are people who do not like to rock the boat. We would rather be nice. We are a group of accommodators, according to some Mennonite students of conflict. We prefer to smooth things over, to make people comfortable if possible. This fits sometimes too neatly with our ethic of service. We go out into the world asking, "Can we make things better for you?" We show parental concern: "Where does it hurt?"

But this has left us somewhat ambivalent at times about proclaiming Christ to someone and expecting a response. What if we are rejected? And why should we

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**Perhaps *we* are the ones to receive the cup of cold water if we go out in vulnerability to proclaim the kingdom of heaven.**

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shake them up? Perhaps it would be better if we just got to know them. (This is our "ministry of presence.") And all this is true at a time when we are trying to energize ourselves to have greater missionary impact on the world, along the lines of our Ten-Year Goals.

**Response to the dilemma.** I would like to offer a response to this dilemma by reviewing here a different look at Matthew 25:31-46 that has become more and more important in my own life as I "meet the world with Christ." This biblical study is not my own, but I heard it in two separate presentations. One of these was by Gary Martin in a church planting/church growth class at Associated Mennonite Biblical Seminaries. The second was given by Professor Robert Webber at our congregation. My purpose in giving it here as it has been given to me in other places is to underline its meaning for Mennonites "seeking and pursuing" an encounter with the world.

I say this is a *different* look at Matthew 25:31-46. What is the standard look? The usual interpretation of this passage is along the following lines: The scene is the last judgment. The Son of Man comes to sit upon his throne to judge the nations. "All the nations" means *us*—all of us

people on earth. In the judgment, we are separated into righteous sheep and cursed goats. The basis for the judgment is whether or not we have rendered service to "the least of these" who are the poor, weak, and marginalized people among us. If we have, we have served Christ and will receive eternal life. If not, we will enter the eternal fire. The application that normally follows this interpretation is obvious. Get out there and serve, on Christ's behalf.

But now here is the different look at the passage: Consider how the phrase "all the nations" is used in other places in Matthew. It is used three other times. It occurs twice directly before our passage, in chapter 24. In 24:9, Jesus is addressing the disciples and says that they will be hated by "all nations." In 24:14 he then asserts that "this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations." Who will preach this gospel? Apparently the disciples. And to whom will they preach it? All nations. The third occurrence of "all nations" is in 28:19, in what we usually call the great commission. Again, Jesus is addressing the disciples and this time they are explicitly commanded to go "make disciples of all nations." The point here is that in these three places, Jesus' disciples and the nations are two distinct groups.

**Like children.** Second, consider the phrase "the least of these." It is not present elsewhere in Matthew. But the grammatically related phrase "little ones" does occur in two very telling places. In 18:6 the disciples are to become like children. And if a person becomes such a child, that person becomes "one of these little ones *who believe in me*," and woe to anyone who causes such a child to sin. But even more telling is the place of "little ones" in chapter 10. Here Jesus is sending out the 12 disciples in true vulnerability to proclaim the presence of the kingdom of heaven." They are to take no money, no extra clothing, and no food. Instead, they are to expect to receive what they need from the villages they visit. After warning them of persecution to come, persecution that will not go unnoticed by God, Jesus says, "He who receives you receives me." After elaborating on that, he finally says, "And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward."

Now the King James translation reads, "... a cup of cold water only in the name of a disciple." But as can be seen, the Revised Standard Version can be read differently in an important way if "disciple" refers to "these little ones" instead of to "whoever." The Greek phrase in question can even be translated "a cup of cold water, on the ground of that one being a disciple," making a very clear association. "These little ones" are the disciples. But this point need not only be supported by Greek grammar.

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Vernon Rempel, Lancaster, Pa., is pastor of Community Mennonite Church.



Looking at the larger picture of the sending of the 12, is it not likely that Jesus was here characterizing the reception the disciples were to expect at the villages as at least "a cup of cold water"?

Now, if in fact "all the nations" means the people who are to receive the gospel and "the least of these" are the disciples who are to preach the gospel, then the passage from Matthew 25 may apply somewhat differently to our situation than we have often thought. Are we to be the ones receiving the "cup of cold water" if we go out in vulnerability to proclaim the kingdom of heaven? If people receive us will they be receiving Christ? Will people be rewarded or condemned in the last day according to how they received us?

When I first heard this different interpretation it

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### **If we pursue the Ten-Year Goals from a posture of faithful servanthood, then we will become vulnerable and may even suffer.**


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sounded very strange. But then I thought that perhaps it would not sound as strange to all the train of martyrs who our Anabaptist forebears found to be the faithful ones in "following Christ in life." To receive a cup of cold water when you are suffering seems appropriate. So the passage actually became an exhortation to me to make myself vulnerable to the world, like the suffering Anabaptists, for the sake of Christ.

But then I also began to think that here was a word of grace and empowerment that Mennonites going out to proclaim the kingdom need to hear. That graceful word is that if you are vulnerable for Christ's sake, this does not mean you come with no claim on the people you will meet. Rather you come with a strong expectation that if people receive you they are receiving Christ and if they reject you they are rejecting Christ. And, to paraphrase another passage from Matthew 10, if they do not receive you, then shake off their dust as you leave.

**Becoming vulnerable.** What does this say for our Ten-Year Goals? If we intend to pursue those goals from a posture of faithful servanthood, which is the only way I hope we do pursue them, then we will become vulnerable and may even suffer, strange as that may be to some North American Mennonites. But if that means we come with no claim on the people we meet, how will the world

experience our gospel as a gospel of transformation? Instead, can we go out vulnerable indeed, but vulnerable as representatives of Christ who have an expectation of what Christ is doing through us?

It seems to me this is a word of grace and empowerment for proclaimers of the kingdom of heaven—for all of us Mennonite servants who find a powerful confrontation with the world for Christ to be really a little out of character. 

## **Phone versus letters**

"Oh, that my words were recorded, that they were written on a scroll."—Job 19:23

Did you ever tuck away a cherished phone call—hide it in a box? You may remember a phone call, but the possibility of retaining the exact words will be short-lived. It's simple to make a phone call to most any place in the world. However, with our easy access to make long-distance calls we are suppressing other forms of communication—like letter writing. Much of history would be sketchy if phone calls had been placed instead of letters written.

I have a timeworn box of letters which belonged to my Grandmother Yoder. It contains some letters of sympathy she received after my grandfather's death in 1933. There is a touching letter from their family doctor. Another is from the cashier at the local bank. The box also contains letters dated 1886 and 1889 from her single brother who had gone homesteading in Kansas, stating he had actually been living and working in five states and territories. Words of concern, sorrow, and love are written on these "scrolls."

Job had such a desire for his words to be immortalized.

"... that they were inscribed with an iron tool on lead, or engraved in rock forever!"—Job 19:24

*A phone call may be "the next best thing to being there," but written words keep speaking many years later.*

—Ruth Hackman

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## HEAR, HEAR!

### Will 'Amerika' wake up America?

*Amerika* is a \$35 million, 14-hour television miniseries produced by ABC and scheduled for February 15-20 and 22. Not since the same network produced *The Day After* in 1983, depicting a Kansas town after a nuclear holocaust, has there been so much controversy over any film.

While ABC claims it is simply an attempt to show what could happen to the United States under communism, others insist the miniseries is right-wing propaganda intended to stir up McCarthy-like anti-Soviet emotions.

This is the story: The location again is a small Midwestern town. It is 1996, exactly 10 years after the Soviet invasion and complete takeover of the United States. Just how the takeover took place is not revealed, but the communists came in by the Central American back door and a Moscow-controlled puppet is in the White House.

The United Nations, portrayed in the miniseries as a tool of Moscow, has its troops patrolling the United States. Schoolchildren are systematically brainwashed, dissidents are sent to American gulags or psychiatric centers, and American women go to bed with Soviet bureaucrats. There are still pockets of resistance, and the Kremlin is contemplating a "final solution" to this by annihilating a number of carefully selected cities. This will demonstrate conclusively that a limited nuclear missile strike is possible; it will break the resistance movement and wipe away the last vestiges of freedom and democracy.

All this supposedly happened because Americans had progressively become indifferent, selfish, and unpatriotic left-wing humanists. So ABC wants to wake up America with *Amerika*. Bob Wright, ABC's publicity director, says: "We're enormously proud of the film and feel it will be the biggest nonnews or nonsports event of the season" (*Los Angeles Herald Examiner*, June 3, 1986).

I offer a few brief observations:

1. The miniseries is inflammatory and dangerously misleading. At a time when U.S.-Soviet relations are low, America does not need more cold-war propaganda.

2. Dissent is portrayed as left-wing and unpatriotic; the miniseries does not show the right to dissent as a pillar of the democratic system and a legitimate way of challenging and changing government policies.

3. The United Nations is shown as a tool of the Kremlin. This is not only

preposterous, it is a slanderous insult.

4. The recurring theme that Americans are not patriotic and would not defend their country is simply not matched by the facts. My neighbor, a born-again Christian, flies his flag high and is ready to defend it with life and limb at a moment's notice. He is a lot more typical of Americans than I, a pacifist, am.

5. It is a barely disguised intent of the miniseries to defuse and neutralize opposition to the military buildup, especially opposition to the Strategic Defense Initiative ("Star Wars").

6. We should remember that more than 96 million people in the Soviet Union claim to be Christians. That's over 35 percent of the population. About 500,000 belong to the Evangelical Union. There are about 50,000 Mennonites in the Soviet Union.

7. Only 7 percent of the Soviet Union's population of 268 million people belong to the Communist Party.

Because the makers of *Amerika* are basically interested in making money, they don't mind heating up the East-West conflict to serve their purpose. To do this they sacrifice decency, morality, and even common sense. And they sacrifice truth. *Amerika* is full of untruth. And so the ordinary citizen and especially the Christian has an opportunity and perhaps an obligation to respond.

We should *not* attempt to have ABC cancel the miniseries or change the script. Free speech is not an empty phrase, and we need to respect that.

But why not organize a concern group and contact the ABC affiliate in your area? Ask for panel discussions of each segment of *Amerika* immediately after it is aired. These panels should be truly representative of people who are able and willing to present other points of view than those raised in the film. Information packets for grass-roots groups are available from American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

And write to ABC expressing your views on the miniseries. Tell them the world does not need more anti-Soviet propaganda, but a new climate of trust and goodwill between the two superpowers. Write to John B. Sias, president, ABC Network Division, 24 E. 51st St., New York, NY 10022.

Beyond those steps consider:

1. One of the best ways of obtaining reliable information on the Soviet Union and Eastern Europe is by subscribing to the news service from Keston College, Heathfield Road, Keston, Kent BR2 6BA, England.

2. Good bridge-building activities might include writing letters to ordinary citizens in the Soviet Union. For information write to Letters for Peace, 59 Bluff Ave., Rowayton, CT 06853. Or join the in-

novators like Hiram Hershey, who is now planning to take his choir to the Soviet churches for the fourth time, or the women of Harrow, Ontario, who made a peace quilt for a town its size in the Soviet Union. Nebraska children and women, under the inspiration and leadership of Bek Linsenmeyer of the First Mennonite Church in Lincoln are making peace quilts for people in the Soviet Union.

3. Read such books as *The Russians* by Hedrick Smith, *Discretion and Valour* by Trevor Beeson, *Soviet Evangelicals* by Walter Sawatsky, *What About the Russians?* by Dale Brown, and any of Michael Bourdeaux's writings.

4. Pray for the Soviet people and their leadership.

George Kennan, former American diplomat in the Soviet Union, says it is high time we repress our tendency of dehumanizing the Soviet people, of stripping them of all moral human attributes, and seeing them as totally evil and devoted to nothing but our destruction. He says, "It is high time that we learned to see the people realistically, as the great body of normal human beings that they are—human beings like ourselves . . . in search for the meaning of life."

The miniseries *Amerika* will not help us in that search.

—Peter J. Dyck, Akron, Pa.

## Shalom

"Peace be to this house,"  
you declare, Lord, as  
boldly you step across  
the threshold of my heart.

Your greeting fans my  
flickering, almost smothered  
flame of peace into  
tangible reality.

Can it be that you,  
the Peacemaker, came  
here to visit me?  
I open wide the  
door to receive you.

Restored—  
I take your hand  
as we walk out  
to share your peace  
with others.

—Audrey A. Hanlon

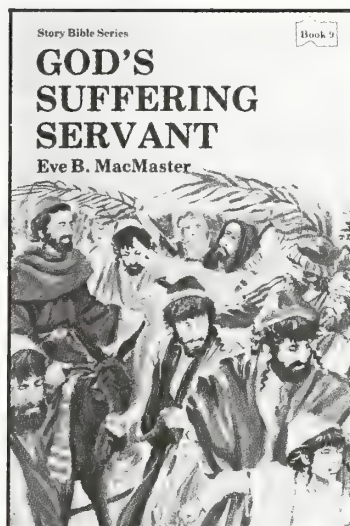


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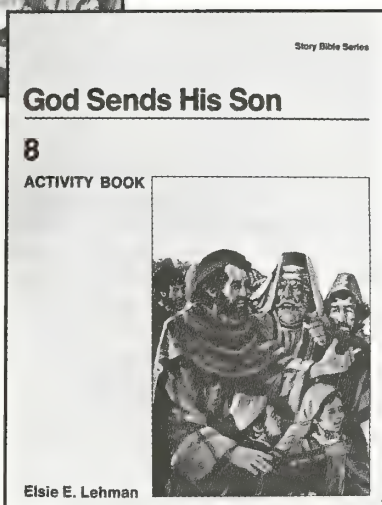
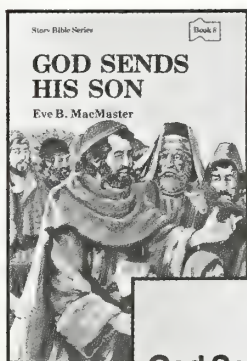
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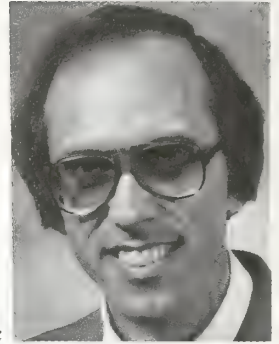
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## Nominating Committee offers long-range plan; recommends George Brunk III for moderator-elect



Brunk

The Nominating Committee of the Mennonite Church has recommended to the 1987 General Assembly delegates that Eastern Mennonite Seminary dean George Brunk III be selected as moderator-elect of the Mennonite Church to succeed Ralph Lebold as moderator in 1989. Lebold, who is president of Conrad Grebel College, begins his two-year term this July, succeeding James Lapp, who has agreed to become executive secretary of the Mennonite Church at that time.

As in previous bienniums, suggestions for moderator-elect were solicited from the total church. These suggestions were processed by the Nominating Committee with prayerful discernment, counsel from leaders, and meetings with prospective nominees. A formal vote on Brunk will be taken by the General Assembly delegates

during Purdue 87 in West Lafayette, Ind., in July.

Second, in response to the strong expressions that came to the 1985 General Assembly at Ames 85 for nominating a woman as moderator-elect, in order to listen to the church and in consideration of God's call to leadership services, the Nominating Committee is recommending that a woman be nominated for moderator-elect in 1989, or not later than 1991.

The committee hopes that such long-range planning can provide time for the church to move together in a healthy and prepared way. This planning was shared with Brunk for his awareness as he considered this call to serve as moderator-elect.

Brunk has been dean of Eastern Mennonite Seminary since 1977, and a

professor there for three years before that. He and his wife, Erma, were also missionaries in Italy for five years with Virginia Mennonite Board of Missions. Brunk's churchwide service has included a recent term as chairperson of the Council on Faith, Life, and Strategy.

The Nominating Committee plans to meet at the end of February. Responses to its recommendations—received by Feb. 20—can be given consideration at that meeting. They should be sent to the committee at 528 E. Madison St., Lombard, IL 60148.

## Phoenix Mennonites invite farmers to six-day get-together

Nine Mennonite churches in the Phoenix area are inviting farmers from across the United States to come to their city for a Feb. 20-25 conference on the rural economic situation. They will be hosted in Mennonite homes and have the opportunity to tell their stories in local churches.

As well as joining in discussion with urban Mennonites about the rural economic crisis, the farmers will have a chance to learn about city living and urban employment and to visit local attractions. The event will also include times for spiritual renewal led by Phoenix pastors as well as time for relaxing in the Arizona sun.

The farmers' expenses, upon arriving in Phoenix, will be paid by their hosts. Local congregations may also help pay the transportation costs of the farmers they are hosting.

The get-together, called "Phoenix Conversation," is being planned by Lester and Winifred Ewy, farm community issues coordinators for Mennonite Central Committee U.S. It grew out of a concern

by them and Phoenix area pastors that urban Mennonites should become better informed about the current farm crisis. Too often well-meaning people not close to the situation are heard to say that they do not believe there is a crisis, Ewys report.

More information on "Phoenix Conversation" is available from Ewys at R. 1, Partridge, KS 67566; phone 316-538-2396.

## Group researches future of media in Mennonite Church

A task force set up by Mennonite Board of Missions will study the media resources needed by the Mennonite Church, research the future direction of the media industry, and explore options for media use that are "futuristic and imaginative." The 10-member group met recently in Washington, D.C., and laid the groundwork for data collection and consultation with a variety of persons from both the church and the media industry.

The plan put in place by the group an-

ticipates the collection of data from congregations, church agencies, current media users, broadcast and print personnel, and marketing and media professionals from both secular and religious realms. The task force decided to collect the data through mail surveys and group interviews.

Congregations will be asked to identify the message(s) they have interest in sharing with their communities, the audience(s) they want the message to reach, the results they are looking for or benefits they would like to communicate, the methods they would like to see used to deliver these media messages, and the funds they will make available for these materials and services.

Radio and television stations, newspapers, and marketing agencies will be asked to study the formats and length of material they desire for use and how it can best be made available to them.

The task force will also sponsor a consultation to bring together a variety of industry and church professionals to dream and project the possibilities of media for the future. The task force will consult as well with the General Conference Mennonite Church on possible areas of shared need and interest in media.



## Mission leaders examine common issues in overseas work

Some 30 administrators from 15 Mennonite and Brethren in Christ mission and service organizations met in Techny, Ill., on Dec. 16 for the semiannual meeting of the Council of International Ministries. Agenda items included a joint meeting with the Council of Moderators and Secretaries and a discussion of economic development overseas.

The meeting was compressed into an afternoon and evening so that CIM members could share in the Christian Peacemaker Teams consultation, which had been called by the Council of Moderators and Secretaries.

In a joint meeting with that group, General Conference Mennonite Church general secretary Vern Preheim focused the reason for getting together with CIM by asking, "How can the denominational structures, which we represent, be helpfully involved in the work of overseas missions?" The need to develop a broad-based common vision for mission was one immediate response.

The role which economic development plays in overseas missions was a major topic addressed in another session. Neil Janzen, Ron Braun, and Wally Kroeker of Mennonite Economic Development Associates—a CIM member agency—outlined MEDA's strategy and program for economic development overseas. Although discussion was limited due to the press of time, council members talked about the nature of MEDA's accountability and the ways in which MEDA makes decisions to sponsor specific projects.

In other business, Ron Mathies of Conrad Grebel College sought counsel from the group on a service/education program proposed by a consortium made up of Mennonite Central Committee Canada and five Canadian Mennonite colleges. A program of study and service internship would precede a regular missions or service assignment, followed by a debriefing period after completion of the assignment. CIM members recognized several distinctives in this approach and affirmed development of the program.

Reg Toews of MCC reported for a committee reviewing the major medical pool, which provides self-insurance coverage for the cooperating CIM agencies. Plans are progressing for building up reserves within the pool which would be available—together with reinsurance coverage—to cover any catastrophic medical claims which might be experienced. Toews also reported that the Church of the Brethren has expressed interest in enrolling its overseas workers in the major medical pool. The council authorized further exploration of the idea.

General Conference Mennonite overseas mission leader Erwin Rempel was elected to succeed Mennonite Brethren mission leader Peter Hamm as chairman of CIM.—*Glen Pierce for Meetinghouse*



*In Christ  
We Grow*

## Planners expect over 2,000 youth

Over 2,000 high school youth and sponsors are expected to attend the Purdue 87 Mennonite Youth Convention at Purdue University in West Lafayette, Ind., July 7-12. The convention will be held in connection with the biennial General Assembly of the Mennonite Church.

The youth convention will include mass worship sessions, singing, recreational activities, Bible study, over 30 seminars/workshops, concerts, films, and drama centered on the theme "In Christ We Grow." Youth will be challenged to stretch, renew, or commit their lives to Jesus Christ as Savior and Lord through serious times of worship, prayer, and teaching supplemented with lots of fun and fellowship, says youth convention

coordinator Stan Shantz.

Youth will hear contemporary Christian recording artist Steve Taylor in concert. Mass session speakers include well-known youth leader Duffy Dobbins, spiritual discipline proponents John and Sandy Drescher-Lehman, and Goshen College communications professor Dan Hess. Duane and Nancy Sider of Harrisonburg, Va., will serve as worship leaders. Youth will join the adults for two worship services.

Purdue University has excellent recreational facilities: five gyms, outdoor and indoor swimming pools, 20 tennis courts, and more—all at no extra cost.

Travel arrangements are the responsibility of each youth group and its sponsors. Dormitories on the Purdue campus can house up to 5,000 persons. Most rooms will *not* be air-conditioned.

Menno Travel Service of Wheaton, Ill., has been designated official travel agent for Purdue 87. For persons outside Illinois the toll-free number is 800-323-9402. Illinois residents should call 312-690-7320.

Registration materials for the youth convention have been mailed to congregations. All registrations should be sent by May 15 to Mennonite Board of Congregational Ministries at Box 1245, Elkhart, IN 46515.

## GROWING AS STEWARDS AND WITNESSES

# Fort Wayne looks to 1995

Taking the Ten-Year Goals seriously, members of First Mennonite Church of Fort Wayne, Ind., have told themselves:

- *To increase our membership we should . . .* maintain the sincere friendship our congregation offers newcomers; encourage regular attendees to become members; work to bring six nonchurch people into our congregation each year.
- *To increase church giving we should . . .* exercise good stewardship with congregational spending; provide good publicity of where dollars go and how effective they are; continue to plan reachable projects that stir members; call not giving what it is—disobedience to God.
- *To help new churches we should . . .* reach out to overseas students who come to Fort Wayne (they may be able to plant churches in non-Christian areas when they return); be aware of and support the Indiana-Michigan Missions Commission as the conference plants churches in areas that need them; work to establish a Mennonite Laotian congregation in Fort Wayne.
- *To double the mission force and to help provide pastors for the new congregations we should . . .* maintain close ties to the local Bible college which trains Christian workers; target people of our congregation who show potential in Christian service and help them receive training and experience; encourage younger members to consider service careers; encourage pastors and missionaries now serving so they continue in ministry.

To undergird our intentions the doors of our meetinghouse are open each Wednesday from 11:00 a.m. to 1:00 p.m. for members to take time out of their busy schedules for prayer and fasting. Won't you join us?

—Mark Vincent



The 1988 federal budget

When the 100th U.S. Congress convened on Jan. 5, President Ronald Reagan was ready with his budget for 1988. For the first time in history, it calls for expenditures of over \$1 trillion. Congressional committees are now holding hearings on the proposed budget, but it is unlikely that a formal budget will be approved. Instead, as the year advances, individual items in the budget will be voted on separately.

The budget is presented for the government's 1988 fiscal year. It outlines in great detail governmental receipts, expenditures, and deficit for the period between Oct. 1, 1987, and Sept. 30, 1988. In contrast to the \$221 billion deficit of 1986, the bipartisan Congressional Budget Office has estimated the deficit for 1987 to be \$173 billion and for 1988 to be \$150 billion. The Reagan administration, however, insists that the deficit for 1988 will be in keeping with the Gramm-Rudman target of \$108 billion.

Some history will put these figures in perspective. The 1986 deficit of \$221 billion was the largest in the history of the United States. The deficit had never exceeded \$55 billion in any year during World War II. There was actually a small surplus in 1951 during the Korean War. There were small surpluses from 1947 to 1949, again in 1956 and 1957, and in 1960 and 1969. There were persistent deficits in the 1970s, but the first \$100 billion deficit did not come until 1982 after Congress had passed the Economic Recovery Tax Act of 1981, which President Reagan promised would bring balance to the federal budget by 1984.

The following table shows how far wrong he turned out to be:

Reagan's 1981 budget projections (in billions of dollars)

	1981	1982	1983	1984
Receipts	606	663	706	760
Expenditures	661	705	729	758
Deficit	55	42	23	2 +

Actual realization (in billions of dollars)

Receipts	599	618	601	681
Expenditures	657	728	796	854
Deficit	58	110	195	173

Instead of bringing the budget into balance by 1984, the deficits grew from double-digit figures of past administrations to triple-digit figures. By examining the table one can see that in every year governmental receipts were lower than President Reagan anticipated. There are two reasons for this: First, taxes were cut substantially in the 1981 tax act, and

President Reagan thought that lower taxes would bring greater prosperity to the country and as a result higher total tax revenue. But it obviously didn't work out that way. Second, the recession of 1982-3 had an adverse effect on tax revenues.

Except for 1981, governmental expenditures were higher in every year than President Reagan predicted. The reasons for this were the enormous increases in the military budget, high interest costs because of the rapidly growing government debt and high interest rates, increases in Social Security outlays because of inflation, and the failure to cut non-military expenditures as much as the president hoped.

This past experience with Reagan's budgets has naturally contributed to a large amount of skepticism about the 1988 budget. Congress is likely to cut substantially Reagan's proposed military expenditures of \$312 billion. Congress is also unlikely to accept Reagan's proposals for deep cuts in expenditures for farm price supports, education, and social programs.

Perhaps some of the most intense debate will center around the question of whether taxes should be increased to reduce the government deficit. President Reagan has repeatedly resisted all suggestions for tax increases. In fact, I heard him say on TV that taxes would only be increased "over my dead body." If Congress passes a law to increase taxes the president is likely to veto it. But Congress, with an eye to the 1988 elections, is not likely to press too vigorously for increased taxes. The prospect, therefore, is that large deficits will continue.

The differences between the administration's estimates of the size of the deficits and the estimates of the Congressional Budget Office stem largely from differences in expectations for the growth of the economy. Here the administration is more optimistic than most private experts.

The upswing in business which began in late 1982 has already run longer than most past periods of economic expansion. If Congress succeeds in raising taxes and cutting expenditures, this in itself could cause a recession. It could also be triggered by a reduction in the rapid increase in consumer indebtedness. Consumer debt reached an all-time high of \$2.6 trillion at the end of 1986, and some experts expect it to grow an additional 9 percent in 1987. But perhaps consumers will tire of spending a large share of their income servicing past borrowing.

Paul Erdman has recently written *The Panic of '89*, describing the utter collapse of the American economy in January 1989. The book is fictional, of course. But it should not be dismissed as an utter impossibility.—*Carl Kreider*

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Anna Bowman, Goshen, Ind.

Your Jan. 13 editorial on Martin Luther King, Jr., calls us to remember a painful past situation. It correctly puts into perspective some of the positive changes which have grown out of the Supreme Court ruling. And it reminds us that individuals can make a difference given a historic moment. Racism is, however, not removed by legislation or judicial order. Racism is alive and flourishing. Racist attitudes are shaped in many ways—some quite subtle.

Language shapes concepts. The word "black" is an adjective, not a noun. The use of black(s) as a noun images a non-person. It dehumanizes the person being discussed by saying all that is important here is color. This pejorative use is even more serious when, in the same writing, white is used as an adjective. "... after the crisis, white people. ..."

Concepts shape attitudes. Historically, Afro-American persons were not viewed as fully human—worthy of any seat on the bus. As well as applauding remedies of past injustice, we must work actively to root out remaining injustice. Saying black persons instead of saying black(s) will, at the very least, assist us to affirm personhood for our Afro-American sisters and brothers.

Jurgen Brauer, South Bend, Ind.

I would like to respond to Pat Neis's recent article "My Friends the Revolutionaries" (Jan. 6). Pat submitted an engaging, forceful, and well-written piece detailing her earlier political commitments and—though not a Marxist—sympathy with communism.

But Pat's article has a number of wrong rings to it.

First, she identifies communism with hatred and violence. It is interesting to note that Pat mentions supposedly "communist" countries like China, Cuba, the Soviet Union, Cambodia, and Hungary, but neglects to mention countries like Chile, Paraguay, South Korea, South Africa, and Guatemala—all of which cannot be accused of communist leanings. The problem, of course, is not communism; the problem is good and bad people (or people with good intentions and/or actions and people with bad intentions and/or actions), and those can be found across all points of the political spectrum.

Amish and Hutterite communities represent to my mind a lot of what communism is. I can't see a lot of hatred and vio-



lence in those communities. That Yugoslavia's wage span (the ratio of the highest income to the lowest income) is only 7:1, I find admirable. That Eastern European countries guarantee free medical care, subsidized clothing, shelter, and food, I find admirable, too. In other words, there is communism to be found in noncommunist societies, and there is a lot of good to be found in communist ones.

Second: Communism is not identical to excesses committed under its name, just as Christianity is not identical to excesses committed under its name. To identify communism with Stalinism is like identifying Christianity with the Roman Catholic inquisition in the Middle Ages!

Third: Marxism, which Pat flatly sets equal to communism, is not equal to communism. Communism was around—and forcefully so—long before Marx was born. Marxism can be conceived of as one of many denominations, if you will, of communism just as the Mennonites are but one Christian denomination. Within Marxism there are a million different subgroups, just as the Mennonites are divided into a million different subgroups, each with their own peculiarities.

Fourth: Pat also confuses Marxism's political and analytic-philosophical aspects. Marx developed an analytic system of thought—non-deterministic in nature—and then he went on to apply it in one particular political direction. Pat's friends' leanings, reminiscent of Stalinism, are an unfortunate outgrowth of a deterministic interpretation of Marx's work—in the main ascribed to Marx's close friend, Friedrich Engels—to which Marx himself took exception, as is variously documented. Just as many Christians refuse to accept Reverend Moon's Unification Church as "Christian," so many Marxists refuse to accept Stalinist excesses as "Marxist" or "communist."

So, it is good news to hear that Pat and her husband, Tom, found rescue in Christendom's good news. But I wonder about the relevance of Jesus' saving power for Pat and Tom had they understood communism and Marxism a little more thoroughly.

#### **Dennis R. Diller, Gordonville, Pa.**

I want to affirm and encourage Pat Neis in her article "My Friends the Revolutionaries" (Jan. 6). I am often disenchanted with many articles in *Gospel Herald* and with some trends I see in the Mennonite Church today, but your article gave me a faith booster.

Second, I appreciated the tactful manner of the article, "A Letter to a Lawyer About Divorce and Remarriage" (Dec. 30) by Josiah Matthews (pen name). I am a

single parent raising my two children alone. (I was divorced by an unfaithful wife). I have wrestled intensely with the question of remarriage. After reading many books and counseling with many ministers and seeking a way out, I am repeatedly drawn back to God's Book, which your article quotes numerous times. Are we as the Mennonite Church breaking faith on this issue?

#### **Carol Sue Hostetler, Harleysville, Pa.**

To J. Nelson Kraybill, author of "A Faith for the Future" (Dec. 30), I express my appreciation for a well-written article.

The challenge before us is to integrate our faith. I appreciated your points on the integration of faith and science in the areas of creation, divine healing and medical care, and prayer and counseling. Let us learn from science what we can, but then focus on and lead others toward "knowing the Person who made it all happen."

#### **Clayton Funk, New York, N.Y.**

I read with enthusiasm "We Need Artists in the Church" by Katie Funk Wiebe (Dec. 30). I agree with her. The arts are significant to human life because their vehicle of expression is a way to share our lives. And, as Wiebe goes on to comment, more than pretty crafts.

I'd like to take that further and say the arts are more than self-expression. They grow from a rich history of the arts in the Christian tradition. Since I am mainly a painter, printmaker, and teacher, I'll concentrate here on visual art and some of my findings in recent research.

There was a time in post-civil-war American culture when drawing and its integration into common and normal school curricula was vital to the growth of an individual and the culture. The skill of drawing was not mere object copying, but a vehicle of perceptual and mental development. In fact later, in the first years of the 20th century, the study of art was to inspire moral virtue within a student. So basic was it to the educators Froebel and Pestalozzi, they believed drawing was to be studied before writing. Today we see this method watered down to mere "exercises" where children make rows and rows of lines, circles, and letters. Our American culture has lost sight of these foundations.

With all the Mennonites borrowing from education and psychology, it is appropriate to look at the practice of the arts in the church. The movement to integrate the arts with worship is a good plan, so long as we consult those who have studied how other attempts have succeeded and failed in mingling the

aesthetic with worship. Too often we have seen a free-for-all of clever ideas and shocking scenes that evidence little integration into the worship of the day, or into the church year.

Inasmuch as the church is now projecting evangelism for the next decade, this is the time to deal with our views about (fears of?) inspiration and to financially and spiritually support creative events in our midst. These qualities of experience too deep for words will challenge and enrich our lives if we choose to share them.

#### **Everett Buckwalter, Intercourse, Pa.**

I was very disappointed that you would publish an article like "A Call for Christian Peacemakers" (Dec. 30), which includes statements that God's love would not send a person to eternal torment of hell.

John 3:16 plainly teaches God's love and his justice. If we do not believe the Word, then we cannot believe that Jesus was and is God, and Calvary was not necessary. Jesus frequently referred to eternal punishment in the Gospels and his outstanding reference of the rich man and Lazarus (Luke 16:19-31). I don't believe the rich man committed murder, but lacked love and compassion. I don't hope to spend eternity with persons like Hitler and Stalin.

I hope we don't find any more liberal views like the above in *Gospel Herald*.

#### **Myra Shetler Randolph, Sarasota, Fla.**

I have seen many articles lately about keeping our children Mennonite by sending them to church schools. The latest was an item in "Mennoscope" (Dec. 23). I feel the need to respond!

I must be a 10th-generation Mennonite, one of eight children. Not all of us attend a Mennonite church. My sister next to me and I both attended a Mennonite high school. She also attended a Mennonite college. She is now Baptist.

My children attended a Mennonite school until we couldn't afford it any more. Our church offered to pay for them; then we were to pay what we could through the church, tax deductible. I could not do this with a clear conscience. My children all joined the Mennonite Church but now that they are teenagers, they go to another church's youth activity. Why? Because most of the youth from our church go to the church school and are very snobbish! I have found over the years that most Mennonites tend to be very clanish. If anything, this is what is driving our youth away!

Just who do we (Mennonites) think we are? God's chosen few? I feel it is more important that my children remain *Christian* than that they stay Mennonite.



## MENNOSCOPE

**A former Elkhart, Ind., pastor is now working for two Mennonite denominations in the area of family life.** Starting in January, Clare Schumm is serving both Mennonite Board of Congregational Ministries of the Mennonite Church and Commission on Education of the General Conference Mennonite Church. He is working half time for each denomination out of the MBCM offices in Elkhart. Schumm's appointment with MBCM was announced last fall, but the appointment by the GC Church was made only recently. Schumm was pastor of Sunnyside Mennonite Church for the past 15 years. His goal is to help every Mennonite congregation develop a family life ministry. He is drawing on his own experience at Sunnyside as well as his doctoral studies in the area of marriage, family, and singles ministry.

**Mennonite Central Committee Canada has transferred \$1.4 million from its reserves to the hard-pressed MCC headquarters in Akron, Pa.** This amount is beyond MCC Canada's normal \$7 million annual contribution to the international headquarters. The action was taken at a recent Executive Committee meeting of MCC Canada in response to the unprecedented gap between the needs of MCC's overseas work and expected giving. The transfer, said Executive Director Daniel Zehr, depletes MCC Canada's reserves and is being made on faith, in the belief that Canadian Mennonites will continue the steady increase in giving that has occurred over the past several years.

**The planning committee for Normal 89 held its first meeting Jan. 2-4 in Normal, Ill.** Normal 89 is the joint convention of the Mennonite Church and General Conference Mennonite Church scheduled for Aug. 1-6, 1989, at Illinois State University. This is the second joint convention since Bethlehem 83, which drew 7,000 people to Lehigh University in Bethlehem, Pa., 3½ years ago. Normal 89 will be hosted by Illinois Conference (MC) and Central District (GC). The planning committee elected MC representative Ralph Lebold and GC representative Erland Waltner as its co-chairpersons.

**Central America now has its first woman Mennonite pastor.** She is Lourdes Alvarado, and she was installed recently as pastor of Lopez Arellano Mennonite Church in San Pedro Sula, Honduras. Isaias Flores, president of Honduras Mennonite Church, officiated. Alvarado is one of six recent graduates of Mennonite Bible Institute in La Ceiba, Honduras. At its annual meeting last September, Honduras Mennonite Church approved Alvarado and her five male classmates for pastoral ministry.

### New appointments:

• **Jerry Troyer**, vice-president for mutual aid services, Mennonite Mutual Aid, starting in January. He succeeds Ron Litwiller, who has become executive director of Oaklawn Hospital in Goshen, Ind. Troyer started at MMA in 1980 as health services manager. In 1985 he was appointed director of a systems project, and for the past year has been director of health product development. Troyer previously served as an administrator at hospitals in Colorado and in Goshen.

• **Greg Weaver**, manager of Mennonite Foundation and assistant vice-president for stewardship services, Mennonite Mutual Aid, starting in February. He succeeds Kent Stucky, who has begun an assignment with Mennonite Central Committee in the Middle East. Weaver

joined the MMA staff in 1985 as an accountant for Mennonite Foundation. He is a certified public accountant.

### Pastoral transitions:

• **Marilyn and John Bender** were installed as copastors of Raleigh (N.C.) Mennonite Church on Dec. 7. That date also marked the birth of that congregation.  
• **Jim Maust** became pastor of Harrisonville (Mo.) Mennonite Church on Nov. 1. He succeeds Jerry Ketner.  
• **Elwin Yoder** was commissioned as pastor of Evening Shade Mennonite Church, Warsaw, Mo., recently. He succeeds Maynard Yoder.

### Upcoming events:

• **Youth Convention**, Mar. 27-29, at Eastern Mennonite College. "Cloning Around" is the theme of this annual event, which is planned by EMC students for high school youth. The speakers are worship renewal proponents Brad and Marian Eberly of Phoenix, Ariz. Also featured is a concert by contemporary Christian recording artist Steve Taylor. More information from "Youth Convention" at EMC, Harrisonburg, VA 22801; phone 703-433-2771.  
• **Step-Parenting Retreat and Marriage Enrichment Retreat**, Mar. 6-8, at Laurelville (Pa.) Mennonite Church Center. The first one is led by Mervin and Betty Ann Bontrager, a counselor and a nurse from Hesston, Kans. They have experienced what they plan to talk

about—"blended families." The second retreat is led by Wally and Sylvia Jantz of Monument, Colo. They are Rocky Mountain Conference leaders as well as certified marriage enrichment leaders. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

• **Singles Retreat**, Feb. 13-15, at Laurelville (Pa.) Mennonite Church Center. The theme is "Our Continuing Human Journey Toward Wholeness," and the leaders are Bertha Beachy of Goshen, Ind., and Stanley Kauffman of Berlin, Ohio. Beachy, a missionary in Ethiopia for many years, is currently manager of Goshen Provident Bookstore. Kauffman, an artist, is curator of German Culture Museum. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

• **Marriage Enrichment Retreat**, Apr. 11-13, at Laurelville (Pa.) Mennonite Church Center. The leaders are John and Naomi Lederach, counselors and educators at Philhaven Hospital, a mental health facility in Mt. Gretna, Pa. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

### Missionary comings/goings:

• **Howard and Louise Yoder** went to Peru in January for a three-year assignment under Eastern Mennonite Board of Missions. They



**IMPACT participant learns radio broadcasting.** Norma Alfaro of Brownsville, Tex., has spent the past year learning radio broadcasting through IMPACT, a program of Mennonite Central Committee U.S. She has worked for a year at Christian radio station KBNR-FM in Brownsville. "The most successful program we have, a request and dedication hour, is hosted four days a week by Norma and we receive 50 to 60 calls every day," says station manager Paul Salzman. "Norma also has a children's request time twice a week and gets about 20 to 30 calls during that 30-minute program."

Adds Conrado Hinojosa, pastor of the local Mennonite congregation where Alfaro is a member: "I am pleased with Norma's progress and would like to see her continue in this line of work. All the Christian stations in this area are in desperate need of Christian disc jockeys, especially Hispanic."

Minority young people often look to the military for career training, explains IMPACT coordinator Pleas Broadbudd. IMPACT, which stands for Inter-Mennonite Program for Alternative Careers Training, gives them an alternative.

Support for Alfaro's year of training came from the Urban Ministries Office of MCC U.S., from the Media Ministries Department of Mennonite Board of Missions, and from her church. Alfaro plans to begin studying radio and communication this fall at Pan American University in Edinburg, Tex.



are involved in project planning and community development. Their address is c/o Lima House, Casilla 2492, Lima 100, Peru.

•**Mark and Mardi Manary** returned to Tanzania in November after a short leave in North America. They are medical workers under Eastern Board. Their address is Shirati Hospital, Musoma, Tanzania.

•**Paul and Erma Lehman** returned from Kenya in December for a three-month furlough. They are Eastern Board workers who serve as host and hostess at Mennonite Guest House in Nairobi. Their address is c/o Lois Blosser, 614 Washington St., #6, Blacksburg, VA 24060.

•**Fred and Carol Brubaker** returned from Tanzania in December following a three-year assignment under Eastern Board. Fred was an accountant at a Mennonite hospital, and Carol was a teacher of missionary children. Their address is 3345 S. Kohler Rd., Orrville, OH 44667.

#### New resources:

•**Pre-Easter devotional guide** from Mennonite Church General Board. Beginning on Mar. 1, it provides a Bible reading, a thought for the day, and an idea for a journal entry. Called *On the Way*, the seven-week guide is designed to intensify a person's spiritual walk in light of the Ten-Year Goals of the Mennonite Church. It was prepared by Harvey Yoder, pastor of Zion Mennonite Church, Broadway, Va. The four-page guide is available for 25¢ (or \$6 per 100) from the General Board at 528 E. Madison St., Lombard, IL 60148.

•**Video for prospective students and parents** from Goshen College. It is intended for people who cannot make a campus visit. Entitled *Learning for Life*, the video includes a campus tour, financial aid tips, and information about academics and campus life. It can be borrowed in either VHS or Beta formats from the Admissions Office at GC, Goshen, IN 46526.

#### Church-related job openings:

•**Director of advancement**, Eastern Mennonite College and Seminary, starting immediately or as negotiated. This person supervises and coordinates planning for alumni/church/parents relations, development, communications, and athletics and relates the work of these to the total program of EMC&S. The person has direct responsibility for church relations and supervision of other advancement department directors. A master's degree and good knowledge of the Mennonite Church is desirable. Administrative ability is essential. Contact the Personnel Office at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

•**Personnel counselor**, Mennonite Board of Missions, starting this summer. The person should have ministry experience at home and abroad, be able to assess people, and be skilled at pastoral care and administration. Contact Dan Schrock at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Secretary**, Mennonite Publishing House. The person serves the director of personnel and church and community service. Computational, typing, and office management skills are required, along with a commitment to the

Mennonite Church. Contact Nelson Waybill at MPH, 616 Walnut Ave., Scottsdale, PA 15683; phone 412-887-8500.

•**Staff persons**, Indian Creek Industries, Harleysville, Pa. Needed are a program manager who has a BA degree in a related field and good public relations skills, a secretary-receptionist who is experienced at word processing/computer and has a pleasant phone voice, and a training instructor who has the ability to train and assist developmentally disabled people with production work. Indian Creek Industries, affiliated with Franconia Conference, is a vocational program for the developmentally disabled. Contact Sue Curry at Box 225, Harleysville, PA 19438; phone 215-256-1500.

•**Residential instructor**, Indian Creek Homes, Harleysville, Pa. The person would help people with developmental disabilities learn to take care of themselves in an apartment. Indian Creek Homes, affiliated with Franconia Conference, serves the developmentally disabled. Contact Phoebe Weidemoyer at Box 225, Harleysville, PA 19438; phone 215-256-1500.

•**Directors of food services/housekeeping and maintenance/housekeeping**, Camp Deepark, Westbrookville, N.Y., starting soon. These are two positions which would be ideal for a mature couple. Room, board, allowance, and benefits are provided. Deepark is sponsored by the Mennonite congregations of New York City. Contact Jay Sauder at the camp, Box 405, Westbrookville, NY 12785; phone 914-754-8669.

•**Male child-care worker**, Surmount Youth Ranch, Fort McMurray, Alta. The person should have a desire to serve youth in Christ's name, an energetic teamwork orientation, strong interpersonal and recreational skills, and some youth work experience. Training in social work/psychology is an asset. Surmount is a rural group home for troubled adolescents. Contact the ranch at Box 5666, Fort McMurray, AB T9H 3G6; phone 403-334-2375.

**Special meetings:** *John Drescher*, Harrisonburg, Va., at Neffsville, Pa., Feb. 8-11.

**New members** by baptism and confession of faith: *Neffsville, Pa.*: Stanley Miller by baptism and Margaret Miller by confession of faith. *Bethany, Albany, Oreg.*: Bounthanh, Chanh, Thong, Manivanh, Kayson, and Somphone Syravong. *Pleasant View, Goshen, Ind.*: Steve Salisbury. *Whitestone, Hesston, Kans.*: Crystal Johnson Yoder.

**Change of address:** *Cedar Community Mennonite Church* from Cedar Falls, Iowa, to 810 Byron Ave., Waterloo, IA 50702; phone 319-236-0246. *Richard J. Zehr* from R. 1, Box 333, to R. 1, Box 75, Croghan, NY 13327.

**Correction:** The report on the Faith and Farming Conference ("Church News," Jan. 13) contained inaccurate information on the Farm Crisis Hotline operated by Mennonite Central Committee. It continues to be answered by John and Nancy Halder of Parnell, Iowa. MCC farm community issues coordinators Winifred

and Lester Ewy, who live in Partridge, Kans., can be sent messages through the hotline, but they do not personally answer the phone.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Eby**, Todd and Sheila (Glenn), Elkhart, Ind., first child, Jordan Mitchel, Dec. 4.

**Halteman**, Gary and Joanne (Godshall), Lederach, Pa., first child, Gregory Scott, Dec. 27.

**Herschberger**, Gary and Rose (Hershberger), Middlebury, Ind., second son, Joel Aaron, Jan. 9.

**Hershberger**, Jim and Ann (Grabner), Managua, Nicaragua, second daughter, Rachel Karene, born on Mar. 8, 1986; received for adoption on Nov. 14.

**Hershey**, Jay and Carol (Lefever), Jonestown, Pa., second child, first daughter, Lisa Ruth, Nov. 21.

**Kamees**, Sam and Doris (Moyer), Harleysville, Pa., second child, first daughter, Jenna Marie, Dec. 18.

**Mannhardt**, Samuel and Lois (Moon), Middletown, Conn., first child, Sarah Mae, Dec. 25.

**Martin**, Michel and Susan (Harter), Waukegan, Ind., third child, first son, Benjamin Isaac, Dec. 30.

**Miller**, Joe and Gloria (Nussbaum), Apple Creek, Ohio, third child, second daughter, Linda Mae, Dec. 19.

**Reno**, Doyle and Patricia (Hackman), Des Allemands, La., first child, Rachel Elizabeth, Oct. 22.

**Sherck**, Rick and Lu Ann (Hostetler), Lagrange, Ind., second child, first son, Derrick Michael, Dec. 30.

**Staples**, Mike and Rose (Miller), Mantua, Ohio, third child, second son, Aaron Michael, born on Dec. 15, 1985; adopted on Jan. 9.

**Stutzman**, Randy and Marlys (Oesch), Goshen, Ind., third child, second son, Randall Todd, Dec. 22.

**Zehr**, Douglas J. and Miriam (Risser), Brussels, Ont., second daughter, Charissa Lynne, Nov. 7.

**Correction:** In the birth announcement of Laura Elizabeth Shank in the Dec. 16 issue, the mother's name is Carol, not Maria.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Buehler-Weber**. Steve Buehler, St. Jacobs cong., St. Jacobs, Ont., and Julie Weber, K-W House Churches, Kitchener, Ont., by Richard Yordy and Renee Sauder, Dec. 20.

**Frey-Martin**. Ken Frey, Hawkesville cong., Hawkesville, Ont., and Nancy Martin, St. Jacobs cong., St. Jacobs, Ont., by Richard Yordy and Gary Knarr, Dec. 27.

**Hollinger-Lutz**. Leon Hollinger, Mount Joy, Pa., Mount Joy cong., and Loribeth Lutz, Strasburg, Pa., United Methodist Church, by Leon Bird and Shelley R. Shellenberger, Dec. 13.

**Miller-Hunsberger**. David M. Miller, Amarillo, Tex., South Bend (Ind.) cong., and Dawn Hunsberger, Amarillo, Tex., Blooming Glen (Pa.) cong., by David Gerbrandt, Aug. 30.

**Yoder-Yoder**. John E. Yoder, Berlin, Ohio, and Rita Kay Yoder, Sugar Creek, Ohio, both of Grace cong., by David R. Clemens, Jan. 1.

### Pontius' Puddle

Joel Kauffmann





## OBITUARIES

**Bare, Elva M.**, daughter of Clayton and Anna (Mellinger) Bare, was born at Sterling, Ill., May 25, 1915; died of heart failure at Sterling Care Center, Sterling, Ill., Jan. 1, 1987; aged 71 y. She was a member of Science Ridge Mennonite Church, where funeral services were held on Jan. 3, in charge of S. Roy Kaufman; interment in Science Ridge Cemetery.

**Birky, Elizabeth Schantz**, daughter of Joseph and Elizabeth (Hage) Schantz, was born at Fulda, Minn., Apr. 17, 1891; died at Valparaiso, Ind., Jan. 1, 1987; aged 95 y. On Feb. 9, 1915, she was married to Jonas Birky, who died on Dec. 2, 1985. Surviving are one son (Harley), 3 daughters (Lila Good, Alice Nitzsche, and Ethel Wengerd), 15 grandchildren, 5 step-grandchildren, 16 great-grandchildren, 12 step-great-grandchildren, and 2 sisters (Martha and Esther Schantz). She was a member of Hopewell Mennonite Church, where funeral services were held on Jan. 4, in charge of John F. Murray and Ivan Wengerd; interment in Hopewell Cemetery.

**Bontrager, Levi C.**, son of Christian and Lovina (Kauffman) Bontrager, was born at Arthur, Ill., Aug. 27, 1930; died at Colon, Mich., Nov. 11, 1986; aged 56 y. On May 11, 1956, he was married to Alma B. Yoder, who survives. Also surviving are 2 daughters (Lovina Bontrager and Teresa Owsley), 2 sons (Ronnie L. and Larry G.), 3 grandsons, 12 sisters (Edna Miller, Carrie Herschberger, Mattie Miller, Anna Mae Bontrager, Fannie Schrock, Verna Bontrager, Lizzie Diener, Mary Chupp, Clara Herschberger, Ida Otto, Katie Helmuth, and Lorene Herschberger), and 6 brothers (Raymond, Melvin C., Eli C., William C., Erwin C., and Samuel C.). He was a member of South Colon Mennonite Church, where funeral services were held on Nov. 15, in charge of Ora Schrock and Joe Diener; interment in Locust Grove Cemetery.

**Bontrager, Lori Lynn**, daughter of Kevin and Sheryl (Graber) Bontrager, was born at Elkhart, Ind., Aug. 25, 1983; died of injuries sustained in a traffic accident, at Goshen, Ind., Dec. 21, 1986; aged 3 y. Surviving are her father, one sister (Trisha), paternal grandparents (Albert and Vivian Bontrager), and maternal grandparents (Joel and Minnie Graber). Funeral services were held at Yellow Creek Mennonite Church on Dec. 23, in charge of Bob Detweiler, Wes Bontrager, and Russell Krabill; interment in Yellow Creek Cemetery.

**Bontrager, Sheryl Jean Graber**, daughter of Joel and Marie (Nissley) Graber, was born at Elkhart, Ind., May 2, 1958; died of injuries sustained in a traffic accident at Goshen, Ind., on Dec. 21, 1986; aged 28 y. On May 28, 1977, she was married to Kevin Bontrager, who survives. Also surviving are one daughter (Trisha), grandparents (Joe and Cora Nissley), 2 sisters (Sandra Owen and Renita), and 2 brothers (Ken and Terry). One daughter (Lori Lynn) died in the same traffic accident. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Dec. 23, in charge of Bob Detweiler, Wes Bontrager, and Russell Krabill; interment in Yellow Creek Cemetery.

**Brubacher, Luella Martin**, daughter of Ezra and Bendina Martin, was born in Waterloo Co., Ont., Sept. 18, 1912; died of cancer at Kitchener, Ont., Jan. 4, 1987; aged 74 y. On June 18, 1933, she was married to Amos Brubacher, who died on Sept. 16, 1986. Surviving are 3 daughters (Margaret Frey, Elsie Martin, and Audrey Brubacher), one son (Donald), and one sister (Irene Diefenbacher). Funeral services were held at Floradale Mennonite Church on Jan. 7, in charge of Virgil

Gingrich and Lester Kehl; interment in Floradale Mennonite Church Cemetery.

**Davidhizar, Nora Kehr**, daughter of George and Hannah (Snider) Kehr, was born in Elkhart Co., Ind., Jan. 23, 1889; died at Wakarusa, Ind., Sept. 29, 1986; aged 97 y. On Feb. 14, 1914, she was married to Fred Davidhizar, who survives. Also surviving are 4 sons (Raymond, George, Virgil, and Paul), 10 grandchildren, and 18 great-grandchildren. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Oct. 2, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.

**Hedges, Grayson**, was born at Clearwater, Fla., Nov. 28, 1938; died of a heart attack at Lawrence, Kans., Jan. 3, 1987; aged 48 y. He was married to Alice Spurling, who survives. Also surviving are one son (Jeff) and one daughter (Sonya Leonard). He was preceded in death by one daughter (Sheri). He was a member of Sycamore Grove Mennonite Church. Funeral services were held at Chanute, Kans., on Jan. 6, in charge of Darrell Zook; interment in Earlton Cemetery.

**Heer, Albert William**, son of John and Magdalena (Westfall) Heer, was born in Waterloo Co., Ont., Aug. 1, 1909; died at the Kitchener-Waterloo Hospital, Dec. 27, 1986; aged 77 y. On Dec. 24, 1935, he was married to Rose Sully, who died on June 28, 1967. On Oct. 3, 1969, he was married to Elmina Lichty Martin, who died on Nov. 16, 1970. Surviving are 2 daughters (Mary Metzger and Reta Garner), 7 grandchildren, 2 great-grandchildren, one brother (Jacob), and one sister (Eleanor). He was preceded in death by one son (Frederick), 2 sisters (Agnes Heer and Sedla Orth), and 2 brothers (Simon and Moses). He was a member of St. Jacobs Mennonite Church, where funeral services were held on Dec. 30, in charge of Richard Yordy; interment in St. Jacobs Mennonite Cemetery.

**Maust, Berniece Naomi Albrecht**, daughter of Herbert and Katie E. (Swartzendruber) Albrecht, was born in Pigeon, Mich., Feb. 28, 1931; died at Pigeon, Mich., Jan. 7, 1987; aged 55 y. On Apr. 20, 1951, she was married to Clayton Maust, who survives. Also surviving are one son (Jerry L.), 4 daughters (Cheryl Yoder, Lynette Yoder, Debra Graber, and Lorene Beachy), 12 grandchildren, her mother, her grandmother (Lena Swartzendruber), one sister (Carol Miller), and 3 brothers (Duane, Virgil, and Herbert Albrecht). She was preceded in death by one granddaughter. She was a member of Pigeon River Mennonite Church, where funeral services were held on Jan. 10, in charge of Luke Yoder and Willard Mayer; interment in the church cemetery.

**Miller, Iva Maust**, daughter of Joel J. and Matilda (Beachy) Maust, was born in Somerset Co., Pa., Apr. 8, 1895; died at Grantsville, Md., Dec. 4, 1986; aged 91 y. On June 19, 1924, she was married to Evan J. Miller, who died on Apr. 4, 1972. Surviving are 3 daughters (Marie Yoder, Norma Yoder, and Mildred Bender), one son (Mark), 18 grandchildren, 11 great-grandchildren, and 2 brothers (Allen and Enos). She was a member of Oak Dale Mennonite Church, where funeral services were held on Dec. 7, in charge of Ivan J. Maust and Ivan J. Miller; interment in Oak Dale Cemetery.

**Mullennax, Earl Woodrow**, son of Robert and Geneva Cunningham, was born at Whitmer, W. Va., Nov. 12, 1916; died at Riverside Hospital, Newport News, Va., Nov. 16, 1986; aged 70 y. On Nov. 6, 1940, he was married to Georgie Harper, who survives. He was a member of Providence Mennonite Church, where funeral services were held on Nov. 19, in charge of Ernest M. Godshall, Truman Brunk, Sr., and Wayne Whitecotton; interment in Warwick River Mennonite Church Cemetery.

**Rush, Miriam Alderfer**, daughter of Enos and Katie (Moyer) Alderfer, was born at

Souderton, Pa., Dec. 1, 1907; died at Rockhill Mennonite Community, Sellersville, Pa., Jan. 8, 1987; aged 79 y. She was married to Willis P. Rush, who survives. Also surviving are 2 daughters (Dorcas Bixler and Mary Beer), 2 sons (Henry and Harold), and 11 grandchildren. She was a member of Souderton Mennonite Church, where funeral services were held on Jan. 12, in charge of Samuel R. Janzen and Gerald Clemmer; interment in Souderton Mennonite Cemetery.

**Suter, Menno R.**, son of John R. and Fannie (Roudabush) Suter, was born at Harrisonburg, Va., Mar. 16, 1907; died of a heart attack at Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 7, 1987; aged 79 y. On Apr. 19, 1930, he was married to Margaret Wenger, who survives. Also surviving are 5 sons (Jerrel D., Everett L., Nelson E., Gary L., and John R.), one daughter (Betty Wenger), 11 grandchildren, 7 great-grandchildren, and one sister (Nettie Suter). He was preceded in death by one son (Mark C.). He was a member of Weavers Mennonite Church, where funeral services were held on Jan. 9, in charge of Daniel Suter, Roy Good, and Isaac Risser; interment in Weavers Cemetery.

**Zimmerman, Abner G.**, son of Benjamin B. and Grace (Gish) Zimmerman, was born in Conoy Twp., Pa., Sept. 27, 1915; died at Mennonite Home, Lancaster, Pa., Jan. 9, 1987; aged 71 y. On Apr. 16, 1938, he was married to Gladys Groff, who survives. Also surviving are 2 daughters (Florence Mae Horst and June Elaine Kreider), 2 sons (Abner G., Jr., and Jay Christian Zimmerman), 7 grandchildren, 2 great-grandchildren, 2 brothers (L. Henry and Ralph G.), and one sister (Esther Robinson). He was preceded in death by one son (Chester). He was a member of Mount Joy Mennonite Church, where funeral services were held on Jan. 12, in charge of Shelley R. Shellenberger, Ralph Ginder, and David Thomas; interment in Kraybill Mennonite Cemetery.

**Corrections:** In the obituary of Daniel M. Landes in the Jan. 6 issue, it listed his wife's name as Edna Landes. It should have said Edna Bishop.

In the obituary of Noah I. Zuercher in the Dec. 16, 1986, issue, one surviving son's name was omitted. His name is Wilford.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Mennonite Board of Education board of directors, Feb. 6-7  
 Afro-American Mennonite Association board of directors, Los Angeles, Calif., Feb. 11-14  
 Mennonite Publication Board, Elkhart, Ind., Feb. 13-14  
 Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
 Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
 Allegheny Conference spring delegate session, Mar. 7  
 Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
 Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
 Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
 Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
 Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
 Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

Cover design by Jim Butti; photo on p. 84 by Paul Salzman.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Children get equivalent of 22 days of war study each year, says NCTV**

The average American child will see over 800 advertisements promoting war toys this year and watch some 250 episodes of cartoons produced for the purpose of selling war toys by the manufacturers, according to the National Coalition on Television Violence. This is the equivalent of 22 days of classroom instruction in warfare.

Manufacturers of the most violent toys, says NCTV, are Mattel, Kenner, Hasbro, and Matchbox—all with new cartoons on the way. War cartoons on American TV increased from less than two hours per week in 1982 to 27 hours per week in 1985, with the sale of war toys increasing 600 percent during that period.

"The Reagan administration and the U.S. Congress, who are charged with protecting America's children, are promoting the most massive indoctrination of children with war thinking that has ever occurred," says NCTV. "The first TV generation has turned out the most violent in U.S. history and the second generation is being raised on much stronger violence than ever before."

### **Baby-boomers who shunned church during the '60s are returning**

The generation that spurned religion during the 1960s is coming back to church, according to a new study. Those born during the post-World War II baby boom, in fact, are now nearly as likely to be regular churchgoers as are their elders.

The findings were presented to the Society for the Scientific Study of Religion recently in Washington by David Roozen and William McKinney of Hartford Seminary—an ecumenical research and study center in Connecticut. They attributed sharp increases in regular church attendance by members of the baby-boom generation to their new roles as parents and their growing political conservatism.

Because this generation is now entering positions of leadership in society, it has become the subject of extensive attention and analysis. But up until now there has been little conclusive research into its attitudes toward religion, described by Roozen and McKinney as significant for both the churches and nation.

With their growing presence in the pews comes possible conflicts with older church members, they added. Although increasingly conservative on political and economic issues, baby-boomers have retained their liberal views on personal "lifestyle issues." At the same time, their renewed commitment to church life may be in tension with the "taken-for-grantedness of the involvement of pre-boomers who were always there," Roozen suggested.

### **Believers and literary set greet poet released from Soviet prison**

When Irina Ratushinskaya, the 32-year-old Christian poet released after four years in a Soviet prison, arrived in London recently, it was not just the literary set that showed up to cheer her freedom. Christian and other believers were among the cheering throng. And even some hard-nosed media types shed a few tears.

The emotion was understandable, for her life—particularly the four years of confinement—is a story of profound faith. "God doesn't send us such difficulties that we cannot stand," Ratushinskaya said. "Sometimes I asked my Lord wasn't it time for me to die."

Ratushinskaya was sentenced in 1983 to seven years in a strict regime labor camp and to five years of internal exile for alleged anti-Soviet propaganda. Her crime was writing poetry that described a world that included God and lamented the repression and artistic life in the Soviet Union.

Churches and civil rights groups in Western countries sought her release, and many groups held readings of poems that she wrote illegally in prison and which had been smuggled out. Ratushinskaya said she was aware of the prayers and concern of fellow Christians throughout the world, although her guards told her she was forgotten and abandoned.

### **Oral Roberts warns he may die if he can't raise \$8 million**

For the second time since last March, evangelist Oral Roberts has warned that he may die if he can't raise \$8 million to provide full scholarships for students at his medical school in Tulsa, Okla. He told television viewers recently that he has already raised \$3.5 million. But he added that if the full \$8 million is not raised by March of this year, "God could call Oral Roberts home."

Cathy Milam of the *Tulsa World* reported that the evangelist has said God wants him to make "his top priority" the formation of healing mission teams to minister both physically and spiritually to disadvantaged peoples in under-

developed nations. As part of that effort, the evangelist has tried to help medical students at his university to graduate without having large debts so they won't have to set up profit-making practices.

### **Critics tear into evangelical document on war and peace**

It was officially called a seminar, and it was held under the auspices of the prestigious Carnegie Council on Ethics and International Affairs. There were times, however, when the event more closely resembled open season on evangelicals and their ideas on war and peace. The focus of the recent discussion was the 47-page "Guidelines on Peace, Freedom, and Security Studies," issued in October by the National Association of Evangelicals.

Participants included the principal drafters of the peace statements issued by the Roman Catholic and United Methodist bishops, as well as liberal and conservative thinkers from major Catholic, Protestant, and Jewish groups. They welcomed evangelicals to the public-policy debate and praised the NAE guidelines for avoiding an arrogant tone and expressing a willingness to listen to other voices.

But then came the criticisms, scoring the evangelical document for directing more of its rhetoric against the religious and political left than the right, and for trying to simultaneously come across as an inexperienced newcomer to the discussion and a sage observer able to discern the weaknesses of all others.

### **Majority supports religious groups in public schools**

Most Americans are in favor of public schools offering religion studies, as well as making school facilities available for use by student religious groups, according to a Gallup poll.

The survey found that 75 percent of adult Americans would not object to the use of the Bible in literature, history, and social studies classes; 79 percent would not object to teaching about the major religions of the world in public schools; and 75 percent would not object to making facilities available after school hours for use by student religious groups or organizations. Unlike organized school prayer, which was declared unconstitutional by the Supreme Court, these activities are permissible under the First Amendment.

The survey also found that 33 percent of adult Americans read the Bible at least once a week, with one in nine a daily reader. Women, blacks, Southerners, less-well-educated, and older people were more likely to read the Bible. In addition, Protestants were more likely than non-evangelicals to read it daily (28 percent to 4 percent).



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## Stereotyping the Russians

When I was a boy the entire library of our one-room school was contained in one cupboard the size of a kitchen cabinet. As I recall, I read just about everything in it. One of the things I stumbled on was a series of war-story books. One was entitled *The Battle for New York*. According to this story, the Germans had invaded the U.S. and taken New York. As I recall, a later book in the series had them working their way across Pennsylvania.

These were cheap sensational stories written after World War I. How they got into our school library I do not know. I read them because I was looking for something to read and the options were limited. They left me with ambivalent feelings, not only, I think, because war violated the values of my home and church community but because I came to recognize the stories as phony: the Germans never did invade New York. In World War I (as also in II) they were simply not able to get that far.

I thought of these cheap stories when reflecting on the controversy over *Amerika*, a cheap, sensational series scheduled to begin on ABC-TV on Feb. 15. As described by previews, this story assumes that the Russians have taken over the U.S., evidently with the help of the U.N.

There has been widespread criticism of the film and at one point it appeared that ABC would not even show it. But now it is scheduled and I presume that, once scheduled, the show must go on. However, I did read somewhere that commercial time has been sold at a discount and I just heard that Chrysler has cancelled.

Reactions from people who have seen previews of the film have depended, as one might expect, on their point of view. Those concerned about better relations with the Soviet Union have accused the author of Red baiting. Russia haters have seen it as too easy on the Russians. Both sides agree, according to the *Washington Post*, that the series is boring. Jonathan J. Halperin observed that it "may be too dull to be dangerous. . . . As television, it's terrible. It's boring, it's slow, and it's incredibly stupid." And Reed Irvine said, "I almost fell asleep, frankly."

But like *The Battle for New York*, a stupid book that got into our school library, *Amerika* will get on the air. What is to be done about it? My own inclination is to ignore it. I trust that my opinion about most of what appears on commercial television is well known. If *Amerika* is boring, slow, and incredibly stupid, that appears to me right in line with the usual television program. Yet many people do watch television. *The Wesleyan Advocate* reports that the TV set in an average American home is turned on over seven hours every day. Assuming that many will view *Amerika*, what may be done to redeem it?

Peter Dyck in this issue (p. 78) suggests some things to do as a Christian response to *Amerika*. There are enough suggestions in this article for everyone. I would particularly call attention to the effort of Bek Linsenmeyer of the First Mennonite Church in Lincoln, Nebraska. Bek has organized a peace comforter project as a positive response to the film.

In her proposal for the peace comforter project, she wrote: "I believe we do not really have very many facts about the Russians, that we work from a position of misconceptions. *Amerika* is not dealing in reality, but is the product of the scriptwriters' imaginations. The fear it will generate, the values it will teach, have no basis in fact; yet because television is a powerful tool, we will be impacted. I believe our children deserve a better influence than this. If that is where they get their information about the Russian peoples, how can we expect them to respect or want peace with the Soviets?"

This is the problem. The film deals in stereotypes and clichés. But how can people who have only vague understandings of those in another country separate fantasy from reality? Bek's plan calls for children to make quilt blocks, for adults to sew the comforters, and for the completed comforters to be sent to the Soviet Union. A copy of the plan has been sent to each of our Mennonite district conference offices. For more information, contact your district conference headquarters or Bek Linsenmeyer at 3201 R Street, Lincoln, NE 68503; phone 402-476-3917.

In addition to the problem of international stereotypes, adults who choose to view *Amerika* might well consider one other question: how many of the Ten Commandments are broken in the course of the story? With approval? Though the myth of the golden past is an illusion, there does seem to be a breakdown of personal responsibility and integrity in our society. Adultery, it appears, has become so common that many are not surprised. As may be expected, there is illicit sex in *Amerika* along with violence and deception.

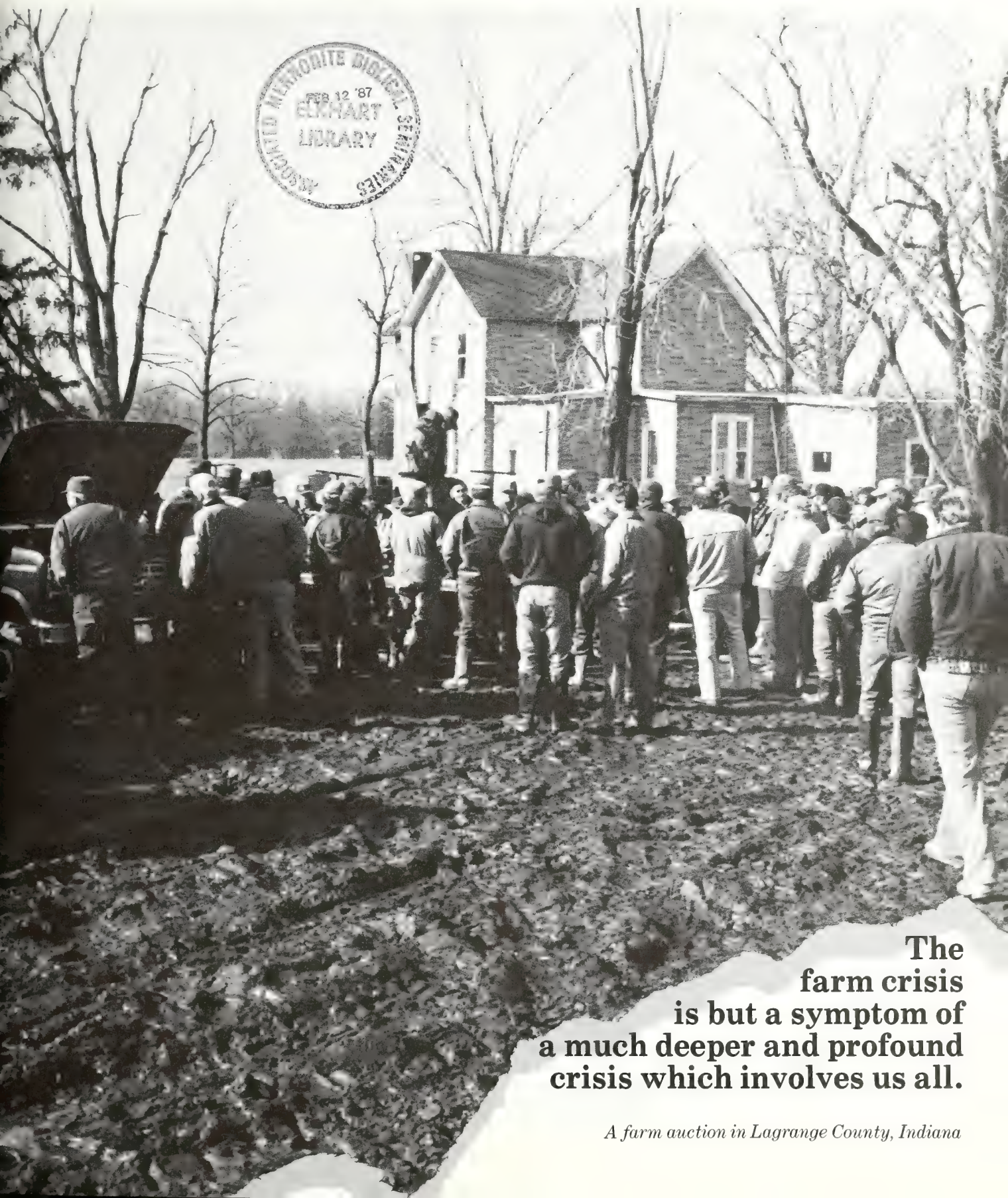
In storytelling, badness is generally found to be more interesting than goodness. Fiction, of course, is only fiction. But I think, also, that life imitates art. According to the National Coalition on Television Violence, "The first TV generation has turned out the most violent in U.S. history." (See "Items and Comments" on p. 87). Can it be otherwise than that a decline in sexual morals and in honesty and decency has been fostered by TV?

What really is the message of *Amerika*? And what can we say to our children in response?—*Daniel Hertzler*



February 10, 1987

# GOSPEL HERALD



**The  
farm crisis  
is but a symptom of  
a much deeper and profound  
crisis which involves us all.**

*A farm auction in Lagrange County, Indiana*



# The farm crisis is a crisis of faith

by S. Roy Kaufman

It is common in a rural community that a person who commits a gross sin will flee or be driven to the city, where that sin can be hidden away in anonymity among the mass of humanity. It is a frequent theme in literature, and it began with Cain. The consequence of the murder of his brother is that the ground would no longer yield to him its wealth, and Cain was marked to be a vagrant and "wanderer on earth." But Cain could not bear this punishment. Cain "went out from the Lord's presence" and settled in the land of Nod, where he engaged in

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**We live in a culture which is alienated from its roots in the land, which no longer knows that it depends upon the land.**

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the building of a city. A place, as Jacques Ellul suggests, where Cain might seek to dwell securely apart from God.

The point is not to suggest that the rural community is better or less sinful than the urban community. Quite the contrary! The flight of the sinner from the rural community implies the fallenness of that community. Nor is the point to castigate the city as the abode of sinners, though I confess that is a temptation for me. The point is to illustrate the alienation which sin causes among persons.

The sinner is alienated from God and from others, but also from the land. The sinner cannot find solace, as a sinner, either in the solitude of nature or in the fellowship of human community. The sinner's only solace is in God, and rejecting that, the sinners can only seek to find security in the work of their own hands, in whatever rural or urban place that may be. But as Cain's story already illustrates, the anonymity of the city all too often provides a tempting setting for this fatal endeavor.

We are in the midst of a farm crisis in our land—a

crisis marked by farm foreclosures and bankruptcies, the death of rural communities, human suffering, and abuse of the land. But we dare not suppose that this is a crisis only for farmers and rural communities. The so-called farm crisis is but a symptom of a much deeper and more profound cultural crisis which involves us all.

We live in a culture which is alienated from its roots in the land, which no longer knows that it depends upon the land. We live in a culture which no longer believes in the future, which lives and acts as though it were the last generation on earth, for all the thought and care that is given to the kind of world our children will inherit. We talk as though we will have achieved something magnificent if we can maintain our way of life for another 20 or 50 years. What forethought! We live as though we will be lucky to survive the scourges of nuclear war, toxic wastes, and limited resources. We stumble on, from crisis to crisis, without even attempting to create and build ways and patterns of life that will be sustainable for the future.

**Refusal to live within means.** The farm crisis is but one manifestation of our willful refusal to live within our means, our proud attempts to make a name for ourselves by our achievements, and our futile efforts to dwell securely apart from God instead of humbly trusting in his loving forgiveness. This is the cultural malaise in which we dwell and from which we also all too often suffer, as Mennonites, in our increased worldliness.

Efforts to address the farm problem most often portray the farmers as victims of forces and institutions beyond their control. I know as well as anyone, and better than most, how true this is, for I have made it my task to document the tremendous institutional pressures which have been brought to bear against rural people and their communities throughout North American history. The present farm crisis is but an extension of a pattern of expanding imperial control over the land and its people and its resources. John Steinbeck's *The Grapes of Wrath* is a vivid portrayal of this process in the 1930s, and the parallels for the present day are obvious.

But like all truths which are simple and obvious, this is not the whole story. Farmers themselves have too often been ready to yield control of their lives and their farming to the corporate officials, the government bureaucrats, and the university technicians. This was especially so when it was in their selfish, short-term interest to do so.

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S. Roy Kaufman, Sterling, Ill., is pastor of Science Ridge Mennonite Church. He previously served as pastor of a rural General Conference Mennonite congregation in Iowa. This article is adapted from a devotional he gave during the triennial convention of the GC Church last summer in Saskatoon, Sask.



Yes, farmers are victims, but they have sometimes been willing victims. And frequently, they have failed to believe enough in their agricultural responsibility and their way of life to struggle against the forces arrayed against them.

The result is an industrialized agricultural system no more sustainable for the future than the energy-intensive, centralized industrial system on which it is modeled. The technicians and their machines which move across

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**What is needed is that we believe in the future, which belongs to God, and endeavor to establish ways of life that are sustainable.**

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the land may be able to feed an increasingly impoverished and helpless populace for a few more years. But in the end the land and its life will have its revenge for being abused and misused. The land and its life, as much as any person, needs tender nurture and reverent skill. The land is not a thing to be squeezed and pushed and dumped on, manipulated and coerced, traded and speculated upon.

When the industrialized system of agriculture collapses, what then? What happens, then, to the teeming, helpless multitudes of the city who have no meaningful work now but at least some food to eat? What happens, then, to the throngs of people who no longer know that the earth can be fruitful if it is tended with care, and who have lost the skills required to care for the earth?

**Our conversion is needed.** So, let us talk about the farm crisis today, and let us discuss the plight of the farmers. But let us not imagine that this token recognition of the farm crisis can allow us then to turn away to more "important" matters. For what is needed, in the end, is our conversion. What is needed is that we trust God and walk humbly and obediently with him. What is needed is that we love one another and work together to build communities of justice and peace. What is needed is that we have reverence for the earth, that we nurture it as it nurtures us, and live upon it with care and respect. What is needed, finally, is that we believe in the future, which belongs to God, and endeavor to establish ways of life that are sustainable.

The sooner we change and help others to change—the sooner we are converted—the more likely we shall be able to avoid the real North American crisis—the massive urban dislocation and starvation that could occur when the agribusiness empire collapses. But our motivation

cannot be self-preservation. For if we are only interested in self-preservation, we will continue to stumble on from one crisis to another. Our only motivation can be faithfulness to God the Creator and Redeemer of all the universe.

Our motivation must be the renewal of our stewardship of God's earth and the reassumption of our God-given task of tilling the earth and caring for it. And this isn't simply a task for the farmers. This is a responsibility for each of us, regardless of how close we are to the land or how far we are from it. For it is, after all, the only land we have. It is the land God has entrusted to us. 

## I checked under the bed

"You will not fear the terror of night, nor the arrow that flies by day."—Psalm 91:5

I'm not sure what year the Charles Lindbergh baby was kidnapped. I think it was around the mid-1930s. But I do remember what this did to me as a child.

Our family received a local newspaper, so we were spared many of the gruesome details. However, when I visited my grandparents, I was exposed to Philadelphia's *Evening Bulletin*. Pictures of the Lindbergh home, the window, the ladder, the blond boy, and his parents were splashed across the paper like a photo album. That ladder, used for kidnapping the child from his bedroom crib, and stories of the ransom note helped make this an unforgettable plot. I gravitated toward anything associated with this story.

Publication of these vivid pictures and their stories "unbalanced" me. I remember peering out all my bedroom windows at night to see if a ladder might be propped against the house. Just to make sure no one had preceded me to my room, I checked under the bed. The fear this tragedy created in me lasted long after the story died. I had only seen still photos and heard the story on radio. How fortunate I never saw the horrible details on television! Eventually, peace did come. My nightly ritual ceased. God took away my fears.

"I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety."—Psalm 4:8

*It is liberation to lie down in peace.*

—Ruth Hackman

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# No cross—no crown

by Abraham K. Gehman

Back in 1668, William Penn—a prisoner in the Tower of London at the time—wrote a book with the title *No Cross—No Crown*. This is a rather grim book, much of which could be characterized as quaint—even outdated. But Penn had the right idea. Without a willingness to bear the cross of Christ, there will be no crown of glory.

This principle has been a key ingredient in Anabaptist-Mennonite theology and practice. More important, this is a solid New Testament concept. From my observation, however, we are rapidly moving away from it. We are losing it for apparently noble reasons. We remember the

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**Without a willingness to bear the cross of Christ, there will be no crown of glory.**

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“horror stories” of discipline without love. Church rules regulated too many areas of our lives. We have now grown up. We are guided by love—people are more important than laws. We have thrown off the constraints of legalism.

**Who are we to judge?** Do the following statements sound familiar? “All of us are sinners.” “One sin is no worse than another in God’s sight.” Thus, “Who are we to judge?” These or similar sentiments are sometimes expressed when a fellow church member is engaged in what is clearly unacceptable behavior for a follower of Christ. Frequently, this behavior is accompanied with a stated unwillingness to change.

A similar situation at times occurs when persons are contemplating membership in one of our churches. Today, many in the church are willing to accept as members all who have made a verbal commitment to Christ, even though they are not yet ready to renounce specific sinful behavior. The theory is that they will eventually change. In the process, we are straining credibility to call ourselves a “believers church.” We are moving in the direction of a church which embraces everyone in the local community.

Of course, there is a certain logic to the de-emphasis on a “pure” church. We *are* all sinners—in need of the grace of God. All sin, including the “minor” variety, is indeed repulsive to God. Judgmental attitudes can of course be destructive. However, our present course of “live and let live” smacks more of the spirit of the age than the spirit of Christ. Furthermore, the Bible seems to distinguish between failure which is common to all of humankind

(including believers) and sin which is “*not once* to be named among you.” The latter kind is increasingly becoming routine. In the name of love and caring we are abandoning elementary standards of Christian conduct.

One of the discouraging things is that we as a church are losing our idealism. We are adapting to the “realism” of the secular world. That is a tragic development, since we are living at a time in history when society is losing its way to a considerable degree. The reality of this fact becomes apparent when you read books and essays from past centuries. From theologians to secular philosophers, what comes through with amazing clarity is the intense concern about morals and ethics—to do what is right. In contrast, the philosophy of the present age often seems to be: “What I’m doing is no worse than what you’re doing.” This way of thinking is disastrous for the well-being of society.

We as Mennonites have a valuable heritage. Our forebears rejected the church which had lost the concept of holiness—separation from the corrupting values of the world around them. They sought to return to the New Testament reality of newness of life, turning away from sin. Only those, they believed, who actually follow Christ in daily life can truly know him. Only those who commit themselves to this way can qualify as members of Christ’s body. Do we really want to return to the pattern of a church that is barely distinguishable from the world?

Yes, what I’m advocating would involve a certain amount of “judging.” I would call it *disciplining*. I want my brothers and sisters to confront me when I am walking in a way that is contrary to the life and teachings of Christ and his apostles. We do no one a favor by giving the church’s blessing to destructive patterns of living. The apostle Paul, without apology, lists specific behavior which disqualifies persons from the kingdom of God.

**The disciplined life is the good life.** It is not easy to live a holy life in our decadent North American culture. In our age of individualism and self-fulfillment, to ask persons to “deny” themselves seems ludicrous. We will not get any encouragement from the society around us. Thus, it is the followers of Christ who should be provoking one another to good works, to high moral standards. We should indeed be showing the world that there is a better way to live—that the disciplined life is the good life. We should be modeling the way of the cross in our sexual ethics, our family life, our use of money. We should be boldly confronting the idols of nationalism and militarism. We should dare to be out of step with the majority, including nominal Christianity.

The Mennonite Church, which I deeply love, has undergone significant changes over the past 20 or 30 years. Many of these changes were inevitable and, in my opinion, necessary. Some of the changes are regrettable. As we look ahead, we must decide which things may change—that is, what is merely cultural. We must also be clear on which values and practices dare never change. I


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Abraham K. Gehman, Bally, Pa., is employed locally and is a member of Bally Mennonite Church.



fear we are having problems distinguishing between the two.

Certainly, the grace of God is central to our being Christian—to being Mennonite. My hope is built on the grace of God. The New Testament emphasis on grace,

however, has not negated the principle of no cross, no crown. The call of Jesus is unmistakable: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." His words are neither quaint nor outdated. 

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## BOOK REVIEW

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### Two texts for peacemakers

**Biblical Pacifism: A Peace Church Perspective** by Dale W. Brown. Brethren Press, 1986. 204 pp. \$8.95.

**Christian Peacemaking and International Conflict: A Realist Pacifist Perspective** by Duane K. Friesen. Herald Press, 1986. 304 pp. \$19.95

Thirty years ago when the World Council of Churches asked the Mennonites, Brethren, and Quakers to prepare a position paper summarizing the peace church vision, the best that could be offered were three separate statements. The two books reviewed here show how far we have come since then in understanding the ecumenical aspects of the peace witness.

Both of the books were written by teachers in a peace church—one Brethren, one Mennonite—and are addressed not only to the peace church narrowly defined. They also speak to the growing network of Christians who are coming to conclude that God's peace affects our social stand in the secular world.

Brown's book is written in a lively style and should be of benefit to any person over 16 years of age. The book covers a wide range of subjects which Brown has linked by a sort of running narrative of the origins and deepening of his own Christian pacifist position. There is a helpful "crash course" in Brethren history to set the stage. From there, Brown emerges from a Kansas community into the turmoil of the 1960s, experiencing intense theological growth and ecumenical concern.

He takes us right up into the present in his attempts to integrate the Christian

peace tradition with a stand on the issues facing the world. Brown has been affected by contacts with Mennonites and Quakers, and most of us will find some echoes of our own experience in Brown's pilgrimage. Included in the appendices are statements on peace issued through the years by the various peace churches. This book will be a positive stimulus to discussion as part of the "New Call to Peacemaking" effort.

Friesen's book is not as easy to read and understand but will certainly be profitable for those who struggle through it. Compared to Brown's work, this book is far more experimental intellectually and represents at least one major aspect of the current "cutting edge" in peace theology.

Friesen in a sense picks up where much of peace theology influenced by John H. Yoder's *The Politics of Jesus* (1972) has left off. Addressing not only pacifists, but the general community of Christian ethicists, Friesen seeks to show that the peacemaking perspective is relevant to international politics. Friesen admits that he is intellectually drawn to the "just war" position. But his peace convictions do not allow him to accept the idea that actual killing could be positive or redemptive. He differs, however, from the "traditional" Mennonite position of nonresistance to evil, especially insofar as that view has led some to hold one ethic for Christians and another for the state.

In some 300 densely written and tightly argued pages, Friesen builds on Gene Sharp, Mahatma Gandhi, Martin Luther King, and others to suggest an entirely new model for political action. This is not the optimistic political pacifism of the old liberal theology, based as it was on the idea of the "goodness" of human nature. Friesen takes human sin and the need for sanction and restraints very seriously. He believes, however, that there are other and better methods of restraining evil than killing.

He holds that accepting the idea that war and other forms of killing are necessary is counterproductive because it

skips too lightly over other possibilities. It makes it almost certain that killing becomes our preferred method of restraint and sanction. Therefore, while Friesen is drawn intellectually to the just war position, he finally rejects it. Yet he retains the assumption that there is a need for restraint and sanction.

He asserts that Christian pacifists may with good conscience participate in that restraint and sanction so long as it does not include killing. Randall Basinger of Messiah College aptly characterized this view as nonviolent "just coercion." It is indeed a departure from established Mennonite ethics, but it is appearing in numerous young writers from the peace tradition, such as Ronald Sider and Richard Taylor, and therefore deserves serious attention. Friesen can be congratulated for his cogent exposition and defense of that position.

As a theologian, I was most surprised by the closing chapter, "Spiritual Resources for Empowerment." This chapter builds on a mystical construct of the "oneness" of God as a root religious experience for Christian pacifists. As it is presented here, Friesen is touching on a tradition of thought which in our time has issued in what can broadly be characterized as the "New Age" perspective. My intuition tells me that Friesen is probably correct in what he (and a co-writer for this chapter) says here, although terms become very elastic by nature in this area.

While I have been assuming that this problem would be looming on the horizons of Mennonite theology, I was quite startled to see it slipped in here so easily in a Herald Press publication with no concerted attempt to relate this chapter to the opening chapter on biblical/theological foundations. Again, we can only thank Friesen for placing this problem on the table and thereby accepting the fire which this will doubtless bring in his direction. Friesen cannot be accused of timidity!—**Daniel Liechty**, former church worker and theology student in Europe who currently lives in New York



# Why isn't it the thing to do?

by Katie Funk Wiebe

A man stood up in the congregation to pray. And many listened.

"Save me, O God, for the waters have come up to my neck."

*Really? That's too bad.*

"I sink in the miry depths, where there is no foothold."

*You talk like that very long and you'll get caught in a rut of complaining. Take your pity-party elsewhere.*

"I am worn out calling for help."

**Embarrassing and uncomfortable.** *Don't you know it's embarrassing to listen to you? You make me very uncomfortable.*

"Those who hate me without reason outnumber the hairs of my head."

*Ridiculous! Nobody hates you. It's all in your mind.*

"My eyes fail, looking for my God."

*If you'd remember what the minister said last week about God always being with us, you wouldn't subject us to this tirade.*

"May those who hope in you not be disgraced because of me."

*You're disgracing us by making such a spectacle of yourself. This outburst of emotion is really very inappropriate behavior.*

"May the table set before them become a snare; may it become retribution and a trap."

*It's not nice to talk that way. Spiritual language should be ennobling, pious, dignified. We only say nice prayers here.*

"Do not hide your face from your servant; answer me quickly."

*Don't you know that God is always near? You're making incorrect doctrinal statements. Better study your Bible again.*

"Scorn has broken my heart and has left me helpless; I looked for sympathy, but there was none, for comforters, but I found none."

*Entirely too emotional. Tone it down. What if we had a guest in our midst today? What would she think? That we're not very victorious Christians? God saves, keeps, and satisfies—that's what you should be saying, not this stuff about being deserted and unhappy. God is always with us. Just have faith and he will take care of your need.*

"I am in pain and distress."

*Look, I'm getting weary of your complaining. Just put on a happy face. Church is not the place to lament. Here we praise God.*

I try to remember the last time I heard someone cry out before the Lord in the congregation of the saints. When we worship we want praise of God, not someone disturb-

ing our worship with their wailing. Let them go to a therapist. And so they do. And the church is the poorer for neglecting the most frequent type of prayer in the Psalms—the lament.

Put yourself in the sandals of the psalmist. He had learned to know God as a faithful God, who looked after his people. Now something had changed that. The enemy (sickness, death, pursuers, ridiculers, injustice, economic loss) threatened him and God seemed absent. In his confusion he cried to God: "Where are you, O God?" Surely an act of faith and not of disbelief.

Lament is a necessary stage in suffering for healing to take place, according to theologian Dorothy Soelle in *Suffering*. In the first stage the sufferer is mute, stunned, unable to speak. Unless people can speak about their affliction, they will be destroyed by it, or swallowed by their apathy, she writes. If praise is only a pumped-up effort, it can become stilted and mechanical because it does not come from an encounter with God, but is a "thing to do" when Christians are together.

In the second stage the sufferer gives voice to the experience, describing it, articulating the cause of the pain: "This is why it hurts." What is important here is whether the person's prayer partner is "Christ or mammon or one's own vitality."

The third stage is the ability to move to acceptance, to solidarity, to the conquest of powerlessness, to waiting for God to act, to praise.

**Crying before the Lord.** Soelle says that the liturgy once served to give voice to people in their fears and pain, and in their happiness. In the nonliturgical churches, I think it was the period of spontaneous prayer. I recall hearing people crying before the Lord—speaking their pain for all to hear. Did they go home better prepared for the week's burden? I think so.

Public outcries not only give expression to the hurt, thereby easing the burden, but they are also a powerful criticism of injustice and oppression. The silent public mourning of women in Central America for the disappearance of husbands, fathers, and brothers is a strong statement against injustice, a voice against evil, against the oppressor. When we raise our voices with their silent actions or with the voices in our midst, the cry before God becomes even stronger. And the church becomes stronger as it sides against evil.

Praise is necessary, but unless at some point we know why we should praise, where God has acted, it may become a weak link in our spiritual lives, rather than the strongest.

This week a black woman turned to us as we discussed this and asked, somewhat perplexed, "You mean, when you pray, no one prays along with you?" Silently yes, openly no. Not the thing to do, Connie.

Teach us to pray.



Katie Funk Wiebe, Hillsboro, Kans., is a Mennonite Brethren writer, speaker, and professor.



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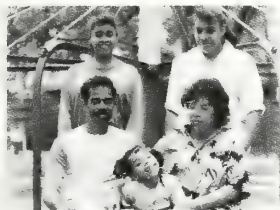
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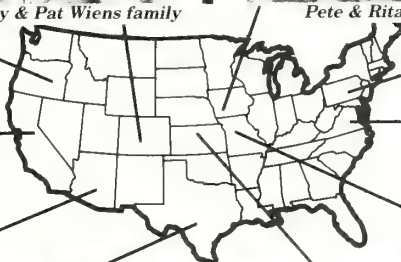
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## MC/GC Task Force on Cooperation holds first meeting to discuss progress

We plant churches together. We attend relief sales rain or shine. We cooperate in several overseas mission programs. And, even our children share the same Sunday school materials. Members of the Mennonite Church and the General Conference Mennonite Church are getting together in an unprecedented manner in the 1980s.

One recent example of a collaborative effort is the newly formed MC/GC Task Force on Cooperation. Composed of four representatives from each denomination, along with MC executive secretary Wayne North and GC general secretary Vern Preheim, the committee met together for the first time in Chicago Dec. 5-6, with the task of exploring further cooperation.

"There is a lot happening," said Preheim. "It is necessary to have a clearinghouse that is aware of what's going on, so it doesn't grow topsy-turvy. A group like this can also generate new ideas on further cooperation." The proposal to organize the task force came out of the joint meeting of the MC and GC General Boards in November 1985. In separate action at a later date, each board affirmed the proposal and appointed representatives.

In addition to getting acquainted, the new task force looked at the various ways the two churches are already cooperating. For example: The number of congregations affiliated with both denominations has more than doubled since 1977. Some MC conferences and GC districts are be-

ginning to meet together on a regular basis. The church institutions are working together in a variety of projects. Of special interest to the task force was the situation in Ontario, where the Conference of Mennonites in Ontario (GC), Western Ontario Mennonite Conference (MC), and Mennonite Conference of Ontario and Quebec (MC) are planning for integration in 1988.

The task force also discussed the hindrances to cooperation. Differences in theology, church polity and structure, and lack of common geographical boundaries were some of the items mentioned.

Specific action of the group involved selection of task force leaders: Doug Snider (MC) as chair, Loretta Fast (GC) as cochair, and Don Steelberg (GC) as secretary. The task force also recommended to both General Boards that the two denominations seek more parallel structures to facilitate future cooperation.—*Carla Reimer*

## Young adults take a break from studies, jobs

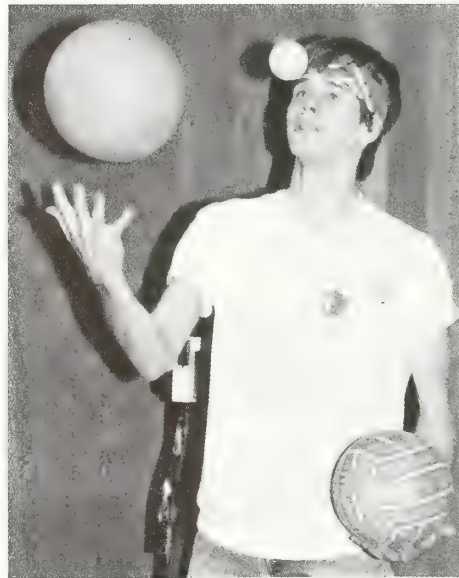
Some 60 young adults from throughout North America gathered at Laurelville (Pa.) Mennonite Church Center Dec. 27-30 for Break 86, an event sponsored by the Mennonite Church and the General Conference Mennonite Church.

Their reasons for coming varied. For some, like Stacey Liles, an architecture student at Kansas State University, Break 86 was a chance to be with peers who have a similar background. "Mennonites have a common moral fiber," she said. "I find it difficult to find friends at my university with whom I can share that."

For others, like Lee Martin, a student at Eastern Mennonite Seminary and a part-time construction worker, Break 86 was simply that—a much-needed retreat from the responsibilities of school and work.

Marcus Bauman, a plumber from Elmira, Ont., was attracted by the theme: "Dimensions in Decision-Making." "The theme was relevant to my life," he said. "You always have decisions to make and it is nice to hear how from professionals."

Palmer Becker, author of the workbook *You and Your Options* and pastor of Peace Mennonite Church in Richmond, B.C., was the main speaker. He helped participants define their primary life goal by asking the following questions: What are you going to do? With whom are you going to do it? Where are you going to serve?



*Kelvin Mack of Philadelphia jokes and juggles at the same time during Break 86.*

As the young adults struggled with these questions during the retreat, Becker urged them to be faithful to God's vision for their lives. "God can use us when our hearts are broken over the same things that break God's heart," he said.

Participants were encouraged to be "God's people" during the worship times as well. Patty Shelly, assistant professor of Bible and religion at Bethel College, North Newton, Kans., underscored the importance of a strong faith as she led the group in worship through song, prayer, responsive reading, and reader's theater.

And while there was no snow on the

ground until the final session, the young adults found plenty to keep themselves occupied during their free time—whether it was a muddy game of football, a long walk with newly made friends, or reenacting the 1960s at a late-night talent show. Ivan Emke, a graduate student at Carleton University in Ottawa, Ont., and an editor of the humorous *Mennonite Distorter*, also added to the light spirit as emcee for Break 86.

## Laurelville to host first-ever meeting for Mennonite credit unions

For the first time ever, representatives of Mennonite credit unions in North America will be meeting in one place. The dates are Apr. 10-12 and the place is Laurelville (Pa.) Mennonite Church Center.

The Mennonite Credit Union Retreat is sponsored by Mennonite Credit Union of Ontario, Pennsylvania Mennonite Federal Credit Union, and Laurelville. The purposes are (1) to learn to know each other as well as to learn from each other, and (2) to encourage consideration of Mennonite credit unions in communities not now being served in this way.

The main speakers are Calvin Redekop, a sociology professor at Conrad Grebel College, and Wally Kroeker, editor of Mennonite Economic Development Associates' *Marketplace*.

More information is available from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.



## 'Growing' congregations get attention at Education Conference

Representatives from "growing" Mennonite congregations throughout North America took center stage during the Congregational Education Conference, Jan. 22-25, at Laurelville (Pa.) Mennonite Church Center. Among the 75 participants who braved snow and cold to get to the annual event were pastors, educators, and church planters of all stripes—black, white, Hispanic, charismatic, urban, and rural.

The conference, as usual, was sponsored by Mennonite Board of Congregational Ministries, Mennonite Publishing House, Laurelville, and Eastern Mennonite Seminary—which sends an entire Christian education class each year. In an attempt to attract people from far-flung areas, Mennonite Mutual Aid agreed to provide travel subsidies.

Daniel Schipani of Associated Mennonite Biblical Seminaries set the stage for the conference with an address on the "big picture"—"An Educational Vision for Growing Congregations." Congregational education is the "indispensable servant and facilitator of the church's life and ministry," he said.

A variety of educational models for growing congregations was explored by a panel made up of Vincent Martinez, a Hispanic pastor in New York City; Fred Bell, a black church planter in Birmingham; Mahlon Miller, pastor of a charismatic congregation in Morton, Ill.; and Don Rheinheimer, pastor of a new congregation in San Antonio.

All had different stories to tell and various educational models to offer, but the common secrets to their success seemed to be flexibility, creativity, adaptation to the local situation, teacher training, congregational vision statements, and membership covenants.

Another panel challenged the notion held by some that the Mennonite peace position is a hindrance to growth. Pastors of three young and growing congregations—most of whose members are not from Mennonite background—said peace and evangelism *do* go together. Carmelo Luna, Mahlon Miller, and Jim Mullet told how they gently but unapologetically teach peace and how people are responding positively.

Marlene Kropf of Mennonite Board of Congregational Ministries promoted the use of worship rituals in nurturing faith. She noted that Mennonites have traditionally been suspicious of rituals but that rituals are a fact of life and Mennonites could be enriched by the proper use of them. She suggested a fuller use of the Christian calendar, making more of baptism and communion, and giving more attention to the significant events



Four pastors talk about the way they conduct Christian education in their congregations—(left to right) Fred Bell, Mahlon Miller, Don Rheinheimer, and Vincent Martinez.

in people's lives—like the 16-year-old's acquisition of a driver's license.

Other speakers included Mary Klassen of Mennonite Mutual Aid, who called for the increased use of stories as a powerful tool by teachers and pastors, and Joy Lovett of Mennonite Church General Board, who encouraged educators to pass on the church's vision for mission.

Major blocks of time at this year's conference were spent in workshops, small-group discussion, and one-on-one interac-

tion with the resource persons. Participants were also introduced to the various Christian education products offered by Mennonite Publishing House and others.

Worship was a big part of the event as well. Led by Virginia Hostetler and John Rogers of MPH, the services were well-planned but flexible, involving conference participants at various points and offering ideas for worship back home in their congregations.—*Steve Shenk*

### GROWING AS STEWARDS AND WITNESSES

## Being missionary bands

Every so often I take time to sort personal files. In so doing, one Saturday a paper by Paul M. Miller caught my eye. Mimeo let me know it was vintage which the date confirmed: a 1969 inductive study of evangelism in the pastoral epistles. Thinking of the Ten-Year Goals, I wondered what relevant word Paul might have found in Paul.

"Many claim," according to Miller, "that renewal and revival must be achieved first and then efforts can begin toward evangelism. On the contrary the pastorals imply that every act of a congregation's life together must be part of the living God's program to save people."

With characteristic pithy analysis, the seminary professor found five marks of a congregation geared to evangelism in its very lifestyle.

- Leads into the life of the covenanted community.
- Includes debate and confrontation with the world.
- Includes demonstration of divine power.
- Includes doing evangelism while enduring injustice.
- Includes preaching the gospel.

Tucked away on the second-to-last page comes the definition: Evangelism is the proclamation of the acts of God by a covenanted congregation which is all the while attempting to do the discerned will of God in the specific issues wrecking the surrounding society—relations between slave and master, wrong attitudes toward women and sex, tyranny of money, neglect of the poor.

And the motive? To go beyond the desire to remedy the need to enable people to live together in community. "Evangelism is forever being renewed from the heart of God. God does saving work as persons join a disciple band to help each other to follow God's Son in all of their daily life."—*Willard E. Roth*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

**Elizabeth Showalter, Harrisonburg, Va.**

My parents (who died in the 1920s) did not allow us to sing "Old Black Joe," because they considered it disrespectful of "colored people"—the then-current designation for Negroes—and for the same reason not to call them "darkies." Furthermore, they taught us not to call attention to physical peculiarities nor to make certain judgmental evaluations of character.

Now, *Gospel Herald* ("Mennoscope," Jan. 20) records as newsworthy that certain persons going where no conflict existed sang "Reagan the Red-Nosed Liar" and what, seems to me, a sacrilegious parody of a reverent carol ("Away in Honduras the Bases are Built"). For recording their own performance, they were duly "persecuted."

When Paul advised the Romans about attitudes to authority, he did not exclude imperial tyrants such as theirs, nor envision, certainly, that democratically elected presidents would be free from personal faults or governmental misjudgments. Rulers, he declared, were due taxes, revenue, respect, and honor (Rom. 13:7 NIV).

"The times are a'changing'." That's for certain, but is ridiculing officials, staging symbols of violence, and flaunting accepted rules of public conduct really the scriptural way to promote national responsibility and global peace?

There are Christians already in arenas of actual conflict who are aggressively working for peace. I recently received letters from two former students in Africa thus engaged in their respective areas—southern Africa and Sudan. No doubt they represent countless others in yet other countries. They ask for prayers. Their opportunity and concern invites us to join an effectual, fervent force which can avail much in healing a sick world.

**Arnold Cressman, Scottdale, Pa.**

Just as I was preparing to participate in the second Presbyterian-Mennonite

Shalom Conference at Laurelville Mennonite Church Center, I received the Jan. 6 issue of *Gospel Herald* with the report on the Christian Peacemaker Teams (CPT) Consultation and your editorial about "Nonviolent Direct Action." Thanks for both. Especially against the background of the discussions on direct peace action at the Shalom Conference, CPT appears to be an idea whose time has come.

The CPT idea may well be one of the most seminal for us to come out of the mostly business-as-usual 1980s. It dare not be lost. Nor should it be hampered by any kind of unintentional organizational tethering. An idea this good should have absolute freedom to take shape as the Spirit of God intends. Yet it needs a minimal structure to succeed. How about something like this?

1. The Council of Moderators and Secretaries (CMS) would give the CPT idea away (rather than controlling or managing it). To paraphrase a theology for this: "Whoever saves his program will lose it, but whoever loses his program for my sake shall save it."

2. CMS would give CPT directly to the people in the churches who are really serious about doing it.

3. A "PeaceMakers Association" with minimal organization would be formed. All those interested from any of the four Mennonite and Brethren in Christ denominations who wrote the CPT statement could join. Also others—Presbyterians, Baptists, Methodists, Quakers—would be welcome.

4. The PeaceMakers Association would probably meet annually, to hear what happened at various locations, to plan new strategy, to pray for those in need, and to receive funds for operation.

5. A network of dozens of PeaceMaker chapters would emerge. These would draw their participants from base communities (congregations or other units). Each would commission and support one or more PeaceMaker volunteers.

6. In the Mennonite Church, the PeaceMakers Association would be considered a "related ministry" and could report to the General Board whenever asked to do so. Similarly, reports could be received by all interested denominations, always without control of any kind.

Instead of waiting until an idea has proved itself outside of the church organization, then blessing it and bringing it in, as we have done in the past, here is an opportunity to do the reverse. The CPT idea was born at a Mennonite World Conference, a highly structured, very "official" setting, via Ron Sider's address. So now we have an opportunity to bless a good idea coming from the inside, then sending it outside to take root and grow as a grain of mustard seed.

CMS could announce its "official"

blessing by inviting all who are "called" to come to the first meeting of the new PeaceMakers Association. A beginning program would be presented. A board of leaders—brothers and sisters—would be elected. This team would be authorized by the association to direct the program and make quick emergency decisions as needed between the annual meetings. To get started, all we need is for CMS to announce the time and the place of the first meeting of the PeaceMakers Association!

**Christopher Melchert, Philadelphia, Pa.**

Glenn Lehman concludes "Modern Choruses: To Shout or to Shun?" (Jan. 6) with a call for balance in our singing. It seems to me that we can and should choose more decisively than this. Music certainly does invite intuitive and passionate reactions, but trained and trustworthy intuitions should not differ wildly. For example, one of us might prefer Handel, the other Vivaldi, but we should agree that J. S. Bach's stature is greater than, say, Locatelli or Telemann.

There are a hundred humanistic reasons for encouraging intelligent amateurism—for sharpening tastes and intuitions. However, a church of disciples has special, additional reasons besides. These are largely the same reasons why a cappella, four-part harmony should have developed among Mennonites earlier in the century: it represents the whole body of the church's accepting the discipline that others expect of only a few specialists.

It is the church that expects only a few specialists to live as Christ lived that naturally expects only a few to learn to read music and sing intelligently. I fear that shouting musically inane choruses, as opposed to musically superior but admittedly more difficult hymns in four parts, indicates also a forsaking of discipline in other areas—a forsaking of systematic exertion to conform ourselves, working together, to the model Christ left us, and by his sacrifice put within our reach.

**Ritch Hochstetler, Goshen, Ind.**

Glen M. Lehman's article "Modern Choruses: To Shout or to Shun?" (Jan. 6) hit squarely on a nerve which has become increasingly sensitive in connection with many of our worship services. In his article Glen did well in articulating some of the most common perspectives both for and against the use of "Scripture" songs in worship. However, some questions were raised in my mind when he shared his views on their nature and use in worship.

1. Can we label all Scripture songs, choruses, and praise songs as "conserva-



tive"? If limited to the list of *old* songs given at the beginning of the article, possibly so. Some of the more recent songs are not taken verbatim from the Bible but could be listed in the category of spiritual songs spoken of in Ephesians 5:19. How can we label these songs conservative when they grow out of the fresh working of the Spirit now?

As for those choruses which can more accurately be called Scripture songs due to their direct derivation from the text, can it be said that their main function is to conserve and keep evangelism framed in traditional terms? I don't think so. I see their main function as inviting worshipers into an openness which will allow biblical truth to pierce their hearts.

2. Can it be said that all Scripture songs and choruses do not define issues of racism, materialism, or sexism? Some don't address these issues directly, but neither do some hymns. The fact is some songs were written exclusively (like some Scripture) as praise and worship to God. But even in worshipping God, aren't we confronted with his nature which touches us with an inclusive love for all people? Doesn't this love challenge us and call us to take seriously God's concern for justice, healing, and freedom for captives?

At the Ames 85 Youth Convention, the speakers for the mass sessions hit hard on themes of justice, materialism, and service. Each speaker followed a dynamic time of worship in song. The songs which were primarily used were Scripture songs and choruses. Anyone who spent any time in those worship sessions stands as a witness to what took place! The time of worship led to a corporate openness to hear God's Word which challenged us to

respond to injustices around us through lives of service. The outworking of this experience at Ames 85 has been felt in tangible ways as Mennonite youth groups across the country have become involved in serving others.

3. Is it true that all Scripture songs and choruses were composed on guitar and written for guitar accompaniment? No. I am a guitar player, and I can tell you that many were written for piano and can attain their full expression best when accompanied by piano.

In closing I will share several statements which summarize my position regarding Scripture songs, spiritual songs, or choruses:

- If we come to our worship services with the attitude that Scripture songs and choruses are inferior, an invasion, or that they threaten the extinction of hymn singing, then we will never be open to experiencing God's grace or worship through them.

- Finding people with the gifts to lead Scripture songs is just as important as finding people who are gifted in leading hymns. Not everyone who plays guitar is qualified to lead Scripture songs, just as not everyone who sings is qualified to lead hymns.

- Paul tells us in Ephesians 5:19 that we are to address one another with psalms, hymns, and spiritual songs. I believe this means we should be open to expressing our praise and adoration to God in many forms—including Scripture songs. It also means we should continue singing hymns.

- Jesus tells us we are to worship God with all our heart, with all our soul, and with all our mind. I don't believe this can

be accomplished through one form of musical expression alone. Rather, it involves an openness and desire to seek God's face with everything we have. As Glen stated at the end of his article, the task is "to arrange the diversity into beautiful bouquets" as an offering to the Lord.

### Walter Beachy, chairman, Fellowship of Concerned Mennonites

We feel compelled to respond to the article in the Dec. 30 issue, "A Call for Christian Peacemakers." It is shocking to read such deviant doctrine in our official church periodical! Are we in a position to suggest "that God is 1,000 times more cruel and barbaric than 1,000 Hitlers or Stalins" if he consigns men who reject him to eternal torments? Either we must reject what Jesus said (Matt. 25:41, 46) and what John recorded in the Revelation (Rev. 14:10-11 and Rev. 20:10, 15) or we must reject the Bible record. Either position leaves us in a spiritual quandary.

How can Jesus truly be God if he was in error on this issue? How can we have any certainty about spiritual truth if the Bible is unreliable and in error on the question of eternal punishment? Could it be that such erroneous ideas as suggested by author Moyer are the logical consequence of making peace the essence of the gospel? Might this be the beginning trickle of an impending floodtide of error that will logically follow as the result of our changing view of the Bible?

### Wilmer D. Swope, Leetonia, Ohio

As a reluctant response to the dialogue on dancing (Dec. 2 editorial and subsequent letters to the editor), I must share the following in a sense of love, brotherhood, and concern. Before we make dancing a social custom or worship tradition in the Mennonite community of faith, let us remember and read Exodus 32:7, 19. On these occasions God himself said that his people corrupted themselves: Moses found them dancing.

Dancing is known to be an integral part of a local witchcraft ceremony, most likely connected with fertility rites of paganism. Let's not set the climate again for a new powwow age in the church.

Faith-deficient North America is ripe for the dangerous age of a new witchcraft—Satanism. Christian people are lulled into complacency because of a lack of anthropological knowledge to tag and trace the attendant dangers to our Christian faith and practice. Our Anabaptist forefathers were likely somewhat apprized of the connection between witchcraft and dancing and other pitfalls. May the Holy Spirit give guidance and light.

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## MENNOSCOPE

**Longtime Mennonite Central Committee worker Norman Wingert, 88, died on Jan. 17.** He served in a variety of assignments on four continents 1948-70. A member of the Brethren in Christ Church, he taught at Messiah College in Grantham, Pa., and at Upland (Calif.) College before beginning his first MCC assignment in post-war Europe. Then, accompanied by his wife, Eunice, who survives, he took assignments in Austria, Japan, Hong Kong, Burundi, and at the MCC Material Aid Center in Reedley, Calif.

### Pastoral transitions:

• **Duane Frederick** was ordained as pastor of Steel City Mennonite Church, Bethlehem, Pa., on Jan. 18. He and his wife, Bonnie, have been serving the congregation since 1984.

• **Dennis Ernest** was installed as pastor of Mt. Zion Mennonite Church, Versailles, Mo., on Jan. 11. He succeeds interim pastor Dan Kauffman.

• **John Derstine** was ordained as a member of the pastoral team at Franconia (Pa.) Mennonite Church on Jan. 18. He was licensed in 1981.

• **Carl Horner** was installed as pastoral elder to students and young adults at Hopedale (Ill.) Mennonite Church on Feb. 8. He graduated from Associated Mennonite Biblical Seminaries last spring.

### Upcoming events:

• **Annual Meeting of Mennonite Central Committee Central States**, Feb. 28, at Yoder (Kans.) Mennonite Church. The event will include sessions of the MCC Central States board under the leadership of chairperson Don Kempf as well as sessions for the general public. The latter will feature MCC U.S. executive secretary Wilmer Heisey, MCC farm community issues coordinators Lester and Winifred Ewy, and Kansas pastor Jim Gingerich. More information from Geneva Hershberger at MCC Central States, Box 235, North Newton, KS 67117; phone 316-283-2720.

• **Pennsylvania German Dialect Seminar**, Feb. 6-Apr. 30, at Lancaster (Pa.) Mennonite Historical Society. The instructor is Noah Good, a retired high school principal and German teacher who has helped keep the dialect alive. The seminar, held every Thursday night, will be conducted on two levels—beginner and advanced. More information from the society at 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9745.

• **Valentine's Banquet**, Feb. 13, at Historic Strasburg Inn, Strasburg, Pa. The annual event is sponsored by People's Place Associates—a Mennonite/Amish heritage group. The speaker is Michael King, a writer, storyteller, and pastor of Germantown Mennonite Church in Philadelphia. More information from People's Place Associates in Intercourse, PA 17534; phone 717-768-7171.

### Church-related job openings:

• **Director of enrollment management and strategic planning**, Eastern Mennonite College and Seminary, starting immediately or as negotiated. This is a high-level administrative position that gives direction to forming and implementing enrollment management (including marketing research), recruitment, retention, and financial aid planning. The person also leads overall institutional strategic planning. Experience in college administration is preferred. A Ph.D. degree is desirable. Contact the Personnel Office at EMC&S, Har-

risonburg, VA 22801; phone 703-433-2771.

• **Director of communications**, Eastern Mennonite College and Seminary, starting immediately or as negotiated. The person will provide publicity for events; give direction to information services, on-campus media, and brochure/publication production; and supervise the communications assistant, WEMC manager, and student assistants. A master's degree, communications experience, and an understanding of the Mennonite Church are desired. Contact the Personnel Office at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

• **Director of admissions**, Eastern Mennonite College and Seminary, starting on Mar. 1 or as negotiated. This person manages the Admissions Department, develops and implements the admissions marketing plan, and supervises recruitment activities and field work. A master's degree and a good knowledge of the Mennonite Church are desirable. The person should also have administrative ability, a high level of energy, and good rapport with youth. Contact the Personnel Office at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

• **Physical education and recreation faculty member**, Eastern Mennonite College, starting in August. The person will teach physical education courses and coach the men's soccer team and track and field team. A Ph.D. degree or an M.A. degree are required. Minorities are encouraged to apply. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

• **Director of computing services**, Goshen College, starting this fall. Responsibilities include

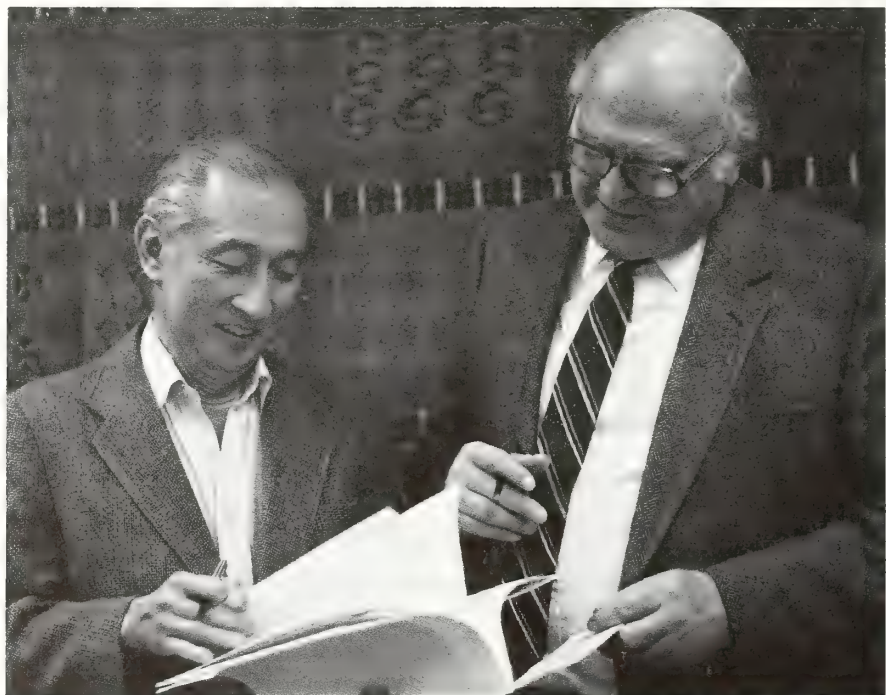
long-range planning, implementation of policy, and integration of academic and administrative computing. A B.A. degree is required and a master's degree is preferred. Some experience with large computer systems is desirable. Strong management and interpersonal skills are needed, as well as a commitment to liberal arts in a Christian context. Women and minorities are encouraged to apply. Send résumé by March 15 to Alice Roth at GC, Goshen, IN 46526.

• **Food service manager**, Laurelville (Pa.) Mennonite Church Center. This is a full-time, year-round, salaried position. Contact Dana Sommers at Laurelville, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

• **Cook and server**, Laurelville (Pa.) Mennonite Church Center. These are full-time, year-round positions. Contact Dana Sommers at Laurelville, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

• **Staff persons**, Agape Homes for Youth, Sarasota, Fla., starting immediately. These are Voluntary Service positions. Agape is for abandoned, abused, and neglected youths. Contact Agape at Box 7248, Sarasota, FL 33578.

• **Caretakers**, Drift Creek Camp, Lincoln City, Ore., starting on May 1. These are Voluntary Service positions. Maintenance and custodial skills are needed and carpentry skills are helpful. Basic living expenses are provided. Summer positions will be considered if no long-term persons are available. Drift Creek is a Mennonite camp. Contact Glen Oesch at the camp, Box 2186, Lincoln City, OR 97367; phone 503-764-2854.



**Tann is an "apostle" to Indonesian immigrants.** Herman Tann (left), an apostle to Indonesians in North America, talks about his assignment with Ray Horst of Mennonite Board of Missions. Tann, a retired pastor, began the part-time assignment last August. He is making quarterly visits to two Indonesian congregations he helped start in the Los Angeles area, providing leadership training and development, Bible study and enrichment, and helping the congregations write a constitution and spell out congregational structure.

As a result of the church planting efforts of Tann and his wife, Jo, 1983-85, the Indonesian congregations in the Los Angeles suburbs of Downey and Northridge number about 75 members each. In addition to the Los Angeles area, where an estimated 5,000 Indonesians live, Tann is also contacting clusters of Indonesians in Seattle, Wash.; Vancouver, B.C.; Kalamazoo, Mich.; and Ames, Iowa.

Tann's ministry is jointly sponsored by his home congregation, Berkey Avenue Mennonite Fellowship of Goshen, Ind., by MBM, and by Southwest Conference. Horst, who is MBM's director of evangelism and church development, provides supervision. "This is a new cutting-edge ministry that could show us how to work in the future with other immigrant groups, such as Laotians and Haitians," says Horst.



**Special meetings:** *Kenneth Good*, Westover, Md., at Tressler, Greenwood, Del., Mar. 15-22.

**New members** by baptism and confession of faith: *South Union, West Liberty, Ohio:* Kelly Blakely, Tammy Blakely, Tammy Jenkins, and Belinda Yoder. *Roanoke, Eureka, Ill.:* Rod and Carolyn Gerig and Beulah Hostetler. *Salford, Harleysville, Pa.:* Stacy Hunsberger, Rick Schmid, Sarah Derstine, Diane Blum, Keith Gorman, Pat Gorman, Pam Kelley, and Beth Johnson Ruth by baptism and Glenn Godshall, Sandi Hurt, John Detweiler, Gail Alderfer, Mark and Jean Kolb, Ken and Melody Byler, Dan and Mary Ann Conrad, Marlin and Sharon Metzler-Ruth, Violet Erb, and Francis Gorman by confession of faith.

**Correction:** Contrary to the report in the Feb. 3 issue, there will *not* be a Marriage Enrichment Retreat led by John and Naomi Lederach at Laurelville Mennonite Church Center, Apr. 11-13.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Detweiler-Eby.** Douglas Detweiler, Boyertown, Pa., Boyertown cong., and Elaine Eby, Belleville, Pa., Mountain View cong., by Alvin F. Detweiler, father of the groom, Oct. 4.

**Dodson-Plummer.** Douglas Warren Dodson, West Liberty, Ohio, South Union cong., and Kathy Jo Plummer, Paulding, Ohio, by Lynn A. Miller, Dec. 27.

**Miller-Graber.** Keith A. Miller, Kokomo, Ind., Howard-Miami cong., and Ann Graber, Goshen, Ind., Scottdale (Pa.) cong., by David E. Hostetler and Nancy Kauffmann, Jan. 3.

**Reschly-Cannon.** Floyd Reschly, Wayland, Iowa, Sugar Creek cong., and Clara Cannon, Washington, Iowa, Presbyterian Church, by Richard Pickens, Jan. 11.

**Wenger-Yoder.** Ron Wenger, Adair, Okla., Zion cong., and Becky Yoder, Macon, Miss., Noxubee cong., by Alva Yoder, father of the bride, and Nelson Kreider, Oct. 18.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bontrager,** Norman and Lori (Blake), Goshen, Ind., second child, first daughter, Shannon Lee, Jan. 8.

**Brown,** John and Shirley (Sutter), Morton, Ill., second child, first daughter, Tierney Elise Ellen, Jan. 18.

**Dannelley,** Jay and Sylvia, Ngong Hills, Kenya, third child, first daughter, Nichi Rebekah, born on Sept. 10, 1980; adopted on Jan. 6.

**Esch,** John and Linda (DeGrandChamp), Mio, Mich., fourth daughter, Katelyn Hannah, Jan. 13.

**Grider,** Tim and Joan (Unzicker), ———, Ill., first child, Chelsea Lee, Jan. 5.

**Hendrix,** Denny and Debra (Liechty), Apple Creek, Ohio, second child, first daughter, Jamie Christine, Dec. 20.

**Herschberger,** Brian and Sylvia (Mast), Kallona, Iowa, second son, Matthew Brian, Jan. 11.

**Hershberger,** Keith and Marilyn (Miller), Kokomo, Ind., third child, first daughter,



**Eastern Board sends out new VSers.** Fourteen Voluntary Service workers were commissioned by Eastern Mennonite Board of Missions on Jan. 11 at Groffdale Mennonite Church in Leola, Pa. Ten of them spent the previous week in orientation at Eastern Board headquarters in Salunga, Pa. The new VSers are:

Seated (left to right)—Denise Keener, Hagerstown, Md., counselor in Syracuse, N.Y.; Doreen and Don Mast, Goshen, Ind., community outreach/home repair workers in Corning, N.Y.; and Lorria Stine, Powhatan, Va., child care worker in Birmingham, Ala.

Standing—Tamara Herschberger, Goshen, Ind., office worker in Boston, Mass.; Roger Brubaker, McAlisterville, Pa., home repair worker in Aflex, Ky.; Patricia Shelly, Ephrata, Pa., tutor in Homestead, Fla.; James Brady, Hagerstown, Md., maintenance worker in Homestead, Fla.; Kevin Keener, Lititz, Pa., children's hospital worker in Birmingham, Ala.; and Samuel Miller, Lititz, Pa., teacher aide in Philadelphia, Pa.

Not pictured—Omar Zook, Oley, Pa., home repair worker in Americus, Ga.; Charles and Claramae Klink, Watertown, N.Y., tutor and secretary/receptionist in Homestead, Fla.; and Susan Crandall, Philadelphia, Pa., Wholistic Health Care Center nurse in Philadelphia, Pa.

Dessa Lea, Jan. 17.

**Hostetter,** Barry and Monica (Bering), Oxford, Pa., first child, Eric Timothy, Jan. 12.

**Hostetter,** Phil and Gwen (Landis), Lancaster, Pa., second son, Andrew Monroe, Jan. 1.

**Jutzi,** Stewart and Cynthia (Ramseyer), New Hamburg, Ont., second daughter, Rachel Ann, Jan. 6.

**Kauffman,** Crist and Rose (Peachey), Belleville, Pa., third child, first daughter, Crystal Diane, Jan. 6.

**King,** David and Susan (Samson), Fort Wainright, Alaska, first child, Devon Rae, Dec. 22.

**Maust,** Rodney L. and Martha (Yoder), Indianapolis, Ind., first child, Rachel Ann Yoder, Dec. 9.

**Metzler-Ruth,** Marlin and Sharon, Collegeville, Pa., second son, Benjamin Kyle, Nov. 4.

**Nafziger,** Roger and Laurie (Neumann), Goshen, Ind., second child, first son, Aaron Neumann, Dec. 29.

**Pauls,** Gary and Debbie, ———, Kans., first child, Grady Tyler, Jan. 12.

**Sommers,** Marlen and Beth (McKeal), Canton, Ohio, second child, first son, Christopher Michael, Jan. 15.

**Spotts,** Craig and Marilyn (Stuckey), Archbold, Ohio, second son, Andrew Michael, Nov. 18.

**Weaver,** Ken and Joyce (Lehman), Apple Creek, Ohio, second child, first son, John Michael, Jan. 2.

**Welsh,** Bill and Dawn (Roth), Archbold, Ohio, second son, Briann Renee, Nov. 15.

**Wenger,** Robert and Karla (Huxman), Versailles, Mo., second child, first son, Trevor Eugene, Dec. 19.

Also surviving are 5 daughters (Pauline Holsoople, Barbara Johnson, Elaine Moyer, Deborah Beachy, and Teresa), one son (Jay), 9 grandchildren, 4 brothers (Aurelius, Elias, Jesse, and Dale Frey), and 5 sisters (Grace Short, Ivah Beck, Bertha Stuckey, Ada Schrock, and Velma Kamp). She was a member of Zion Mennonite Church, where funeral services were held on Jan. 20, in charge of Ellis Croyle and Guillermo Tijerina; interment in Pettisville Cemetery.

**Ashby, John Charles,** son of John and Ophelia (Schnaittor) Ashby, was born in Vevay, Ind., Aug. 12, 1919; died at V.A. Medical Center, Indianapolis, Ind., Jan. 5, 1987; aged 67 y. On Mar. 4, 1966, he was married to Myra Hendrickson Tinkey, who survives. Also surviving are one son (John), 2 stepsons (Curtis and Byron Tinkey), 2 stepdaughters (Karen Adkins and Carleen Kitson), 14 grandchildren, 2 brothers (David and Rex), and one sister (Mary Dettlerich). He was preceded in death by one son (Michael), one stepson (Clifford Tinkey), and 2 sisters. He was a member of Clinton Frame Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home on Jan. 8, in charge of Vernon E. Bontreger; interment in Oak Ridge Cemetery.

**Beck, John,** son of John G. and Regina (Riegsecker) Beck, was born near Archbold, Ohio, Oct. 9, 1902; died at Fairlawn Haven, Archbold, Ohio; aged 84 y. On Dec. 16, 1926, he was married to Alma Nofziger, who died on Mar. 1, 1976. On Oct. 23, 1979, he married Sylvia Merillat, who survives. Also surviving are 3 sons (Robert, James, and William D.), 3 daughters (Pauline Stauffer, Lois Rufenacht, and Carolyn Bateman), one stepson (John Merillat), 3 stepdaughters (Evelyn Fenton, Lois May, and Elaine Noe), 18 grandchildren, 13 great-grandchildren, 18 step-grandchildren, and 3 step-great-grandchildren. He was preceded in death by one grandchild, 4 brothers (Samuel, Christ, Solomon, and Henry), and 3 sisters (Anna, Arminda, and Mary). He was a member of West Clinton Mennonite Church, where funeral services were held on Jan. 16, in charge of Edward Diener, Rocky Miller, and Randy Schweitzer; interment in the Pettisville Cemetery.

**Blank, Harvey Stoudt, Jr.,** son of Harvey M. and Stella (Stoudt) Blank, was born at

## OBITUARIES

**Aeschliman, Violet Mae Frey,** daughter of Aaron and Anna (Rupp) Frey, was born in Fulton Co., Ohio, July 8, 1920; died of lung cancer at Fulton County Health Center on Jan. 17, 1987; aged 66 y. On Aug. 5, 1941, she was married to Kenneth Aeschliman, who survives.



Souderton, Pa., Oct. 7, 1925; died of cancer at his home on Jan. 16, 1987; aged 61 y. On May 14, 1949, he was married to Martha C. Landis, who survives. Also surviving are 4 sons (Harvey Gene, Philip, Rodney, and Steven), 3 grandchildren, 4 sisters (Margaret Moyer, Alverda Kolb, Betty Landis, and Grace Haberle), and one brother (Timothy). He was a member of Salford Mennonite Church, where funeral services were held on Jan. 18, in charge of John Sharp and John Ruth; interment in Salford Mennonite Church Cemetery.

**Brenneman, Edna M. Preston**, daughter of J. C. and Eliza (Bontrager) Preston, was born at Kalona, Iowa, July 30, 1906; died at Kalona, Iowa, Jan. 18, 1987; aged 80 y. On Mar. 8, 1949, she was married to Ray B. Brenneman, who survived by 2 days. Also surviving are 3 stepsons (Elwyn F., Leland C., and Marvin R.), 9 grandchildren, 22 great-grandchildren, 2 sisters (Lavanda Rhodes and Mildred Vodicka), and one brother (Claude Preston). She was preceded in death by one sister (Henrietta). Funeral services were held at Kalona Mennonite Church on Jan. 21, in charge of Elton Nussbaum and Howard Keim; interment in East Union Cemetery.

**Brenneman, Ray B.**, son of Benedict and Nancy (Hostetler) Brenneman, was born at Kalona, Iowa, June 29, 1892; died at Kalona, Iowa, Jan. 20, 1987, aged 94. On Sept. 9, 1914, he was married to Alta Miller, who died in 1939. On Mar. 8, 1949, he was married to Edna Preston, who died on Jan. 18, 1987. Surviving are 3 sons (Elwyn F., Leland C., and Marvin R.), and one brother (Henry). He was a member of Kalona Mennonite Church, where funeral services were held on Jan. 23, in charge of Howard Keim and Elton Nussbaum; interment in East Union Cemetery.

**Detwiler, Mary India**, son of Ben and Laura (Brubacher) Detwiler, was born at Birch Tree, Mo., July 30, 1910; died at Hesston, Kan., Jan. 9, 1987; aged 76 y. Surviving are 2 sisters (Mae Larrew and Alice Detwiler) and 3 brothers (John, Milton, and Albert). She was a member of Hesston Mennonite Church. Funeral services were held at Schowalter Villa on Jan. 12, in charge of Wesley Jantz and Carl Wiebe; interment in East Lawn Cemetery.

**Frey, Roy**, son of Ezra and Cora (Miller) Frey, was born in Fulton Co., Ohio, Sept. 30, 1920; died of multiple myeloma at Fulton County Health Center, Wauseon, Ohio, on Jan. 18, 1987; aged 66 y. On Apr. 21, 1946, he was married to Ilva Short, who survives. Also surviving are one daughter (Carolyn Kauffman), 3 brothers (Vernon, Wilbur, and Glenford), and 2 sisters (Naomi Leupp and Orpha Frey). He was a member of Central Mennonite Church, where funeral services were held on Jan. 21, in charge of Charles Gautsche and Roger Steffy; interment in Pettitsville Cemetery.

**Gross, Olive Moyer**, daughter of Enos and Lily (Stout) Moyer, was born at Silverdale, Pa., Dec. 11, 1903; died at Wooster, Ohio, Jan. 1, 1987; aged 83 y. She was married to Titus L. Gross, who died on Mar. 3, 1976. Surviving are 4 daughters (Geraldine Harder, Sylvia Bubalo, Miriam Meyer, and Lois Leuz), one son (Leonard), 11 grandchildren, 2 great-grandchildren, and one sister (Esther Clemens). She was a member of Doylestown Mennonite Church, where funeral services were held on Jan. 5, in charge of Ray K. Yoder; interment in Doylestown Mennonite Cemetery.

**Heckler, J. Ward**, son of Ward M. and Katie (Hedrick) Heckler, was born at Philadelphia, Pa., Dec. 12, 1914; died at Doylestown, Pa., Sept. 11, 1986; aged 71 y. He was married to Grace Jones, who survives. Also surviving are one son (David Ward), one daughter (Susan Ruth Heckler), 2 grandchildren, and 2 sisters (Nellie H. Russ and Hazel H. Heckler). Funeral services were held at the Doylestown Mennonite Church on Sept. 15, in charge of Ray K. Yoder; interment in Doylestown Mennonite Cemetery.

**Martin, Derek John**, son of John and Kathy

Martin, was born in Syracuse, N.Y., on Nov. 15, 1985; died of a virus at Syracuse, N.Y., on Dec. 22, 1986; aged 13 m. Funeral services were held at Croghan Conservative Mennonite Church on Dec. 24, in charge of Julius Moser and Richard Zehr; interment in the church cemetery.

**Mininger, Curtis Landis**, son of John H. and Martha (Landis) Mininger, was born in Franconia Twp., Pa., on Aug. 13, 1909; died of a heart attack at Grand View Hospital, Sellersville, Pa., Jan. 17, 1987; aged 77 y. On Feb. 6, 1932, he was married to Martha Alderfer, who survives. Also surviving are one nephew (Robert Greaser) who he reared, 4 sisters (Mabel Ruth, Edna Detwiler, Amanda Kratz, and Ella Mininger), and one brother (Jonas). He was a member of Plains Mennonite Church. Funeral services were held at Souderton Mennonite Homes on Jan. 20, in charge of Curtis Godshall, and at Plains Mennonite Church on Jan. 21, in charge of Richard J. Lichty, John E. Lapp, and Gerald C. Studer; interment in Plains Church Cemetery.

**Myers, Leron David**, son of Herman and Effie (Gifford) Myers, was born in West Point, Iowa, on Jan. 15, 1907; died at Veterans Hospital, Iowa City, Iowa, Jan. 13, 1987; aged 80 y. On Feb. 17, 1927, he was married to Agnes Schnebele, who died on July 17, 1979. Surviving are one daughter (Barbara Leichty) and 3 grandchildren. He was a member of Bethel Mennonite Church, where funeral services were held on Jan. 15, in charge of Ken Steckly; interment in Bethel Cemetery.

**Peachey, Julia A. Yoder**, daughter of Joshua B. and Frany (Yoder) Yoder, was born at Belleville, Pa., May 27, 1899; died at the Lewistown (Pa.) Hospital on Nov. 27, 1986; aged 87 y. She was married to Samuel H. Peachey, who died on Nov. 16, 1973. Surviving are 6 daughters (Sarah Glick, Fannie Miller, Mary Miller, Lydia Frey, Julis King, and Lois Yoder), 3 sons (Peter E., Caleb J., and Joshua J.), 33 grandchildren, and 2 great-grandchildren. She was preceded in death by 2 sons (Benjamin and Jesse) and an infant daughter. She was a member of the Selingsgrove Amish Mennonite Church. Funeral services were held at the Valley View A. M. Church, in charge of Jesse Speicher, Noah B. Sharp, and Daniel N. King; interment in Locust Grove Cemetery.

**Pletcher, Anna Honderich**, daughter of Abraham and Elizabeth (Kauffman) Honderich, was born at Goshen, Ind., Sept. 9, 1890; died at Wakarusa, Ind., Jan. 13, 1987; aged 96 y. On Jan. 26, 1911, she was married to Curtis Pletcher, who died on Feb. 10, 1971. Surviving are 2 daughters (Fern Ingold and Delores Garber), one son (Alvin C.), 10 grandchildren, and 24 great-grandchildren. She was preceded in death by one son (Harold). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Jan. 17, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

**Price, Margaret M. Gnagey**, daughter of Jacob E. and Catherine (Maust) Gnagey, was born in Meyersdale, Pa., Feb. 10, 1890; died at Detwiler Manor Nursing Home, Wauseon, Ohio, Jan. 15, 1987; aged 96 y. On May 19, 1915, she was married to Homer Price, who preceded her in death. Surviving are one son (Ray H. Price), 3 grandsons, and 3 great-grandchildren. She was a member of Central Mennonite Church, where funeral services were held on Jan. 18, in charge of Charles Gautsche; interment in Eckley Cemetery.

**Ruth, James M.**, son of Irwin and Mabel (Mininger) Ruth, was born in Hatfield Twp., Pa., Mar. 31, 1937; died of heart disease at Doylestown, Pa., Jan. 13, 1987; aged 49 y. On Nov. 29, 1969, he was married to Loraine Hockman, who survives. Also surviving are 3 children (Tamara, Kendall, and Sidney) and 3 sisters (Marilyn Ruth, Elaine Moyer, and Eleanor Anjo). He was preceded in death by one brother (Alan). He was a member of Blooming Glen Mennonite Church, where

funeral services were held on Jan. 17, in charge of Robert L. Shreiner, Mark M. Derstine, and John L. Ruth; interment in Blooming Glen Mennonite Cemetery.

**Sensenig, Lena G.**, daughter of Elam W. and Emma (Frey) Sensenig, was born in West Earl Twp., Pa., Apr. 16, 1899; died at Lancaster, Pa., Jan. 11, 1987; aged 87 y. Surviving are 2 brothers (Elam W. Sensenig, Jr., and Ralph F. Sensenig) and one sister (Ruth S. Balmer). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Bethany Chapel, Landis Homes East, on Jan. 13, in charge of James R. Hess and Donald W. Good; interment in Mellinger's Mennonite Cemetery.

**Wade, Loren Amos**, son of Esram and Amelia (Detweiler) Wade, was born at Sterling, Ill., Jan. 22, 1902; died at Glendale, Ariz., Jan. 21, 1987; aged 85 y. On Feb. 1, 1923, he was married to Ada Jennings, who survives. Also surviving are 4 sons (Cecil, Lester, Edwin, and Wayne), 14 grandchildren, and 11 great-grandchildren. Memorial services were held at Glencroft Retirement Community on Jan. 22, in charge of David W. Mann. Funeral services were held at Science Ridge Mennonite Church, Sterling, Ill., on Jan. 24; interment in Science Ridge Church Cemetery.

**Wagner, Marge M. Culp**, daughter of Wilbur J. and Ethel (Neterer) Culp, was born in Elkhart Co., Ind., Apr. 4, 1924; died of congestive heart failure at Grand View Hospital, Sellersville, Pa., Jan. 10, 1987; aged 62 y. On Nov. 12, 1955, she was married to Bernard L. Wagner, who survives. Also surviving are one daughter (Nila Jean Wagner), one foster daughter (Sondra Balch), one brother (George W. Culp), and one sister (Opal Culp). She was a member of Salford Mennonite Church, where funeral services were held on Jan. 13, in charge of Henry Ruth, John Ruth, and John Sharp; interment in Salford Mennonite Church Cemetery.

**Woolner, Gerald Laverne**, son of Leonard and Elvina Woolner, was born in Kitchener, Ont., Jan. 16, 1958; died at K-W Hospital, Jan. 8, 1987; aged 28 y. On July 20, 1985, he was married to Rosemarie Pluecks, who survives. Also surviving are his mother, 3 sisters (Sharon Shantz, Marlene Kramer, and Gloria), and his grandmother (Mary Ann Martin). He was a member of First Mennonite Church, where funeral services were held on Jan. 10, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Afro-American Mennonite Association board of directors, Los Angeles, Calif., Feb. 11-14  
Mennonite Publication Board, Elkhart, Ind., Feb. 13-14  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elversov, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Illinois Conference spring meeting, Sterling, Ill., Apr. 3-4  
Mennonite Church General Board, Souderton, Pa., Apr. 9-11  
Goshen College commencement, Goshen, Ind., Apr. 12  
Indiana-Michigan Conference and Central District joint annual meeting, Goshen, Ind., Apr. 23-25  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

Cover design by Gwen Stamm; cover photo by Jan Gleysteen; p. 96 by Carla Reimer; p. 97 by Bob Brenneman; p. 100 by Phil Richard.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### India asks missionaries for 'moratorium' on converting Hindus

India's President Zail Singh has urged Christian missionaries to declare a "self-imposed moratorium" on efforts to convert Hindus. His call was made amid increasing demands by Hindu groups for a nationwide ban by the government on conversions from one religion to another.

Singh made the appeal at the laying of the cornerstone for a Roman Catholic-sponsored "children's village." Praising Indian Christians for their work in education and medical care, Singh said the \$5 million project is the only one of its kind in the country.

He called on churches to suspend their evangelistic work voluntarily, saying there is enough for them to do "in terms of service to the country's poor and destitute. That is where God lives." The latest Hindu demand for an end to conversion efforts was made at Ranchi, in the state of Bihar, allegedly the center of large-scale Christian evangelistic efforts among tribal populations.

### Canadian Anglicans to begin work on new hymnbook

The Anglican Church of Canada's executive council has approved plans to develop a new hymnal. It directed that planners of the new book should draw on a variety of styles and traditions and use inclusive language as much as possible. Neither the church's "blue" 1933 hymnbook nor the 1971 "red" Anglican-United Church of Canada joint hymnal meets these requirements, the council was told, nor do they reflect current theological emphases.

Council members noted that Anglican bodies in Australia and the United States have recently completed new hymnals but argued that Canadian Anglicans should develop their own book, partly because of a recent explosion in Canadian hymn writing.

### Swaggart endorses Robertson in his bid for the presidency

Television evangelist Jimmy Swaggart says he has endorsed Pat Robertson for president because he really never felt his fellow Christian broadcaster had "the calling of God" to be a preacher or pastor. The fiery Baton Rouge, La., evangelist

made the remark in explaining to followers why, after so many years of railing against ministers in politics, he gave his much-sought-after endorsement to Robertson.

The endorsement also is viewed as contributing to what some see as a crumbling alliance between Vice-President (and probable presidential candidate) George Bush and his principal supporter in the evangelical world, evangelist Jerry Falwell.

One fundamentalist political operative said Swaggart was seen by Robertson supporters as going a bit too far in emphasizing his TV competitor's lack of "calling." Robertson is an ordained Baptist minister and, by nearly all standards, a television preacher.

### Church lobbies gear up to try to influence the 100th Congress

Find out what Jay Lintner is doing over the next few months, and you'll have a glimpse of some of the major issues that will be coming before the 100th Congress.

"Central America will be the biggest issue, by far, and the key question there is whether we could stop American funding to the contras," said Lintner, who directs the Washington office of the 1.6-million-member United Church of Christ. "Another big issue is South Africa," added Lintner, who also serves as chairman of IMPACT, a national grassroots interreligious lobbying network sponsored by 18 national organizations. "We're also gearing up for a campaign to raise the issue of child poverty."

Lintner, a jovial, former pastor of inner-city churches, plays a key role in what is known to many as the "church lobby." It is not an organization in itself but a collection of the major mainstream Protestant, Catholic, and Jewish agencies with Washington offices. If the past year is any guide, this lobby will be a formidable influence on the 100th Congress.

### Catholic bishops praise spiritual renewal program

The National Conference of Catholic Bishops in the United States has praised a popular nationwide program for spiritual renewal that has come under heavy fire from church conservatives. At the same time, however, the conference echoed some of the arguments made by critics in suggesting that the program, called RENEW, place greater emphasis on Catholic doctrine.

RENEW is a three-year program in which lay people meet in small groups at one another's homes to discuss their faith and what it means to be a Christian today, using the Bible as a guide. More than one-third of the nation's 180 Catholic dio-

ceses have used the program, as have dioceses in Canada, Australia, New Zealand, and England.

A major impetus for a review of the program by the bishops, apparently, was fear that criticism of RENEW would grow and perhaps lead to an investigation by the Vatican, which has taken steps against liberal practices in the American church. Conservative church activists have charged that materials used for the program muddle Catholic doctrine by stressing personal experiences and reflections over church teachings.

### Inter-Varsity magazine changes name from 'His' to 'U'

After 46 years of publishing a magazine called *His*, Inter-Varsity Christian Fellowship has changed its name to *U*. The previous name of the magazine, published in Downers Grove, Ill., for college and university students, referred to Jesus Christ.

But the name was misunderstood by many non-Christian students and kept them away from the contents, said editor Verne Becker. "Either people didn't know what the name meant, or they assumed it was some kind of men's magazine."

The new name stands for university. According to Becker, it is "upbeat, unique, universal, and unthreatening."

### Leviticus Fund helps small businesses in needy areas

Dunkin' Donuts is not the usual investment for a Roman Catholic religious order. And most people don't expect to find a Harvard University business graduate working behind the counter. But the Leviticus 25:23 Alternative Fund has been an unusual venture from the start. The consortium of Roman Catholic religious orders, which came together in 1983 to develop socially sensitive investment strategies, recently announced it would lend \$25,000 to the minority-operated doughnut shop in a run-down Philadelphia neighborhood.

The fund, which has \$670,000 in its loan pool, is named for the passage in Leviticus which says, "Your land must not be sold on a permanent basis because you do not own it; it belongs to God, and you are like foreigners who are allowed to make use of it."

The West Oak Lane Community Development Organization, the agency which applied for the Leviticus loan, has put nearly 30 black neighborhood residents to work and has helped revitalize the area in which Dunkin' Donuts is located. Henry Edwards, a Harvard MBA, is the only outside employee. The organization will use proceeds from the doughnut shop to improve housing in the area.



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## Up against a smart virus

*The rest of mankind . . . did not repent . . . of their . . . immorality.—Revelation 9:20-21*

Does fear of disease or death affect behavior? Has the arrival of AIDS affected the sexual revolution? Several recent articles have discussed aspects of these questions. The answers seem to be: Yes, No. Maybe. But in general they support the sense of the text above from the Revelation: that it takes more than trouble or fright to make people be good.

"There are no atheists in foxholes" was a saying we heard during World War II. I also had the impression that foxhole religion tended to disappear after the emergency was over. As for the effect of AIDS on sexual practices, Katie Leishman offers an interesting summary at the end of her article "Heterosexuals and Aids" (*The Atlantic Monthly*, February 1987).

"As the incidence of AIDS continues to rise," she writes, "so will panic. But if fears, federal funds, and education alone are sufficient to alter people's most private habits, it will be for the first time ever. The changes that people at risk have been willing to make have not been sufficient. . . . It could be months, but will probably be years before transmission of the virus is fully understood. Until then, safe sex is in the mind of the beholder. It can't hurt to think of the virus as having an intelligence, and a commitment to survival that exceeds that of many people."

What have we here? A virus smarter and with greater life persistence than people? Leishman may be a little bit playful, but if so she is dead serious in her play. One of the mysteries of sexuality is that many who are sexually promiscuous continue in their promiscuity in spite of the threat of sexually transmitted diseases.

Perhaps it is worth observing what is generally known but should not be forgotten: there is little if any danger from STDs without promiscuity. People who indulge in sex with a variety of partners are the ones who give and receive these dread diseases. (I believe that AIDS is also spread by blood transfusions and shared hypodermic needles. But the basic method of transmission is through intimate sexual relations.)

So the obvious solution to the problem of STDs is chastity. But for many this is considered too great a burden. According to the January 12 issue of *Maclean's* magazine, only 25 percent of Canadians are virgins at the

time of marriage. Is the AIDS virus really smarter with a greater will to live?

But if we may not expect that fear of disease will cause the promiscuous to cease and desist, this need not keep us from celebrating sexuality as a good gift from God and supporting family and other intimate relationships within the church community. One thing sometimes held against the church is that it has been on occasion more prudish and ascetic than the Bible. Such prudishness and asceticism could have been needed in certain times and places. I think we have no need to debate that either way. What we do need to recall is that monogamous sexual relationships are lovingly supported in the Bible and in the Mennonite tradition.

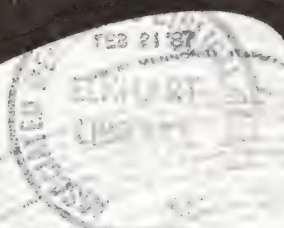
Mennonites are neither Shakers who have just about died out due to their rejection of marriage and failure to keep on recruiting vigorously. Neither are we Catholics who have forbidden the clergy to marry. We have concluded that it is permissible to marry or not to marry. Either is a proper Christian calling. (Sometimes, though, we have neglected to honor the unmarried as we ought.) And we have held that intimate sexual relationships should be restricted to a life of covenant. The Mennonite study document *Human Sexuality in the Christian Life* supports this position.

It is perhaps not surprising to us, then, to learn that a 1974 *Redbook* magazine survey discovered that religious women were happier with their marriages and more satisfied with their sexual experiences than the nonreligious. "The most religious women were consistently more likely to describe their marriages and their sex lives as good" (*The Romance Factor* by Alan Loy McGinnis, p. 26).

So if anyone can outwit the smart virus, it is those in the Christian community who consider sexuality a gift from God and their bodies, in line with Paul's rhetorical question, as temples of the "Holy Spirit within you, which you have from God. You are not your own; you were bought with a price. So glorify God in your body" (1 Cor. 6:19-20).

To follow this formula will not result in perfection, for all will fail some of the time. But another firm conviction of the Bible is that God is faithful and forgiving. Those who have failed have the option to repent and start over. Even if they come from among those who have been overtaken by a smart virus.—*Daniel Hertzler*





**Pennsylvania**

Allen Christian Day School  
Anchor Christian School  
Antrim Mennonite School  
Belleville Mennonite School  
Blue Rock Mennonite School  
Chapman Township Parochial School  
Conestoga Christian School  
Mennonite School

**February 22  
Church  
School  
Day**



# What should a Christian school do?

by Loren E. Swartzendruber

Deciding where one's children will attend school is not easy. In some measure it may be similar to shopping for an automobile. There is a variety of options from which to choose; there is a wide range of prices; what seems appropriate for one family may not meet the needs of another.

To be sure, choosing a school for one's children is a more important decision than selecting a car. Educational

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## Our schools intend to hold commitment and reflection, faith and reason together.

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experiences do affect our children more than whether the family rides in a Cadillac, a Chevrolet, or a Honda although the advertisers might attempt to convince us otherwise! On the other hand one must wrestle with the fact that choosing a car does educate our children. That decision communicates a sense of the values held by the family.

When an item is bought in the marketplace, one is quite concerned that the quality received is equal to the amount of money spent. We want to be good stewards of our resources. It should surprise none of us that the same interest in stewardship pervades our decisions regarding education. We expect that our resources are being well managed.

I suggest, however, that education, whether public or private, is no place to look for a bargain. We applaud responsible stewardship, but we cannot afford to be miserly in educating our children.

A Christian school certainly is of unique interest to the church. What is it that we want a Christian school to accomplish? How will we know if our investment in Christian education is making a difference? How can Christian

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Loren E. Swartzendruber, Elkhart, Ind., is associate executive secretary for school-church relations at Mennonite Board of Education. This article is adapted from the dedication speech for a new building at Penn View Christian School in Souderton, Pa.

education be done in an environment that is sometimes suspicious of intellectual growth and where exposure to the liberal arts is occasionally resisted?

**All truth is God's truth.** It is our intention in Christian education to hold commitment and reflection, faith and reason together. In the words of the evangelical theologian, John R. Stott, "We are looking for a warm devotion set on fire by truth." Arthur Holmes, a philosophy professor at Wheaton College, states it another way: "All truth is God's truth." If that premise is foundational for the work of the Christian school, it will mean several things:

1. *Our students will receive information and gain a perspective on the stream of people of which they are a part.* Someone has suggested that what a person finally becomes is conditioned by his or her choice of a tradition. Our tradition is Christian, and more specifically Anabaptist/Mennonite. We seek to be rooted in the Anabaptist/Mennonite tradition while respecting the contributions which other theological perspectives make to the Christian experience.

As we stand firmly in a particular tradition, we do well to hear the words of Daniel Hertzler: "Education is not concerned simply to transmit a tradition. The process of education should result in a continuing restatement, redefinition, and reformulation of the people's uniqueness and calling." (*Mennonite Education: Why and How?*, Herald Press, 1971, pp. 20-21.)

This is to say that taking one's tradition seriously does not suggest that the maintenance of the status quo is a primary goal or even desirable. In reality, if the expression of one generation's faith is expected to be identical to that of a previous generation, it is almost certain that the second generation is not being faithful to God's call in its time.

2. *If all truth is God's truth, our students will learn to think.* Education should prepare one to critique, to adapt, to be creative. Some might suppose that it is obvious that we want our people to be intellectually alert. In practice, however, that commitment is not so clear. We are more likely to reward indoctrination than to encourage the development of critical intellectual skills. We are satis-



fied when the student believes and behaves just like his or her teachers, but we risk much if he or she does not *own* the beliefs.

3. *A Christian school should be about the task of preparing students for living in the 21st century.* That calls the school to do more than teach the student a skill that will be vocationally rewarding. Since our children will be do-

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## Our schools help us articulate biblical values that give us an identity as God's people.

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ing many jobs that do not now exist, we must be concerned to give them tools by which they can adapt to a constantly changing environment. For this reason, not to mention many others, liberal arts education is truly liberating.


4. *Our children should receive an education that helps them to understand the church as a growing organism interacting with the society around it.* The Christian school does not exist primarily for the purpose of protecting our children from the world. Surely there are many values in society with which we disagree. We are confronted by practices that we do not accept as biblical. Education for mission means, however, that Christian schools cannot be isolated from the world, but must have positive reasons for their existence.

Many persons have observed that the Christian school movement in North America has sometimes been fueled by negative reactions and by fears of the society. Some of those same fears are present in us. I would argue that such fears are not adequate reasons for our involvement in Christian education. We need leaders who articulate a positive vision for the future and who see the church as involved in bringing that vision to reality.

5. *Our people can be called educated when they express values that are biblical,* and not only know certain facts about our world. Albert J. Meyer, executive secretary of Mennonite Board of Education, has sometimes said, "Education is conversation between the generations."

We look to the teachers and administrators of our schools to help us articulate biblical values that give us an identity as God's people. We expect our children to learn science, math, literature, and foreign languages. And we want them to pursue that knowledge within the frame-

work of a Christian value system that is modeled by parents, teachers, and other persons in the church.

**Investment in the future.** Education for mission is not an economic bargain. Unlike the purchase of an automobile there are no "sales" in education. It is true that the escalating costs of Christian education are of concern and some families are being priced out of the market. Our response should be one of mutual aid. Brothers and sisters in the church must take up the slack. Such partnership is not an act of charity, but an investment in the mission and future of the church. 

## Precious Lord, take my hand

Shiny silver bells  
On a crimson-covered table.  
The Ringing Hands bell choir  
Ready to ring  
As the choristers sing  
That hauntingly beautiful melody  
"Precious Lord,  
take my hand."

The audience listens, deeply moved.  
Deeply moved—for these bell ringers  
Are special people.  
Some say disabled:  
Speech difficulties  
Coordination problems  
Underachievers.  
Perhaps.

Yet, these special people,  
Postgraduates  
In the art of love and happiness,  
Add a positive dimension  
To the worship service.

Thank you, Lord,  
For "taking" their hands  
As they share with us  
Their gifts.

—Dorothy Shank



# The truth is in Jesus

by Richard C. Detweiler

I am a Christian in the Mennonite body of faith today because my parents prayed for me, accepted me, and modeled Christ for me in my tumultuous teens. My two pastors loved and encouraged me in my searching years, and my church college experience opened the doors of faith understanding and commitment to Christ. This led me into the service of the church even before I thought I was ready for it.

The preparation for living and serving and experiencing goes on through all our years. It is a partnership in education by all of us in our various roles of influence whether or not we're always aware of it.

**Can these dry bones live?** The most critical question that underlies many persons' thoughts about education, especially beyond high school, is, "Can these dry bones live?" What is the word of the Lord that attaches the tendons, puts on flesh, covers with skin, and breathes spirit and life into Christian education?

In John 14:6 comes the word of Jesus: "I am the way and the truth and the life." Christian education is shaped by the mind and word of Christ (the truth). It is committed to the way of Christ (the way). It is infilled with the life of Christ (the life). And it equips for the mission of Christ (the purpose).

When I was of high school age, an older friend who was an agnostic asked me, "Richard, does your faith finally rest on your heart or on your mind?" That's like asking, "Do you walk on your right leg or your left?" But it's a question that has challenged me ever since to an understanding of the foundation of my faith.

The most underrated and overlooked aspect of our Christian faith and our relationship with God and others is what our mind has to do with it. An author wrote, "Burning hearts are not nourished by empty heads." Consider the Emmaus road: "They said one to another, 'Did not our hearts burn within us while he *talked* with us by the way and *opened* to us the scriptures?' " It's when the light bulbs go on that our hearts are stirred and our wills are moved and our commitments are made. Christian education is the way we are shaped by the mind and word of Christ which gives both depth and direction to what we believe and do.

Let me offer two examples of how our own young people compare with American student norms. There is a national survey of college freshmen in which most colleges take part. In 1985, some 48 percent of the freshmen nationally said *yes* to the question, "Is it all right for persons to engage in premarital sexual relations if they like each other?" only 4 percent of Eastern Mennonite College students said *yes*. Why the difference? Don't young people all have the same feelings?

To be even more specific, only 10 percent of EMC

freshmen supported increased spending for military purposes. Nationally, student opinion was 36 percent in favor, and in Protestant-related colleges, 37 percent favored increased military spending. Why the difference even in Christian and Mennonite colleges? Aren't they all part of the same country?

Faith-mindedness moves down every trail of our life according to how it is developed, and that mind direction

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## The most underrated and overlooked aspect of our faith is what our mind has to do with it.

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shapes our faith and determines our life. It doesn't just happen in a vacuum. Not too many years ago, psychologists at Harvard University concluded that by the time a person is 18 the die is cast, and the college years may train vocationally and broaden knowledge, but basically the person will not change. No one subscribes to that anymore.

**Change of mind.** It doesn't account for the apostle Paul converted from Saul. It doesn't account for Lew Wallace, who wrote *Ben Hur* after starting out to disprove the claims of the historical Christ and had his mind changed. It doesn't account for the turnaround of C. S. Lewis, who said he was carried kicking and screaming over the threshold of faith by the power of the gospel when he discovered in Jesus the truth that overwhelmed his mind. And it doesn't account for the young woman last fall who said she had come to campus not having anything to do with the church nor with Jesus Christ but who responded the second week of school to an invitation, along with 25 or 30 others at various stages of commitment, because of her change of mind.

"The truth is in Jesus," writes Paul. "We have the mind of Christ." The mind is the continental divide of faith and where education leads. We cannot be impacted on our minds one way and have our faith outcomes be another way.

The mind and word of Christ point to the way of Christ. I was startled by the front page of a publication from a leading evangelical college in America, because it featured in picture and word at commencement last spring the honors award to an ROTC graduate prepared to lead a unit of the army. How do we put that together with the way of Christ? Where did the mind and word of Christ get separated from "I am the way"?

The disciples were first called "Christians" at Antioch, not because they chose that name from a list of nomina-

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Richard C. Detweiler, Harrisonburg, Va., is president of Eastern Mennonite College and Seminary. This article is adapted from a sermon at the semi-annual assembly of Lancaster Conference last fall.





*Prayer is part of the preparation for the women's field hockey team at Eastern Mennonite College.*

tions that a committee evaluated, but because the name of Christ was written all over their life and way, and everyone knew who they were in relation to him. It was no secret.

**Strange dynamic.** There's a strange dynamic going on in that the bigger Christianity is becoming in North America, the smaller the cross becomes until we wonder whether Jesus in the born-again heart so much spoken of is the Jesus of the way. Some years ago at Laurelville Camp, when Mennonite young people were often identifiable by their appearance, a young person was becoming acquainted with others and was asked whether she was a Mennonite. "Yes," she said, "but I don't travel Mennonite."

I'm not campaigning on the dress question. We overloaded that one and lost the purpose in the mode, although it's not a bad idea to look at our modesty or extravagance in the mirror and ask how that's related to "I am the way." But the most significant change in the Mennonite Church over the last 40 years since World War II is that we were *isolated* from the world and now we are *in* it in every aspect of life—economically, socially, recreationally, educationally, professionally, and on the edges politically.

The question is not so much whether we are there, but how are we traveling Mennonite? Or if you prefer, in what way are we being Christian there that is any different basically from the way of the man next door except that

he mows his lawn on Sunday when we go to church and we keep a Bible on our desk and say we must be born again?

Shaping the direction of our life even more than debates on the Bible and so-called doctrinal issues (and what isn't a doctrinal issue?) is the way of life we are developing. A way of life which finally molds our theology and baptizes our selective obedience that "tip-toes around the cross," as Bruce Larson says, and "travels Mennonite" according to whatever prevailing sociological state we have come to be in and accept as the good fortune of God.

The importance of Christian and particularly Mennonite Church college education is that it addresses the whole of life in the midst of which we are changing—not only studying the Bible correctly in itself, but in what it speaks to every aspect of life and learning. We need again to find our bearings and regain contact with our soul.

**Filled with Christ's life.** Christian education is our being infilled with the life of Christ. Even church education, while shaping the mind and directing the way, can still be separated from the life. A former president of Harvard said that a Harvard freshman can fly across the country from California in five or six hours to the university campus, but his soul is like a little dog that trots across the continent and arrives on campus about a year and a half later.

We have outrun ourselves and gained the whole world



to the distancing of our souls until we hardly know any more who we are. How else do we explain such restlessness in the midst of plenty and such extreme busyness and time for nothing in the midst of all conveniences and

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## **The importance of Mennonite college education is that it addresses the whole of life in the midst of which we are changing.**

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instant everything? How else do we explain so much entertainment and so little joy, so much psychological searching and so little peace? Our soul is still trotting across the continent of the last 40 years of change and now just beginning to arrive.

That is why Richard Foster's books on spiritual disciplines are being devoured. That is why charismatic experience is being longingly sought. That is why persons are signing up for one retreat after another. That is why Jesus said, "Come to me all you who are running around like sheep without a shepherd and still heavy in your soul, and I will give you rest."

**Cultivation of the spirit.** Education is the cultivation of the spirit. That takes place in two ways and it's illustrated by a British youth evangelist who spoke at EMC last fall. This theme was that there is joy in Christian life when we know and receive Jesus Christ personally. Amen to that! And in fact he was the person whose invitation was responded to by a number of young people to whom I referred earlier. His attention-getter was, "When did you last hear a preacher who was a delight to listen to? And when were you last in a church service that wasn't boring?"

First, it is true that the dry bones of even Christian education will live only insofar as those who teach and lead, whether parents, pastors, or professors are giving out of their own wells of living water. And as the saying goes, a minister may preach for 20 years or one year 20 times over, and a teacher may teach for 20 years or one year 20 times depending on the shade of yellow his notes have become. If our Christian faith and life are to come alive and the dry bones are to live they must be accompanied by the breath of the Spirit of God.

But with word of affirmation to our British evangelist, my second word was, "Don't separate Jesus out of the church and set young people alone with him outside of the body." For as the Spirit imparts the breath of life, he also needs a body in which to live.

The purpose of church college and seminary education is to mainstream young people with new blood into the life of the church. Jesus' statement, "I am the life," is realized or actualized in his body. Now if our young people's faith-mindedness is formed in 100 different places and if their convictions diverge in 100 different paths and if the Spirit of God blows upon them indi-



*EMC&S president Richard Detweiler talks with senior Luke Miller at a recent business seminar.*

vidually in 100 different valleys, what and where will the body be? If faith is to live, it must find a center in a body, and the quickest way to fragment the body and farm out its resources and potential is to scatter its Christian education to individual and unattached islands.

I wonder what the next 10 years will bring. A 1985 Virginia Conference survey representing 17 congregations and about 500 persons who were of college-age between 1975 and 1985 revealed that 78 percent of those who had attended a Mennonite college remained active members in the Mennonite Church. Of those who attended a state college or university, 55 percent continued in the Mennonite Church, and of those who did not attend college at all, 53 percent still attended the Mennonite Church.

A Lancaster Conference survey of 1,674 high school graduates between 1970 and 1980 revealed that 81 percent of those who had attended a Mennonite college remained members in the Mennonite Church. Of those who attended a public college or university, 65 percent continued in the Mennonite Church. And of those who attended Christian colleges other than Mennonite, 56 percent remained Mennonites. Of those not attending college, 72 percent remained in the Mennonite Church.

**Equipping for mission.** Christian education is to equip for the mission of Christ. The way, the truth, and the life are not ends in themselves.

The church is beginning to take the Ten-Year Goals seriously: to plant 500 new congregations and double membership and financial giving. Several years ago, the challenge was that every congregation should have at least 2 percent of its members always in preparation for



church leadership ministry and 5 percent of its members serving in mission beyond the home church community. Before Fred Erb's failing health and death when he was serving as director of church relations at Eastern Men-

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**If there is one clear focus of our church and school partnership in education it is in challenging and preparing young people for mission and service.**

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nonite College and Seminary, I asked him to compile a list of all persons serving under Eastern Mennonite Board of Missions. He did, and then reported that 50 percent were from EMC&S.

If there is one clear focus of our church and school partnership in education it is in challenging and preparing young people for mission and service. I appreciate channels for the calling of young people that the church is providing through church and mission and teaching opportunities. I believe the mutual support of the church

and church colleges and seminaries will be one of the most significant investments we can make. For the life we save may be not only that of others, but also our own.

**Bringing career and service together.** The presidents of 75 evangelical Christian colleges were asked to state their perception of today's college students. The two most commonly noted characteristics were that students are career-minded and service-oriented. In Christian education we can bring those two together by leading the careers of young persons into the mission and service of the church.

If the Bible is to be a lamp to our feet and light to our path we must know where to shine it and how to turn it on. If Jesus is the way, the truth, and the life, we must ask where he is going and follow in his way. Each generation has its opportunity to decide whether to spend its life in self-preservation and lose it at last or whether to become the revival of mission that pays the price of self-giving but finds its life.

Mennonite historians are saying that the generations when the Mennonite Church has shown vitality and strength demonstrated three characteristics: commitment and active involvement in missions, Voluntary Service provisions for young people and their response, and provision for and development of Christian education. In Christ, "these three are strong." 

# Justice—not equality—for all!

*by J. Lester Brubaker*

From the time children are very small, they are taught the concept of fairness, the treating of everyone alike. Cries of anger accompany such statements as, "He got a bigger piece of cake than I did" and "she has more new dresses than I." When children become adults, they change the statement slightly to something like, "He is earning more an hour than I am."

Years ago when I encouraged a father to allow his youngest son to finish high school, he refused to consider the merits of the matter. Hiding behind the equality concept, he said, "None of the others did, so it wouldn't be fair."


I suggest that justice (determining the treatment of another by objective criteria) is a more worthy goal than fairness (choosing like treatment for all). I encourage our schools to provide a just education—one that meets the needs of each person as nearly as possible rather than one that is alike for everyone regardless of individual needs. That would mean having differing expectations for students. The curriculum, in some measure, should fit the child. The method of teaching, the expected learnings, the system of evaluation should all be tempered to recognize

the worth of all children regardless of their ability.

I do not call for a revolution in structures of education. I do not call for "softness" in standards. I call rather for an attitudinal change on the part of educators that will make varied performance expectations both natural and acceptable.

It is instructive that in the parable of the talents, the talents were distributed on the basis of the individual's ability to handle the assignment. Rewards were given appropriate to the effort expended as stewards. There was no attempt at fairness (equality), only justice (differentiation according to ability).

Mennonite schools have the opportunity to provide an alternative to the equality thrust of North American society and education. Let them teach our children (and us parents and grandparents) the need for personal gift assessment and the need to use one's gift(s) energetically. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4).

As teachers and parents follow the biblical model of to "each according to his ability" (Matt. 25:15, NIV), we will be helpers in fulfilling the prophetic ideal of "let[ting] justice roll down like waters" (Amos 5:24, RSV) and the New Testament ideal of a church that functions through diversity as a unified body. 

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J. Lester Brubaker, Salunga, Pa., is superintendant of the Lancaster Conference Board of Education.



## Mennonites meet with 'contra' official to seek youths' release

Honduras Mennonite Church leaders and Mennonite Central Committee worker Luke Hurst met with "contra" official Carlos Icaza recently to ask about three Nicaraguan Mennonite youths abducted by the contras last spring. The U.S.-backed contras, who are fighting the Nicaraguan government from bases in neighboring Honduras, have consistently refused to release the youths.

During the meeting at the contra office in the Honduran capital of Tegucigalpa, Icaza denied that the youth were being held against their wishes. Icaza, who is the contras' human rights director, admitted that one youth whom he called a "pray-er" was at a contra base near the Honduras-Nicaragua border.

Icaza said he met with the Mennonite youth and that the youth said he joined voluntarily. "It is pure coincidence that I found him," Icaza claimed. "He changed his name so he couldn't be found. Apparently the church was very strict with him, not allowing many things." When the Mennonite leaders requested that the youth be allowed to meet with them, Icaza refused, saying "It is too dangerous to go to the border zone."

Icaza added that he heard another Mennonite youth was at the base. "I gave the order that both should remain on the base," he said. "They are safe, and it wouldn't make sense putting them into danger." Icaza denied any knowledge of the third youth. Earlier reports from Mennonites were that one of the three attempted to escape from the contras but was caught and they fear for his safety.

Icaza told the Mennonite delegation that the contras had "not received a cent" since the March 1986 allocation of \$27 million in aid from the U.S. government. "We have 18,000 men to arm, train, and feed," he said. "It wouldn't do us any good to force men to fight when we already have so many volunteers to support."

Family members and other witnesses to the youths' abduction report that the three were taken by the contras when they overran their village last March. One other youth was also taken, but later released when he became seriously ill. All the remaining villagers, some of whom were Nicaraguan Mennonites farming in southern Honduras, fled the village and are now living in refugee camps in Honduras. Honduras Mennonite Church has

made several efforts to get the three young men released.

The Honduran church's stand on this issue is risky. "The stakes keep getting higher," said Hurst, "and I fear that the Mennonites in the border area will end up paying the consequences of contra bitterness and vengeance."

Hurst later traveled to the refugee camp and told the mothers of two of the young men about his meeting with Icaza. Hurst said that the faith of these women impressed him. "Their assurance that their sons are with the contras due to coercion and that God in his goodness can release them was encouragement to continue plugging away faithfully in what often feels hopeless," he said.

## MCC U.S. sets up alternative fund for military tax objectors

Income tax filing time is here again for Americans. For those who object to their tax dollars being used to fund the military this is an agonizing time, particularly as U.S. military expenditures spiral upward.

To help such people, Mennonite Central Committee U.S. Peace Section has again established an alternative fund, known as Taxes for Peace, for those wishing to designate a portion of their 1987 tax dollars for a peaceful purpose. Peace Section is also offering a packet of information about military tax opposition.

This year's Taxes for Peace fund supports the Lancaster County (Pa.) Peace-work Alternatives Project. Codirectors Titus and Linda Peachey are addressing peace and militarism issues in Lancaster County, where 50 companies held prime military contracts worth \$150 million in fiscal year 1985.

They hope to raise public awareness of the nature and extent of militarism in the county and to work with local churches and groups about the theological and ethical questions of militarism. They also want to help the employees of those 50 companies deal with the ethical dilemmas posed by defense-related jobs and begin a dialogue with the executives of those companies.

Peace Section hopes that the Lancaster project will serve as a model and inspiration for other peace groups interested in initiating similar projects in their communities.

In 1986 more than 40 people contributed over \$4,600 to the Taxes for Peace fund. This money was forwarded to a project in Guatemala that aided victims of violence.

To order the information packet (which is available for \$2) or to make a donation to Taxes for Peace, interested persons should contact MCC U.S. Peace Section at Box M, Akron, PA 17501; phone 717-859-1151.

## Virginia Mennonites give 1,200 bags of groceries to the hungry

Almost everyone fusses about the cost of groceries. But when they hear about people who don't have money to buy groceries, many are willing to buy an extra bag. In response to a plea from the Food and Hunger Concerns Committee of Virginia Mennonite Board of Missions, at least 1,200 families and individuals filled a bag with staple foods at the same time they did their own grocery shopping during a recent seven-month period. They were collected at the Virginia Conference Center in Harrisonburg, Va., and from there distributed to nine different agencies.

Interested persons either picked up empty grocery bags with a list of suggested items printed on the bag or filled bags from another list of staple foods. The value of each bag was around \$22. The 1,200 bags represented a total contribution of about \$25,000.

The Food and Hunger Concerns Committee is a local response to a program spawned by Mennonite Central Committee. The Virginia mission board appointed Daisy Yoder to coordinate the local project. Her enthusiasm and promotion of the project are credited with the good response.

Recipients of grocery bags have been the Mennonite-operated Justice House in Roanoke, Va., as well as the Salvation Army and seven other agencies in Virginia and Washington, D.C.

Yoder is calling on Virginia Mennonites to discuss and better understand the needs of the hungry and homeless. Calendars with suggestions for an offering or activity for each day along with small banks have been distributed to Virginia Conference congregations.



## Hesston College board notes good response to tuition cuts

Enrollment projections and budget considerations highlighted the midyear meeting of Hesston College's Board of Overseers Jan. 16-17 in Hesston, Kans.

At its October meeting, the board had approved a reduced \$500 tuition plan for all new full-time students enrolling at Hesston for spring term. At the same meeting, the board also approved a 13 percent reduction in tuition for the 1987-88 school year.

Admissions director Duane Sauder reported that early responses to these two initiatives are encouraging. "It is evident," he said, "that we need to do all we can to make educational opportunities affordable for as many families as possible. Hesston's tuition reduction programs and the enormous increase in congregational student aid plans are having the desired impact."

The board devoted much of its time to discussions about ways to maintain program quality while also developing new ventures that respond to the personal, spiritual, and academic needs of college-age students. President Kirk Alliman presented strategic plans and several program ideas which will be acted upon during the months ahead as resources are available.

Jerry Weaver, dean of students, reviewed health services, communications with parents, resident hall life, and the college's discipline structure. Board members expressed confidence in the way Hesston helps students address their personal needs, and they encouraged college administrators to look for new ways to help the church care for the emotional and psychological well-being of its youth.

Academic dean Jim Mininger and faculty members John Blosser (art), David Rhodes (music), and Al Schnupp (drama) led the board in a discussion about the role of fine arts at Hesston. Board members said that students need to be exposed to broader movements in the world of art while also maintaining the college's commitment to Anabaptist-Mennonite values.

"We Mennonites are most comfortable with musical expression," observed Mininger. "It is a medium which helps us to experience community and can also focus our attention on God when it's used in a worship setting. But we're not nearly as comfortable with the role that art and drama can play in our understanding of God and ourselves. What better place to experience exposure to the arts than in a setting that encourages a Christ-centered perspective?"

The board concluded its meeting with a progress report on the construction of the college's new student center. Ground

preparation, the movement of utility lines, and foundation work are finished, and masonry work on the walls of the facility will begin soon.



*In Christ  
We Grow*

**May 6 is deadline  
for registrations**

Have you registered for Purdue 87, the biennial convention of the Mennonite Church? It includes the General Assembly delegate sessions, an adult convention, a youth convention, 85 seminars on important issues facing the church, children's activities, and student/young adult events. You will also meet friends, make new ones, and have the opportunity to attend after-evening-session activities and view displays, videos, films, and pictures to become better acquainted with the Mennonite Church.

The adult convention worship schedule includes a Bible study based on Romans, congregational singing, special music, drama, Scripture reading, testimonies, and evening messages by outstanding church leaders—all related to the theme

"In Christ We Grow." The mass sessions on Wednesday evening and Sunday morning will include children, youth, and adults.

Registrations should be sent *by May 6* to Purdue 87 at 528 E. Madison St., Lombard, IL 60148. Youth convention registrations should be sent *by May 6* to Mennonite Board of Congregational Ministries at Box 1245, Elkhart, IN 46515. Registration forms have been sent to local congregations for distribution. They can also be secured from the above addresses.

The housing/meal package includes campus lodging in residence halls for five nights plus 15 meals. There are no part-time lodging/meal packages. Also, residence hall lodging and meals are free for children aged five and under. However, parents must supply their own sleeping bags or bed rolls for them.

The residence hall rooms are not air-conditioned. However, at an extra cost, Graduate House has about 400 beds in air-conditioned rooms, and the Union Building Hotel contains 120 air-conditioned rooms.

Information regarding campgrounds, motels, and a limited number of private homes will be sent as requested on the registration forms. Although the campus meal package is not available to off-campus registrants, food service is provided in the Student Union and at nearby restaurants.

### GROWING AS STEWARDS AND WITNESSES

## Don't forget West Virginia

West Virginia's eastern panhandle where we live is a fast-growing area with many moving in from Washington, D.C., to where they commute 70 miles for daily work. Population growth brings social problems.

Last October, for example, 200 FBI agents arrested 30 drug dealers and confiscated \$200,000 worth of drugs. Another 30 have been arrested since the raid. Martinsburg is the USA's third largest drug infestation area.

Teen abortions prevail; 30 high school graduates last spring were pregnant. Divorce keeps on increasing. Crime rates are high. Certainly here is a field ripe for harvest.

Aware of the Mennonite Church Ten-Year Goals, we pray fervently for God's leading in planting churches. We trust that the state of West Virginia will not be overlooked.

We believe all people should have a chance to hear the gospel and to learn about peace, purity, and plainness. We feel that living in peace throughout all of life, in purity by keeping on the right moral track, in plainness by living a simpler lifestyle should be an integral part of journeying with Christ.

As a denomination we should be reaching out more to those not going to church, to those who do not feel comfortable in our congregations, to those active Christians who for various reasons have chosen to leave Mennonite churches to attend elsewhere.

While we realize that the large cities and the third world have needs not being met by the Mennonite Church, we ask that you not forget West Virginia.—*Dwight and Barbara Roth Wratchford*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Harold E. Miller, Ventura, Calif.

Granted the possibility that Gene Stoltzfus' presuppositions about the military's "new doctrine of modern counterrevolutionary warfare" are reasonably accurate ("The Age of Low-Intensity Conflict," Jan. 20), I cannot and will not accept his conclusions that "you and I are vital to the success of modern low-intensity conflict and war" and that the task of spiritual renewal includes changing policy in Washington. It is indeed true that there is a possibility that "our faith is being distorted by a culture dominated by the hidden hand." It may also be distorted by our reactions to that hidden hand.

What does the Scripture demand of us with respect to our government? Obedience, respect, tax support, and prayer. The apostle Paul was not arrested because he was trying to change policy in Rome nor for singing "Caesar, the Red-Faced Drunkard" in the Forum.

Our task is to be faithful to the good news that Jesus came to provide deliverance from sin, and to reconcile people to God. Distortions of our faith can come from within as well as from without.

### David Hiebert, Scottdale, Pa.

If you judge letters to the editor (such as this one) as complaints and you count lines (like designers do), Simon Schrock ("Readers Say," Jan. 13) could convince you that he indeed does belong to the FCM (Robert Hartzler's definition—Nov. 4). Schrock took about 112 lines of printed type to make his point. The next longest letter in that issue of two pages of letters was about 55 lines. This letter should be about 12 lines.

### Mark Sawchuk, Sarasota, Fla.

This letter is in response to the article "Questions Some of You Are Asking" (Jan. 13).

Does not the Bible say we are supposed to buffet our bodies which are temples of the living God?

In the light of Holy Scripture, the suggestion each member go without one Big Mac hamburger a week in order to fund 500 new churches for 10 years is inconceivable to me even if said jokingly; yet it is applicable to most of today's professing church. The Big Mac is indicative of the way people are in a general sense consuming it (money, things) upon their lusts.

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (1 Cor. 10:23). "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

### Ethel Lehman, Columbiana, Ohio

The content of "A Letter to a Lawyer About Divorce and Remarriage" (Dec. 30) was very disturbing to me, a divorced and remarried person, as well as the use of a pen name and reference to "Uncle Jim." While the editor of *Gospel Herald* may feel he was protecting the "uncle" from being identified, he was *not* protecting me and others like me from the feeling that this letter was really written to and about me.

Judgment was being pronounced on divorced and remarried people—those who have already been torn apart and have suffered a hurt only surpassed by the death of a loved one. While "Josiah" listed his "exhibits," stressed the "law," and quoted many Scriptures, I noticed an absence of the verses from Matthew 5:31-32, and a reliance on law—which condemns *us all*—and no mention of Christ's mercy which covers *all* who seek him. "Josiah" might also further study the Jewish divorce history and Christ's law on divorce.

I can only thank God for the wonderful people of the Mennonite Church who have not treated me as "Josiah" does, who have shown me the love of Christ and acceptance into God's family; for my ministers who have shown me that I am *not* "in open violation and in imminent danger."

### Walter L. Smith, Raleigh, N. C.

Were I Josiah Matthews' uncle, I believe that I would address him thus—

My dear nephew: As I read your recent letter, I was unable to decide whether to resent your legalistic piety or weep for your failure to comprehend the fundamental meaning of the life of Jesus Christ. In either case, however, I believe that you have fallen into serious error which condition I shall pray you will be able and willing to correct.

You spent a considerable part of your letter defending yourself against possible criticisms. You wrote, for instance, that it was not your intention to strike a holier-than-thou pose; that you were not render-

ing a judgment; that you did not intend or desire to hurt me by your words. By laying down this smoke screen of pious drivel, I suppose that you expect me and others to believe that you meant what you said. Your later narrow, condemnatory pronouncements, however, gives the lie to your protestations of love and altruistic intentions.

By quoting what you choose to refer to as "God's law" as justification for your judgment upon me, you quite obviously fail to see yourself for what you most certainly are: a Pharisee of the meanest sort. Like those Pharisees of Jesus' time, you quote "the law" unlovingly, using it as a club to beat others, not as a platform to lift them up. You utterly ignore one or two rather basic scriptural lessons—lessons which most other modern-day Pharisees choose to overlook.

First, you have passed judgment upon me, telling me that if I do not abandon my wife, I shall go to hell. This judgment, I respectfully submit, is not yours to make and is best left to God. Second, you ignore Jesus' own teaching that "the letter kills, but the spirit gives life." Even if one concedes (which I do not necessarily do) that your citation and interpretation of "the law" are correct, your mindless application of it violates the spirit of Scripture and the specific teaching of our Lord (Matt. 23:23-24; Luke 11:42).

You gratuitously mention in your letter that my church attendance in recent years has been imperfect, as if this somehow reflects upon my character and state of grace. Since you have chosen to raise the issue, I will say to you that one of my primary reasons for ceasing regular church attendance was the increasing reliance by many in my congregation upon a theology of damnation and condemnation—a theology such as you propounded in your letter.

Historically, the Mennonite church has placed a higher value upon humility and servanthood than upon mere personal piety and salvation, and it has stubbornly persisted throughout the centuries in recognizing that Christ did not come into the world to save the already sainted, but to bring hope and comfort to the sinner. Salvation is gained through faith, and it is my certain belief that it is through faith and the grace of God, not through strict adherence to one or another individual's narrow interpretations of randomly selected scriptural passages, that we shall gain eternal life.

Finally, you cited your year at seminary and your experience in church planting as qualifications for passing judgment upon the state of my salvation. You are young and impetuous, and I am sure that when you are as old as I and have had as much experience as I in dealing with the weaknesses and frailties inherent in the human condition, you will



not be quite so certain of yourself or so self-righteous.

Last year I attended and participated in a meeting sponsored by our conference which dealt specifically with the subjects of divorce and remarriage. I was impressed and moved by several pastors who spoke of the utter certainty with which they had approached this issue when they were young and inexperienced and the manner in which their absolutism had been transformed by the action of the Spirit into an attitude of humble forgiveness, reconciliation, and redemption. These men had, through a lifetime of service and study, been promoted by grace from positions of prideful, arrogant Pharisaism to attitudes of repentant, humble recognition that the love of God truly "passeth all understanding."

It is my hope and prayer that you shall one day be so blessed.—Your loving uncle, Jim.

**Raymond Byler, Williamsport, Pa.**

As a newly ordained farmer-preacher 45 years ago, I was following the line of thought of Josiah Matthews ("A Letter to

a Lawyer About Divorce and Remarriage," Dec. 30). Several prominent churchmen also followed it, and articles were published with the same mood: "You must end your adulterous relationship—and the sooner the better."

I thought I was following John the Baptist as he addressed King Herod. But I wasn't. After sensible people tried to stop me, I checked out King Herod. While King Herod was visiting his brother Philip in Rome, he persuaded his brother's wife to leave her husband for him. (It probably started when guest Herod had too much idle time in the house.) But it was a direct violation of the law, since she was the wife of his still living *brother*. Herod was already legally married to an Arabian princess, who when she found out what was going on, went home. Then her father Aretas made war against Herod "because his daughter had been used dishonorably" (*The Works of Josephus*, pp. 380, 640). John the Baptist knew he was right on target when he said, "It is not lawful for you to have her."

So I had second thoughts about tampering with the *awful* unions of the former married and divorced. In quoting from

"the law book of Hebrews" in his "Exhibit D," Matthews did not quote, "Marriage should be honored by all, and the marriage bed kept pure" (NIV). But my greatest distress about the carefully put together case for the sinfulness of divorce and remarriage was the total absence of the gospel of forgiveness. Even in the Old Testament persons caught in adultery were not always stoned to death. King David's sin against Uriah was even worse than King Herod's against his brother Philip. But David and Bathsheba were not stoned.

Paul in Romans 4 brings this forgiveness of David into his doctrine of justification by faith: "Blessed is the man whose sin the Lord will never count against him" (Rom. 4:8 quoted from Psalm 32:1-2). As sinners saved by grace, we must approach all other sinners with the same ministry of reconciliation which we have received. "God was reconciling the world to himself in Christ, *not counting men's sins against them*. And he has committed to us the message of reconciliation" (2 Cor. 5:19).

Those who have a history of marriage failures will begin a new covenant of marriage that is free from marital unfaithfulness and growing in love, thus becoming good ambassadors for good marriages.

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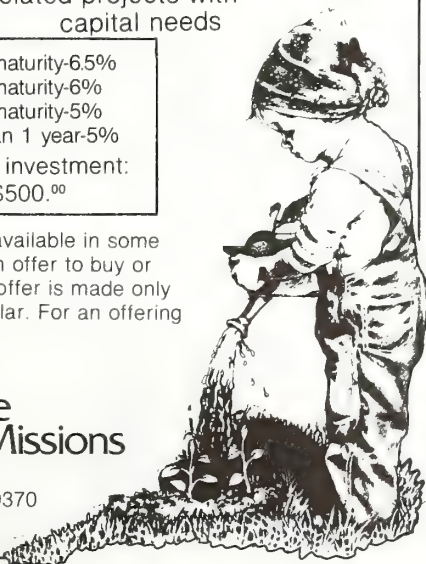
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**John W. Gehman, West Palm Beach, Fla.**

"A Faith for the Future" (Dec. 30) makes a practical point that forcing the teaching of creationism in schools may not be advisable. However, several points are open to question:

1. "Creationists will cling heroically to the Bible, defending their faith." Actually, creationists will rely almost exclusively on scientific data. Creation research scientists exist in essentially all major science fields, have professional organizations, publish extensive literature, and debate evolutionists on a scientific basis in a very satisfactory fashion. To imply that creationists are less scientific than evolutionists is to suggest that one needs to be updated on creation research. On the other hand, so-called science has proven itself unscientific in many instances.

2. The statement that to accept a six-day creation means we have to believe God tried to fool us with fossils and eons of time ignores major tenets of creation research and the whole role of the flood. For interested persons there are "mountains of scientific evidence" for creation quite aside from Genesis. Creationists are not questioning the facts, but how those facts are interpreted. The growth of the creationist position in the face of evolutionistic dogma in academic circles is itself a testimony to a scientific credibility for creation.



**Preliminary figures indicate that contributions to Mennonite Board of Missions totaled at least \$4,296,000 for the 1986 fiscal year which ended on Jan. 31.** This is \$161,000 shy of the goal but is \$25,000 more than last year's record-breaking amount from individuals, congregations, and conferences. Final figures on contributions and expenses are expected later. "Joining the mission of the church through financial contributions reflects strong commitment to the Mennonite Church and our common faith," says MBM church relations director Patricia Swartzendruber. "These commitments have made it possible for MBM ministries to be active and strong in 1986-87."

**Western Ontario Conference has launched an effort to raise \$500,000 to equip leaders for new congregations.** The money will go into a "Third Century Outreach Fund" which was introduced at a recent conference delegate meeting in Baden, Ont. The idea for the fund, presented at the conference's annual meeting a year ago, is a response to the Ten-Year Goals of the Mennonite Church. To introduce the fund directly to each congregation and invite participation by each member, conference leaders plan to visit each church in the next few months.

**What phrase or word picture captures the essence of the Ten-Year Goals?** The Goals Coordinating Group is soliciting ideas, with hopes of selecting a theme and logo in time for the Purdue 87 convention of the Mennonite Church. They would be used for the remaining eight years of the campaign, which the Goals Coordinating Group is now calling "Goals for '95." The goals, approved by the General Assembly delegates at Ames 85, call for dramatic increases in both membership and financial contributions to the church. Ideas for a campaign theme should be submitted by Mar. 15 to Goals for '95 at Box 370, Elkhart, IN 46515.

**A church that emerged in the wake of Mennonite Disaster Service work in Corning, N.Y., in 1972 finally has its own building.** Five years of fundraising and many hours of volunteer labor went into the construction of a multi-use facility on Park Avenue for Community Mennonite Fellowship. A capacity crowd of over 200 attended the recent dedication service. "The community salutes this milestone," said an editorial in the local newspaper. "It's a reminder of the assistance and the concern the Mennonites provided during those awful post-flood days." Harold Miller has been pastor of the congregation since 1983. The current membership is about 30.

**The Developmental Disability Services director has resigned and the office has moved.** When Dean Preheim-Bartel left at the end of December after seven years as director, the office was moved from Elkhart, Ind., to Mennonite Central Committee headquarters in Akron, Pa. The new address is 21 S. 12th St., Akron, PA 17501; phone 717-859-1151. Developmental Disability Services is part of Mennonite Mental Health Services, which in turn is affiliated with MCC. Preheim-Bartel's current plans are to continue his graduate studies at the University of Notre Dame. A new director has not yet been named.

## New appointments:

•**Ken Gingerich**, director of publications and information services, Hesston College, starting in January. He succeeds Pam Sibert. Gingerich



**North American doctors help Indian hospital celebrate.** Glen Miller (left), Colin Binks (center), and Harry Graber (right) demonstrate a local ambulance at Nav Jivan Hospital in Satbarwa, India, where Binks is medical superintendent. Miller and Graber, physicians from Bellefontaine and West Liberty, Ohio, respectively, were among nine North Americans who participated in the recent India Health Care and Mission Visit sponsored by Mennonite Board of Missions and Mennonite Health Association.

The group participated in the 25th anniversary celebration of the Christian hospital, whose name means "new life." Miller, who is chairperson of the MBM Board of Directors, and Paul Gingrich, MBM president, presented a plaque to Binks and another hospital official. Mark Kniss, now a physician in Harrisonburg, Va., and Allen Shirk, now a pastor in Hong Kong, were honored guests at the celebration, since they were the two MBM missionaries instrumental in starting the hospital. Today the hospital serves over 3,000 patients and nearly 30,000 outpatients a year. Also during the festivities, ground was broken for a new eye clinic.

The North American group also visited MBM workers Paul and Esther Kniss in Ranchi, and several Mennonite congregations in Bihar. Other stops included Dhamtari Christian Hospital, a leprosy outpatient clinic in Shantipur, and the cities of Delhi and Calcutta.

served previously for 2½ years as Hesston's alumni services director and special events coordinator. Before that he owned an advertising and publications service in Middlebury, Ind.

•**Vernon Lohrentz**, interim coordinator, Mennonite Marriage Encounter, starting in February. He succeeds Myrna and Randy Krehbiel on a part-time basis for up to one year to organize MME's current and future efforts. Lohrentz also continues his current work as interim pastor of West Zion Mennonite Church in Moundridge, Kans. MME is an eight-year-old program based in North Newton, Kans. It is sponsored by both the Mennonite and General Conference Mennonite churches.

•**Miriam Beachy**, editor, *Proclamation*. She succeeds Lois Kauffman in this Sarasota, Fla.-based job of producing the monthly newsletter of Southeast Conference. Beachy moved to Sarasota to retire a year ago. She served previously as a missionary in India with her husband, John, and as a bookstore clerk and church secretary in Scottsdale, Pa.

•**Dale Wagler**, merchandise manager, Herald Press of Canada. He succeeds Gerry Baechler. Wagler is responsible for filling orders, shipping, billing, and customer service for all Canadian bookstores served by Herald Press. He served previously for 11 years as manager of the Provident Bookstore in Kitchener, Ont. Both Herald Press and the Provident bookstore chain are divisions of Mennonite Publishing House.

•**Gladys Geiser**, director of food services, Greencroft. She is in charge of all meals at both the Goshen and Elkhart facilities of the large Mennonite retirement community in In-

diana. For the past 15 years she has been food service manager for Greencroft in Goshen only.

## Pastoral transitions:

•**Charles Baynard** was installed as pastor of Diamond Street Mennonite Church, Philadelphia, Pa., on Feb. 8. He succeeds Freeman Miller, who became home ministries director for Eastern Mennonite Board of Missions in January.

•**Samuel Lopez** was ordained as pastor of New Holland (Pa.) Spanish Mennonite Church recently. He was licensed in 1984.

•**Leonard Brunk** resigned as pastor of West Union Mennonite Church, Rexville, N.Y., recently. He served that congregation for 27 years.

•**Stephen Clark** was installed as pastor of Mt. Jackson (Va.) Mennonite Church on Jan. 25. He succeeds interim pastor Ralph Ziegler, who has now become assistant pastor.

•**Philip Lichty** was installed as pastor of Calvary Mennonite Church, North Monetteville, Ont., in February. He has been a member of the congregation's leadership team since 1984.

•**Homer Yutzky** resigned as pastor of East Zorra Mennonite Church, Tavistock, Ont., in January. He had served the congregation since 1979.

•**Connie Zehr** has resigned as copastor of Warden Woods Mennonite Church, Toronto, Ont., effective next Sept. 1. She began serving the congregation seven years ago as assistant pastor alongside John Hess.

•**Dale Cawthon** was installed as youth pastor of Alden (N.Y.) Mennonite Church in January. He serves alongside Pastor Titus Kauffman.



## Upcoming events:

• **Open House**, Mar. 15, at the new headquarters of Mennonite World Conference in Carol Stream, Ill. The new facilities are in *Christianity Today* magazine's two-story building. MWC moved there from its former headquarters at Lombard (Ill.) Mennonite Church on Nov. 1. Both Carol Stream and Lombard are suburbs of Chicago. More information from MWC at 465 Gundersen Dr., Suite 200, Carol Stream, IL 60188; phone 312-690-9666.

• **Power Evangelism Seminar**, June 25-26, at Trinity Mennonite Church, Morton, Ill. The event is sponsored by the congregation in cooperation with Mennonite Renewal Services and Vineyard Ministries International. The leader is Gary Weins, pastor of Vineyard Christian Fellowship in Aurora, Colo. The seminar offers evangelistic training to pastors, congregational leaders, and others. More information from Jim Egli at Box 217, Flanagan, IL 61750; phone 815-796-2979.

• **Off-Campus Seminars**, this summer, offered by Eastern Mennonite College. Varying in length from three to six weeks, they help fulfill EMC's cross-cultural "Global Village" requirements. The four seminars and their leaders are: Appalachia, Ervin Mast; Ireland, Stephen Dintaman; New Zealand, Ross and Allison Collingwood; and Quebec, Carroll Yoder. More information from Lee Snyder at EMC, Harrisonburg, VA 22801; phone 703-433-2771.

• **Winter Music Festival**, Feb. 21, at Lancaster (Pa.) Mennonite High School. This annual event is sponsored by The People's Place. This year it features a cantata blending African and Western music by the Chamber Singers of Eastern Mennonite College, "progressive folk" music by Doug and Jude Krehbiel, and solos by Gerald Hughes. The performers will also conduct workshops. More information from The People's Place in Intercourse, PA 17534; phone 717-768-7171.

## New books:

• **God Sends His Son and God's Suffering Servant** by Eve MacMaster. These are the first two New Testament books of MacMaster's 10-volume Story Bible Series for children. The ambitious project, scheduled to be completed in September with the publication of volume 10, is an attempt to provide Bible stories for children that are complete, faithful to the Scriptures, fun to read, and resist the temptation to tack on morals and denominational interpretations. Published by Herald Press of Mennonite Publishing House, the books are available for \$5.95 each (\$8.35 in Canada).

• **Neue Heimat in der Chacovildnis (New Home in the Chaco Wilderness)** by Martin Friesen. This is the story of the first Mennonite settlers in the Chaco area of Paraguay in the 1920s. The German-language book includes photos, maps, and sketches. The author was a teenager when his family participated in an early emigration from Canada to Paraguay. The book is available in North America for \$19.95 (Canadian) from D. W. Friesen and Sons at Box 720, Altona, MB R0G 0B0.

## New resources:

• **Teacher-training cassette** from Mennonite Publishing House. This is to help prepare teachers for the March-May Uniform adult Sunday school lessons. It introduces and demonstrates an approach to teaching adults that helps them think about and evaluate their unique personal stories in light of the truths of the biblical story. The 40-minute cassette, called *Teaching for Transformation*, was prepared by Marlene Kropf, the writer of the lessons. It is available for \$4.95 (plus 10 percent for shipping/handling) from MPH at 616 Walnut Ave., Scottsdale, PA 15683.

• **Slide set on aftermath of war in Laos** from Mennonite Central Committee. It tells about villagers who still suffer the long-term effects of the Vietnam War and shows how North Americans continue to be a part of the problem of war in the world. Entitled *Making War in Peace*, the 23-minute set was produced by Linda and Titus Peachey, who were MCC country representatives in Laos 1981-85. It includes cassette narration, study guide, and documentation. The slide set is available from MCC at Box M, Akron, PA 17501, or from any other MCC office.

**Special meetings:** Russ Richards at Bossler, Elizabethtown, Pa., Mar. 29—Apr. 1.

**New members** by baptism and confession of faith: *New Hope, Miami, Fla.*: Enos Benony by baptism and Adele Nance, Germaine Nance, Jim Nance, and Willie Nance by confession of faith. *Gray Ridge, Millersburg, Ohio*: Joy Yoder by confession of faith. *Beth-El, Colorado Springs, Colo.*: Wayne Ballentine, Andrea Buller, Derek Christner, Kurt Troyer, and Todd Troyer.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bishop**, Dave and Sharon, Doylestown, Pa., second child, first daughter, Nicole Kay, Nov. 21.

**Bishop**, Gilbert Lee and Bonnie (Allebach), Perkaspie, Pa., first child, Bradley Allan, Jan. 23.

**Clayton**, Bob and Cindy (Hernley), Goshen, Ind., second child, first son, Christopher Wayne, Dec. 9.

**Detweiler**, Rick and Wendy, Perkaspie, Pa., first child, Christa Joy, Oct. 23.

**Frey**, Douglas and Barbara (Nichols), Elmira, Ont., second child, first son, Jacob Douglas, Sept. 16.

**Glick**, Kim and Mari (Hostetler), Goshen, Ind., third son, Ryan Matthew, Jan. 23.

**Hershberger**, Maynard and Jean, Canton, Ohio, second son, Nathan Paul, Jan. 13.

**Horner**, Carl and Stephanie (Haines), Hope-dale, Ill., second son, Joel Andrew, Oct. 6.

**Horst**, Ronald and Lu Ann (Musselman), Lancaster, Pa., first child, Kyle Aaron, Dec. 10.

**Knarr**, Gary and Christine (Loepp), Elmira, Ont., first child, Joshua David, Aug. 26.

**Kulp**, Michael and Darlene, Perkaspie, Pa., first child, Tiffany Louise, Oct. 12.

**Ledford**, Monty and Elaine (Terpstra), Grand Rapids, Mich., fifth child, second son, Benjamin Henry Otis, Jan. 17.

**Mast**, John and Teresa (Mead), Sarasota, Fla., first child, Tabitha Sherri, Jan. 18.

**Mendoza**, Ed and Mable (Bontrager), Goshen, Ind., second child, first daughter, Maeven Elizabeth, Jan. 4.

**Scheerer**, Ken and Connie (Schultz), Brunner, Ont., second child, first son, Bradley Kenneth, Dec. 27.

**Spengler**, Steve and Lois, Telford, Pa., first child, Justin Steven, Oct. 19.

**Stutzman**, Merle and Grace (Berkey), Oreg., third child, second son, born on Sept. 23, 1986, received for adoption on Jan. 17.

**Wittrig**, Jay and Lori (St. John), Hopedale, Ill., first child, Emily Claudette, Jan. 27.

**Yoder**, Rick and Joy (Liechty), Goshen, Ind., first child, Jeremy Lynn, Nov. 7.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Girardi-Kauffman**, Michael J. Girardi, El Paso, Tex., and Patricia M. Kauffman, Landisville (Pa.) cong., by Paul Collins, Oct. 11.

**Knouse-Sensenig**, Rodney Knouse, Richfield, Pa., Lost Creek cong., and Connie Sensenig, Ephrata, Pa., United Zion Church, by Luke Showalter, Oct. 18.

**Lehman-Swartzentruber**, Chester Lehman, Greencastle, Pa., Salem Ridge cong., and Janice Swartzentruber, First Mennonite cong., Montgomery, Ind., by Willard Mayer, Dec. 20.

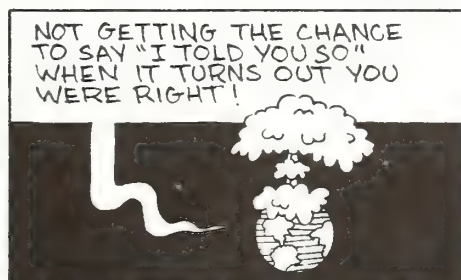
**Vanice-Smucker**, Larry L. Vanice, Fort Wayne, Ind., and Carolyn Smucker, Fort Wayne, Ind., First Mennonite cong., by Mark L. Vincent and Earl Sears, Dec. 20.

## OBITUARIES

**Bach, Nelson Andrew**, son of Edward and Catherine (Albrecht) Bach, was born at Newton, Ont., Oct. 11, 1917; died of a heart attack at his home at Brunner, Ont., Jan. 6, 1987; aged 69 y. On Sept. 10, 1941, he was married to Laura Brunk, who survives. Also surviving are one son (Douglas Bach), 2 grandchildren, one brother (Clarence), and 3 stepbrothers (Ivan, Lloyd, and Lincoln Ropp). He was a member of Poole Mennonite Church, where funeral services were held on Jan. 10, in charge of David Brubacher and Alfred Kipfer; interment in the church cemetery.

**Bender, Selena Ruby**, daughter of Christian and Magdalena (Iutzi) Ruby, was born in East Zorra Twp., Ont., Aug. 4, 1911; died at her residence in New Hamburg, Ont., Dec. 22, 1986; aged 75 y. On Jan. 4, 1933, she was married to Mahlon Bender, who survives. Also surviving are 2 daughters (Ruth Zehr and Marjorie Kaethler), one son (Cleo), 10 grandchildren, 2 brothers (Ben and Orlando), and 3

## Pontius





sisters (Annie Bender, Emma Schlegel, and Gladys Ropp). She was preceded in death by 3 brothers and 3 sisters. She was a member of Hillcrest Mennonite Church, where memorial services were held on Dec. 24, in charge of Gerald Good, Gerald Schwartzentruber, Henry Yantzi, and Harold Schlegel; interment in 16th Line East Zorra Cemetery.

**Birkey, Dorance Elmer**, son of William G. and Bertha (Zehr) Birkey, was born in Manson, Iowa, Nov. 21, 1913; died at his home in Manson, Iowa, Jan. 16, 1987; aged 73 y. On Dec. 15, 1936, he was married to Elsie Horsch, who survives. Also surviving are 4 sons (Dorwin, Steve, Duane, and Everett), 14 grandchildren, 5 great-grandchildren, and one brother (Vernon). He was preceded in death by one grandchild. He was a member of Manson Mennonite Church, where funeral services were held on Jan. 19, in charge of Scott Swartzendruber and John Wipperman; interment in Rose Hill Cemetery.

**Freed, Ida P. Bergey**, daughter of Erwin and Mary (Pennypacker) Bergey, was born in Montgomery Co., Pa., June 11, 1897; died recently; aged 89 y. In 1914, she was married to William Freed, who died in 1961. Surviving are 3 daughters (Naomi Markley, Arlene, and Lorene Derstine), 6 sons (Jacob, Norman, Harold, William, Jr., Curtis, and Ralph), 22 grandchildren, 37 great-grandchildren, and 3 brothers. An infant child preceded her in death. She was a member of Towamencin Mennonite Church, where funeral services were held on Jan. 14, in charge of Ellis Mack, Glenn Alderfer and Harold Fly; interment in the adjoining cemetery.

**High, Floyd O.**, son of Harvey and Elsie (Overholt) High, was born in Doylestown, Pa., Nov. 12, 1932; died as a result of a fall at Doylestown, Pa., Jan. 17, 1987; aged 54 y. On May 2, 1959, he was married to Grace \_\_\_\_\_, who survives. Also surviving are one daughter (Lynette), 3 sisters (Marcella Heintz, Grace Smith, and Miriam Johns), and 2 brothers (Elmer and Norman). He was a member of Groveland Mennonite Church, where funeral services were held on Jan. 21, in charge of Roy Bucher and Omar Showalter; interment in Doylestown Mennonite Church Cemetery.

**Horrisberger, Albert H.**, son of Samuel and Louisa (Aeling) Horrisberger, was born in Tuscarawas Co., Ohio, in 1893; died at Brenn-Field Nursing Center, Orrville, Ohio, Jan. 25, 1987; aged 93 y. In 1917 he was married to Lydia Kolb, who died in 1966. Surviving are one son (Albert, Jr.), 5 daughters (Pauline Stauffer, Catherine Jones, Eunice Thompson, Marie Troyer, and Lois Schlabach), 26 grandchildren, 34 great-grandchildren, and one brother (Jacob). He was a member of the Crown Hill Mennonite Church. Funeral services were held in the Gresser Funeral Home, in charge of Ernest Herschberger and Noah Hilty; interment in the Paradise Church Cemetery.

**Kuepfer, Glendon John**, son of Nicholas and Elizabeth (Bender) Kuepfer, was born in Mornington Twp., Ont., Dec. 1, 1934; died at K-W Hospital, Kitchener, Ont., Jan. 12, 1987; aged 52 y. On May 11, 1957, he was married to Ruth Schmidt, who survives. Also surviving are 3 children (Patrica Johnston, Robert, and Kelly), 3 grandchildren, 3 brothers (Milton, Eugene, and Norman), and one sister (Millie Zehr). He was a member of Poole Mennonite Church, where funeral services were held on Jan. 16, in charge of David Brubacher; interment in the church cemetery.

**Kulp, Alverda Overholt**, daughter of Howard and Hannah (Derstine) Overholt, was born in Bedminster Twp., Pa., Oct. 12, 1924; died of sclerosis of the liver at her home on Jan. 10, 1987; aged 62 y. She was married to Joseph O. Kulp, who survives. Also surviving are one son (Joseph Dalton), 2 daughters (Karen Clemmer and Lois Ann Rice), and 5 grandchildren. She was a member of Deep Run

East Mennonite Church, where funeral services were held on Jan. 14, in charge of John Ehst; interment in the church cemetery.

**Miller, Matilda C. Herschberger**, daughter of Christian P. and Susanna (Miller) Herschberger, was born near Arthur, Ill., May 9, 1891; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Jan. 24, 1987; aged 95 y. On Oct. 9, 1909, she was married to Jonas D. Miller, who died on Mar. 3, 1965. Surviving are 3 sons (Roman, Eli, and Floyd), 2 daughters (Mary Leininger and Mattie Nofzinger), 37 grandchildren, 76 great-grandchildren, and 10 great-great-grandchildren. She was preceded in death by 2 sons (Martin and Vernon). She was a member of Central Mennonite Church, where funeral services were held on Jan. 28, in charge of Charles Gautsche and Roger Steffy; interment in Pettisville Cemetery.

**Nash, Donald L.**, son of Charles and Louise (Klores) Nash, was born in Fulton Co., Ohio, Aug. 21, 1922; died at Veteran's Hospital, Ann Arbor, Mich., Jan. 10, 1987; aged 64 y. On Dec. 24, 1945, he was married to Gladys Snee, who survives. Also surviving are one son (Walter), 4 daughters (Peggy Albus, Marjory Babcock, Janet Thierry, and Lois Nash), 8 grandchildren, 6 brothers, and 2 sisters. Funeral services were held at the Croll-Wright Funeral Home, in charge of Earl Stuckey; interment in Shiloh Christian Union Cemetery.

**Nofzinger, Eliza Beck**, daughter of Daniel and Fannie (King) Beck, was born near Archbold, Ohio, Jan. 12, 1897; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Jan. 22, 1987; aged 90 y. On Dec. 30, 1917, she was married to Clarence J. Nofzinger, who died in May 1953. Surviving are 2 daughters (Leann M. Baus and Lodema M. Maust), 4 grandchildren, 8 great-grandchildren, one sister (Nancy Seiler), and one brother (Oscar Beck). She was a member of Central Mennonite Church, where funeral services were held on Jan. 25, in charge of Charles Gautsche, Roger Steffy, and Dale Wyse; interment in Pettisville Cemetery.

**Penner, Walter**, son of Isaac and Maria Penner, was born at Kontinusfeld, Russia, Feb. 3, 1928; died suddenly at his church, Pioneer Park Christian Fellowship, Kitchener, Ont., Jan. 14, 1987; aged 58 y. On Jan. 14, 1949, he was married to Maria Neufeld, who survives. Also surviving are one daughter (Elvira Shinkar), 2 sons (Helmut and Arthur), and 5 grandchildren. Funeral services were held at Pioneer Park Christian Fellowship on Jan. 19, in charge of Brian Laverty and Frank C. Peters; interment at Woodlawn Cemetery.

**Rush, Hannah Gross**, daughter of William and Hannah (Overholt) Gross, was born in Bedminster Twp., Pa., June 24, 1901; died of a cardiac arrest at his home on Dec. 9, 1986; aged 85 y. On Dec. 25, 1920, she was married to Walter D. Rush, who died on Nov. 26, 1975. Surviving are 5 daughters (Evangeline Moyer, Irene Rush, Florence Rush, Lillie Derstine, and Marian Gehman), one son (Richard), 20 grandchildren, 27 great-grandchildren, one brother (Henry Gross), and 3 sisters (Emma Derstein, Martha Hendricks, and Ruth Kulp). She was preceded in death by 2 sons (William and Vernon). She was a member of Deep Run Mennonite East, where funeral services were held on Dec. 13, in charge of John Ehst; interment in adjoining cemetery.

**Schmucker, Glenn**, son of Christian and Lydia (Conrad) Schmucker, was born in Harburg, Ohio, Mar. 2, 1900; died of heart failure at Sarasota, Fla., on Jan. 27, 1987; aged 86 y. On Feb. 19, 1922, he was married to Stella Blauch, who died on Aug. 1, 1974. On Sept. 9, 1979, he was married to Sadie Lerch, who survives. Also surviving are 3 daughters (Twyla Stroup, Leorra Wagoner, and Esther Hart), 9 grandchildren, 8 great-grandchildren, and one brother (Raymond Schmucker). He was a member of Beech Mennonite Church, where funeral services were held on Jan. 31, in charge of Paul D. Brunner; interment in Beech

Church Cemetery.

**Snider, Hannah Weber**, daughter of Joseph S. and Mary Ann (Shantz) Weber, was born in Waterloo Twp., Ont., Dec. 19, 1892; died at Cambridge, Ont., Jan. 22, 1987; aged 94 y. She was married to Herbert B. Snider, who died in June 1973. Surviving are one son (Harold), 3 grandchildren, 10 great-grandchildren, 2 brothers (Joseph H. and Byron S. Weber), and one sister (Beulah Schmitt). She was a member of Erb Street Mennonite Church, where funeral services were held on Jan. 25, in charge of Wilmer Martin and Doug Snyder; interment in Erb Street Mennonite Cemetery.

**Thomas, Owen W.**, son of Samuel and Susan (Hershberger) Thomas, was born in Somerset Co., Pa., Dec. 4, 1893; died at his home on Jan. 13, 1987; aged 93 y. On Mar. 10, 1917, he was married to Stella Saylor, who survives. Also surviving are one son (Paul), 2 daughters (Grace Yoder and Lena Sala), 11 grandchildren, and 24 great-grandchildren. He was preceded in death by one daughter (Mildred Croyle), 2 sisters, and 6 brothers. He was the oldest member of Thomas Mennonite Church. Funeral services were held at Thomas Church on Jan. 15, in charge of Norman Moyer, Elam Glick, Aldus Wingard, Don Speigle, and Stanley Freed; interment in Thomas Mennonite Cemetery.

**Troyer, Oliver J.**, son of Jacob D. and Elizabeth Troyer, was born in Elkhart, Ind., July 10, 1900; died in Hutchinson, Kans., Jan. 11, 1987; aged 86 y. On Aug. 25, 1921, he was married to Mary Yutzky, who died on Apr. 23, 1958. On July 22, 1966, he married Fannie A. Troyer, who survives. Also surviving are 3 sons (Paul, Leroy, and Lester), 2 stepsons (Marlin and Charles Troyer), 12 grandchildren, 13 great-grandchildren, and one sister (Velma Dusing). He was preceded in death by one daughter (Emma Mae Yoder). He was a member of South Hutchinson Mennonite Church, where funeral services were held on Jan. 13, in charge of Calvin King; interment in Yoder Church Cemetery.

**Wismer, Adeline Rush**, daughter of Jacob and Mary (Moyer) Rush, was born in Plumstead Twp., Pa., June 19, 1908; died of heart failure at her home on Oct. 15, 1986; aged 78 y. On Sept. 29, 1929, she was married to Elmer S. Wismer, who died on Jan. 1, 1970. Surviving are one son (George R.) and 3 grandchildren. She was a member of Deep Run East Mennonite Church, where funeral services were held on Oct. 18, in charge of John Ehst; interment in the church cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 19-21  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

Cover design and photo by David Hiebert; photos on pp. 109-110 by Jim Bishop; p. 116 by Don Ebersole.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Surgeon general brings sex education campaign to religious groups

U.S. Surgeon General Everett Koop, whose campaign for sex education in the schools as a way to combat AIDS has brought him into conflict with conservatives, refused to budge from that position during a recent speech at evangelist Jerry Falwell's Liberty University. Koop's opposition to abortion is hailed among conservative Christians, but he found himself at odds with that same constituency when he recommended in October that sex education should begin as early as age 9.

Koop, a conservative Christian himself, told more than 5,500 students and faculty at Liberty University, "All of you people in this room are going to be faced with tremendous dilemmas" because of the continuing deadly march of AIDS.

In an earlier appearance on the United Methodist TV show *Catch the Spirit*, the surgeon general warned that failure by parents, schools, and churches to provide sex education for the nation's children will be hazardous to their health.

### Oral Roberts' death warning raises \$1.6 million in pledges

Evangelist Oral Roberts raised \$1.6 million in pledges in 11 days after warning of his impending death in a recent appeal. Jan Dargatz, vice-president for creative development at Oral Roberts University, said that the pledges came in during teletthon-style programs.

In early January Roberts told television viewers that he believed God might take his life if he did not raise \$8 million by March to provide full scholarships for medical students at the university.

(Some 45 students and professors at Eastern Mennonite Seminary strongly criticized Roberts' actions in a February letter to the evangelist. "We hope you will offer a public apology for picturing the God of Christianity so contrary to the truth," they said.)

### Editor makes the case for more religion news in daily papers

Listen to the people who cover religion for a living, or read their trade publications, and it is easy to come away with the idea that religion reporters are the Rodney Dangerfields of journalism. If they are to be believed, religion writers spend almost as much time arguing for space as they do covering stories, get fewer resources than other reporters, and

often see their material relegated to an inside page in the Saturday paper.

Bob Ludwig, a newspaper editor who is bullish on religion coverage, agrees that the religion beat often gets little respect. Many newspaper editors, he says, are simply "petrified" by the subject and "freak out" at the suggestion of expanded religion coverage. That attitude may be changing somewhat, he says, as religion continues to intrude into politics and other areas of life. But he also believes that reporters can do more for themselves to dispel the second-rate image of the religion beat.

Ludwig, editor of the Jackson, Mich., *Citizen-Patriot*, agrees with all the principled arguments of those who advocate greater coverage—that newspapers have a duty to cover an area that apparently is very important in the lives of so many readers. The problem is, editors and publishers don't want to hear theory, he says. They need to be shown stories they absolutely can't ignore.

### Zimbabwe bishop makes peace with Mugabe's socialist government

One of the most controversial examples of the African clergyman-politician—United Methodist Bishop Abel Muzorewa of Zimbabwe—has made peace with the socialist government he once bitterly opposed. Muzorewa's return after 15 months of semi-exile follows moves by Prime Minister Robert Mugabe to heal Zimbabwe's political divisions.

The unity effort comes amid threats of economic and military sabotage by neighboring South Africa in retaliation for Zimbabwe's antiapartheid stance and support of economic sanctions. Mugabe is negotiating a merger of his party with that of opposition leader Joshua Nkomo. Muzorewa, whose party had virtually collapsed before he left Zimbabwe, is unlikely to play any role in these talks. But the bishop and government have moved to end their once bitter antagonism.

### Salvadoran archbishop, in U.S., says aliens are political refugees

One of the first Catholic churches in Los Angeles to declare itself a sanctuary for political refugees without legal status celebrated its first anniversary recently by holding a Mass celebrated by the archbishop of San Salvador, the capital city of El Salvador. Archbishop Arturo Rivera y Damas received a standing ovation from the mostly Hispanic worshipers at the Old Plaza Church.

The archbishop said that while human rights violations in El Salvador have decreased somewhat, the U.S. government should do more to end the civil war in his country. He also said the U.S. should recognize illegal aliens as political

refugees.

Los Angeles' oldest and largest Catholic church started its sanctuary program a year ago, when more than 100 refugees were sleeping on the church's pews each night. The largest number of Salvadorans outside of El Salvador—about 300,000—reside in Los Angeles.

Although the city stopped short of declaring itself a sanctuary last year, present city policy provides services to anyone, regardless of immigrant status. The sanctuary movement began several years ago when churches and synagogues declared themselves "sanctuaries" for illegal aliens. Almost 20 cities and the state of New Mexico have symbolically declared themselves sanctuaries.

### Presbyterians and UCC to move headquarters to Missouri

Committees for two major Protestant denominations have selected Missouri cities as sites for new national headquarters.

A site selection committee for the Presbyterian Church (USA) announced recently that it will recommend moving the denomination's headquarters from New York and Atlanta to Kansas City. On the same day, a committee researching sites for the United Church of Christ announced it would recommend moving the church's headquarters from New York to St. Louis.

### Polls show paranormal is becoming normal

More people than ever report that they have had psychic or mystical experiences, says Andrew Greeley, the priest-novelist-sociologist. In a recent issue of *American Health*, he described the findings of surveys conducted by himself and his colleagues at the National Opinion Research Council in Chicago. They found, among other things, that 42 percent of American adults believe they have been in contact with someone who has died—up from 27 percent in a national survey done 11 years earlier—and that 67 percent of adults report have experienced extra sensory perception (ESP), compared with 58 percent in a 1973 poll.

Greeley's survey findings are supported by surveys taken by the Gallup Organization. A 1981 Gallup survey found that 71 percent believe in life after death, 23 percent believe in reincarnation, and 15 percent had a "near-death" experience. A 1985 Gallup poll found that 43 percent had "an unusual spiritual experience."

These findings, Greeley says, indicate that "what was paranormal is now normal. It's even happening to elite scientists and physicians who insist that such things cannot possibly happen."



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## A concern about faithfulness

What is your goal as editors of the *Gospel Herald*? he asked. Or something like that. It was a professor who asked, as professors are wont to do. I wasn't prepared for the question and while I parried for time I replied that in one sense our goal is to "meet the next weekly deadline."

I have thought about the question a little further and I come where I believe I have before: the *Gospel Herald* is a publication concerned about faithfulness to the way of Christ and the church. Is faithfulness too abstract as an overarching principle? In its defense I might observe that this is one translation of a key Old Testament term which seems to be well nigh untranslatable: the Hebrew word *chesed*. Some versions translate it mercy, but an alternate reading in the Revised Standard Version is "steadfast love" and the Today's English Version has it "constant love."

Katharine Doob Sakenfeld translates it as "loyalty" in her book *Faithfulness in Action* (Fortress Press, 1985)—a study of "loyalty in biblical perspective." She points out that in the Bible loyalty is the calling of the people of God. This loyalty is to be practiced not only toward God, but to one another. The encouragement of loyalty to God and to one another is the task of *Gospel Herald*.

What of faithfulness or loyalty as a guiding principle? Can what we publish in the *Herald* fit under that umbrella? Broadly interpreted I think it can. Someone may wonder what the births, marriages, and obituaries have to do with faithfulness. I would respond that these represent our identity as a Mennonite people. It is because we care about each other that these are important data. And we do not restrict this information to church leaders. The record of any Mennonite death is important to the *Herald*.

Some may wonder about disagreements: publishing a point of view which some do not consider true to the gospel. The answer is that the search for faithfulness will inevitably involve disagreements. As it was in Bible times, so it is today. The ragged edges of disagreement found in the Scriptures encourage more than discourage me. They give me to understand that the search was not easy then either.

For example, I read in the little prophetic book of Haggai that it was most important to get the Jerusalem temple rebuilt. Failure to rebuild was seen as a sign of faithlessness. A rebuilt temple would be a work of faith. Then I read in Isaiah 66:1, "Thus says the Lord: 'Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the

place of my rest?' "

Evidently Haggai's view of faithfulness won, for the temple was rebuilt. But several centuries later Stephen came down hard with the Isaiah interpretation on a group of his fellow Jews and the result was they stoned him to death. Both groups, one may assume, would have said they were concerned about faithfulness, but they certainly stressed different aspects of it!

For another example, we may gather from 1 Corinthians 1-3 that there were at least four different faithfulness groups in the church at Corinth: Paul's group, Apollos's, Peter's, and Christ's. Who was really the most faithful?

By this I do not mean to imply that no objective criteria can be found by which to measure faithfulness. It is the intention of the *Herald* to stress agreements among us more than disagreements. But if not all see eye-to-eye, at least we have solid biblical precedent.

I believe there was a time when faithfulness was typically defined locally. We have been expected to live in tune with the standards of our own congregations and these could not be expected to be completely uniform. This was symbolized by the practice—at least in some sectors—of participating in the Lord's Supper only in one's home congregation. Perhaps this tradition is not as strong as formerly. As Mennonites of a single congregation have a wider variety of experiences, maybe the Corinthian problem is a greater problem than our former sectionalism.

In either case, at the *Gospel Herald* we consider it our calling to address the topic of Christian faithfulness from a variety of perspectives. We ourselves as editors cannot be expected to agree with all of them. But we do expect that those who write will be serious about following Jesus. And it is with serious intent that we publish.

So what are we trying to do in the *Gospel Herald*? To encourage faithfulness by the publication of news, opinion, and testimony. And to test the insights presented by publishing responses in "Readers Say." It is not a strict, orderly process, but we do it with the conviction that God may be praised even in our disagreements if our hearts are "single" before him.

But as Sakenfeld observes, "The biblical witness is very clear that loyalty can exist, however frail it is, only as a response to the communal and personal experience of God's faithfulness to us" (p. 149). Or as the letter of 1 John puts it, "We love, because he first loved us" (4:19).

—Daniel Hertzler



February 24, 1987

# GOSPEL HERALD



An American Mennonite looks at the U.S. religious scene (part 1)

## Extreme pluralism and unexpected changes

*by Daniel Liechty*

The religious scene in the United States shows an extreme pluralism not found in such degree in any other country. This keeps the caldron of religion churning and has resulted in recent years in some rather unexpected changes among religious groups.

One such change is the fact that Roman Catholics have taken the lead in expressing a social vision for the public at large. For much of the history of the United States there has been a suspicion of "Romanism" by the Protestant majority. Although the suspicions were only



expressed aloud by Protestants on the radical fringes, there was a widespread sense that Romanism introduced a foreign element into American civil life.

This attitude was common enough to keep the American Catholic bishops defensive and cautious about public statements on national policy. They confined their teaching duties quite specifically to the Roman Catholic people. This left for the Protestant spokespersons an open field for religious leadership to the nation as a whole. What emerged was a religious voice in support of social

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## Catholics have taken the lead in expressing a social vision for the public at large.

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justice, democracy, and the "American Way" which was Protestant in flavor.

The events surrounding World War II, the Korean War, and the Vietnam War, as well as new awareness of the poor in the land of plenty, cast a long shadow of doubt across that vision of the American Way. What Protestant consensus there was began to collapse.

At the same time, the election of John Kennedy, a Roman Catholic, to the presidency in 1960, as well as the 1965 Vatican II statement on the Declaration of Religious Liberty, lifted the suspicions people had of Roman intrusion into public affairs. Now during the seventies and eighties the National Conference of Catholic Bishops has largely assumed the role of spiritual leadership on public issues for the nation as a whole. They are even broadly supported in this by Protestants.

**New role for Catholic leaders.** The debates on abortion are only one symbol of this new role—and one, incidentally, on which American Catholics themselves are not united. Even more important have been the "pastoral letters" on nuclear weapons and on the economy. In both of these cases, the bishops set forth a clear challenge to the practices of the U.S. government. While these letters were addressed "principally to the Catholic community," they have also joined in the wider public debate on these issues and they continue to be discussed in both the religious and secular media.

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Daniel Liechty, Philadelphia, Pa., returned last year from eight years in Europe, where he was a Mennonite Central Committee worker and then a doctoral student in theology at the University of Vienna. This article is adapted from a three-part series that originally appeared in German in *Die Furche*, a weekly independent newspaper in Austria.

The American bishops have thus to a large extent assumed the role of the collective conscience of the U.S. on major moral and social issues. Americans are motivated by two conflicting images, both of which are firmly rooted in their immigrant and pioneer past. One of these images is that of naked self-interest, using brute force where necessary to attain personal success. This side of America is unfeeling in the face of injustice on the domestic scene and subject to jingoism on the international level. Its heroes are Rambo and the gun-slinging cowboy. The other image is that of people working together, helping each other to build a better community until there is liberty and justice for everyone.

Although these two images conflict, they are often kept in creative tension. In recent years, however, the former image has dominated at the expense of the latter. Just at this time the American bishops have come forward to remind the nation that naked self-interest is immoral. Furthermore, in these statements the bishops have not spoken only of general moral principles. They have gone on to make specific policy proposals and specific criticisms of policies endorsed by the Reagan administration.

In drafting these letters, the bishops invited comment from a broad base of sources, including non-Catholic sources. They have stated that these letters are meant to provoke discussion and awaken conscience. They expect that there will be disagreements regarding their specific proposals, even among Roman Catholics.

It was a step of courage for the bishops to take this position. By making proposals and inviting discussion and criticism, they have opened themselves to a further undermining of their teaching authority as it was once defined. At the same time it has become clear to Americans that the bishops and the church they represent stand for something concrete. They will not be confined to pious platitudes. This is a perception which will not be lost on Catholic young people as they make their own choices on whether to remain identified with the church.

**Evangelicals join mainstream.** A second change on the U.S. religious scene has been the movement of conservative evangelical Protestantism from marginal involvement in the culture to aggressive cultural affirmation. A basic teaching of conservative Protestantism has always been rejection of "worldliness." It was assumed that the larger society—the "world"—stood under damnation. Evangelism was a call to "come out" of the world. Conservative Protestantism objected to almost all cultural innovations. Not only was there teaching against the use of alcohol and tobacco, but fashionable clothing and hairstyles, radio, television, popular music, card playing, and—in general—any kind of popular entertainment of "fanciness" was also excluded.



Moving up to a higher class has always influenced this type of Protestantism and there is much truth to the comment that American evangelicalism was simply the cultural mainstream one or two generations behind. Nevertheless, that one or two generation time lag has been in the past a symbol of evangelicals' rejection of worldliness.

In the past two decades, conservative Protestantism has moved to the very center of American popular cul-

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## Evangelicals have moved from marginal involvement in the culture to aggressive cultural affirmation.

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ture. A major reason for this has been the fact that the permissiveness of the cultural avant-garde during the sixties left the majority of Americans far behind. This was especially true with reference to sexuality and family life. As conservative Protestants continued to accept popular culture a generation behind, they caught up with the larger society left behind by the avant-garde. This more or less closed the cultural gap between conservative Protestants and the society as a whole. At the same time, industry and people were moving from the North toward the "Sun Belt," where conservative Protestantism was strongest. This brought new wealth and respectability to those who before were considered "hicks."

The election of Jimmy Carter, a Southern Baptist from Georgia, symbolized this transformation. Although Carter proved disappointing to many evangelicals, he helped to popularize the term "born again." He contributed greatly to the year 1976 becoming known as the "Year of the Evangelical." In short, conservative Protestant became the "in" thing. Popular cultural heroes such as sports, music, and film stars have been making

public confession of their "conversions" ever since.

Certain symbols of cultural opposition remain. Examples are abortion and pornography. But during the Reagan era, the general conservative Protestant positions on strong defense, anticommunism, and devotion to capitalism make the conservatives the most culturally affirmative sector on the U.S. religious scene today. This is a stand which is new for conservative Protestantism and which may have unexpected consequences on the ideology of the group. Serious thinkers within the movement are already raising the question, "Can evangelicalism survive its own popularity?"

**Jews and blacks change places.** A final instance of unexpected change on the U.S. religious scene concerns the universal versus the particular in the social vision of black people and Jews. The public stands of these two communities have largely interchanged. Through the years of struggle for civil rights in America, both blacks and Jews worked through the Democratic Party. Their perceptions, however, were quite different. For Jewish leaders the commitment to civil rights was rooted in an enlightenment-based vision of the rights and dignity of all human beings. Support for the civil rights of black people was seen as only one instance in this larger vision. Support of this vision was also seen as the best way to ensure the rights of their own group as well.

Blacks, while supporting this wider vision, were always clear that their first concern was for their own group. For some this went so far as militant black separatism. Now these positions have been exchanged. Beginning with Martin Luther King, Jr., black church leaders started to explore the "systematic" nature of racism. This led them to take public stands on issues such as war, poverty, prison reform, colonialism, and other issues of social justice. These had not formerly been considered as specifically "black" issues. With some 90 percent support for Jesse Jackson in the 1984 Democratic primaries, it is clear that the black church and the black community have united around an inclusive vision of national and international life.

During this same period, opposite forces were working in the Jewish community. Both religious and secular Jewish leaders became alarmed at the loss of their young people through assimilation and intermarriage. After the '67 and '73 wars between Israel and its Arab neighbors, Jews could no longer expect solid Gentile liberal support for Israel. New publicity about the treatment of Jews in the Soviet Union led Jews to support general anticommunist sentiments. New weight was given to "anti-Semitic acts" committed in America. "Israel First" assessments of international affairs placed the Jewish community on the side of the so-called neoconservatives in American politics.

While the Jews continue to support pluralism and religious freedom, their vision now shows more direct appeal to their own concerns. To pose the question, "But is it good for the Jews?" is no longer only a sign of recent immigration from the villages of Eastern Europe.

It is too early for a balanced evaluation of these changes on the American religious scene. But these examples demonstrate that the pot of American religion continues to boil.

## Anyone else?

I pray, O Lord, give me a  
mountain to climb,  
A wilderness to conquer.  
Something "great" to do  
for you.

He gives me a molehill  
Sets up guard rails  
and I won't step on the  
escalator!

—Jean D. Thompson



# What if we bought food instead of guns?

by Kristine Platt

Mary Hershberger had just finished her final lecture of the semester in our "Politics of the Global Village" class. We had been discussing nuclear weapons—what they are, how they work—and the current state of world affairs. The picture she presented was a bleak one.

My roommate and I carried the discussion across campus to the cafeteria. Anne Marie, always the optimist, concluded by saying, "There must be something we can do. Nothing is ever completely hopeless." I wasn't convinced.

So I went to the library and made some interesting discoveries. Did you know the United States and the Soviet Union together spend over \$500 billion a year on defense? Does it really matter that the Soviets have 1,398 ICBMs while we only have 1,008? And why do we keep pursuing the arms race when we know that the worst problems of this world can't be solved with weapons? We are wasting these billions of hard-earned dollars on systems that give us the feeling that they're helping us, even when they are not; on hardware which makes us believe that the peace is being kept, even when it isn't.

With the current Iran/Contra arms crisis, more people are realizing that weapons are not the key to a more peaceful existence. Perhaps something else could be done. What if the United States stopped producing arms for a year and did something else with that money?

If we could suspend the production of all weapons in the world for just one year, we could improve life for everyone. With the money we saved not preparing for war, we could build libraries, feed the hungry, improve education, provide adequate housing for the homeless, and still have enough left over for the good things in life. We could have more museums, theaters, concert halls. Name it, we could have it.

Consider these facts:

- 800 million people live in total poverty, with no source of clean water, and resources that are insufficient to buy or grow enough food to live on. If we could suspend production of all weapons for just one year, the United States alone could end world hunger by the year 2000. According to the United Nation's *UNESCO Courier*, one-fifth of the world's total annual arms expenditure would be enough to feed the poor for the rest of their lives.

- The *Courier* also reports that the average world military expenditure on a single soldier is \$20,000 a year. The average amount spent on a school-age child is only \$380. Some \$100 million provides 28,000 jobs in the production of military goods and services, but that same amount would provide 71,000 education-related jobs. If we suspended military spending for one year, we could improve the quality of education tremendously. We could

pay our teachers more, and attract better quality teachers to our schools and colleges in the bargain.

- For every 100,000 people on this planet, there are 556 soldiers, but only 85 doctors. According to *The Bulletin of Atomic Science*, military researchers are granted an average of \$13 million more for experimentation in killing than are medical researchers for living. The greatest minds of our time are pouring their energies into weaponry rather than healing because, as one scientist put it, "That's where the money is."

- Davis U. Himmelstein of Harvard University believes that defense expenditures may be a "highly significant prediction of infant mortality." In a study done of 141 countries, there was a definite correlation between high rates of military spending and high infant mortality. Himmelstein gives the example of Japan, whose military expense equals less than one percent of its total Gross National Product. The mortality rate before age one is only 6 deaths per every 1,000 live births. The United States,



*If we could suspend production of all weapons for just one year, the U.S. alone could end world hunger by the year 2000.*

Kristine Platt, Harrisonburg, Va., is a sophomore at Eastern Mennonite College. Her home is in West Chester, Pa., and she is a member of Hopewell Mennonite Church, Elverson, Pa.



which spends 6 percent of its GNP annually on defense, has an infant mortality rate of 11 per 1,000. More of our children are dying because the money that could save their lives is being spent on weapons that will take other lives.


- First-world countries spend 20 times as much on military expenditures as they do on economic aid. High defense spending boosts inflation, drains scarce resources, inhibits the advancement of civilian technology, lowers the standard of living, and generally undermines the economy.

The U.S. spends more on defense than any other country in the world. Yet we were ranked 11th of 13 in a study of the countries with the highest rates of economic growth. Great Britain, with the second highest defense expenditure, ranked last. And Japan, which ranked last in the total amount spent on the military, has the fastest GNP growth rate of the countries studied. This is why economist John Kenneth Galbraith advocates cutting defense expenditures to “give a tremendous boost to the

economy and generate employment.”

- Evidence has turned up that inflation allowances have added as much as \$40 billion to Pentagon budgets. Making weapons is, unfortunately, a good business. Producing all the hardware we don't ever use is profitable, and our economy seems to be able to stand it. If companies that manufacture submarines, missiles, and military aircraft started losing money doing what they do, they would be much less enthusiastic about military spending. While the idea of giving up all military spending for a year is admittedly a pipe dream, the creative minds of this world can surely come up with better ways to spend our limited economic resources than this.

We can help them by writing letters to our representatives in government and voicing our opinions. Meanwhile, as Christians we should continue to respond to this hostile world in love— feeding the hungry, giving shelter to the homeless, and cultivating the spirit of peace.

“Blessed are the peacemakers,” Christ said, “for they shall be called children of God.” 

# Alarmed about the arming of space

by Art Meyer

Since the superpower talks last October in Iceland it has become apparent that arms control (reduction) hinges on U.S. insistence on developing “Star Wars”—the Strategic Defense Initiative (SDI). Neither Congress nor the U.S. public seem very concerned about this tragedy. Indeed, President Reagan has turned this unfortunate event into a political issue, warning that those who oppose SDI are in some way less committed to the welfare of U.S. citizens.

In an interview in *Christian Science Monitor* social philosopher Sissela Bok said, “There are many people who have simply ‘given up.’ They’ve given up on their government. They may not be voting. It can happen that someone can come along who is quite a charismatic person and a demagogue. Such a person can manipulate those people who had allowed themselves to be so uninformed because they care so little and because they are so much in despair

about world events.”

Unfortunately, some Christians are like those that Bok describes. This is tragic. Christians who believe that God wants peace for all people and that war, poverty, and hunger are not God's will, should speak out. We need to let our legislators and others know that spending a trillion dollars on a space weapons system is not only unwise but immoral in light of today's world needs.

We need to join with the 54 Nobel laureates in the sciences who have addressed an appeal to President Reagan and General Secretary Gorbachev to ban all space weapons. We must support the 7,000 professors and graduate students, including nearly 60 percent of the combined faculties of 20 of the nation's top-ranked university physics departments, who have pledged not to accept or solicit funds related to SDI research.

We should vote for legislators who are more concerned about the poor than about Star Wars. We need to see through the rhetoric that implies those who oppose military spending and SDI are somehow not “patriotic” when the exact opposite is true.

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Art Meyer, Fresno, Ohio, is a retired science teacher who works part-time in development education for Mennonite Central Committee U.S.



# My good bishop

by Robert J. Baker

I was contently, perhaps lackadaisically, reading in the New International Version of the Bible, when I bumped into Psalm 78:72. It was like hitting a specially prepared section on the toll road, where the pavement has been surfaced so your tires rumble, warning of the approaching collection booths. Immediately I went on a red alert, knew there was something special in that phrase, "And David shepherded them with integrity of heart." I said to myself, "Yes, he was like that. His name was David, and he tended us in the church with honesty, loving us from the heart—a true shepherd."

I was not thinking of David, son of Jesse. I was thinking of David, son of Peter, a longtime bishop in Elkhart County, Indiana—D. A. Yoder.

I know the word "bishop" raises the hackles of some, but not mine. Perhaps it was because David A. Yoder was one of the few bishops I knew intimately, and I must say that my relationship to him was always one in which he treated me with tenderness, with love, never harshly.

**At my best and worst.** For me, this bishop was a beautiful person. He saw me at my best, he saw me at my worst. He baptized me as a lad of 12, he helped me back into full fellowship with the Mennonite Church in 1947. That was after four years of participation in the military during World War II. He ministered to me in 1950 and in 1951, when I was seeking release from the United States Naval Inactive Reserve during the Korean War. Twice he helped me walk to the front of Belmont Mennonite Church and seek forgiveness from the brotherhood, both difficult experiences. By my silence I lied to him once, but he forgave me with the very graciousness of God.

I have vivid memories of this brother, this leader—some humorous, some very serious. I remember looking at his patched rubber boots as I knelt in the Elkhart river at Studebaker Park the Sunday morning he baptized me. The day was sunny, but the water was cold, and I envied his dry feet as I knelt in that early spring water, wet nearly to my waist. At that time I was 12, he was just next to 50. As I look back from 66, I think he deserved to keep his feet dry.

I recall his congregational prayers—always long, substantial, effective, his wide open eyes sweeping over the benches as he took his flock to God. D. A. Yoder always prayed with eyes open, beholding the object of his prayers. The fact that I know, tells you that I peeked, but never for long. I never wanted our eyes to meet as they swept down each row, touching each person. It was as if he was introducing his flock to God, bringing each of us to the throne for healing. I stood in awe of the man as he graced the pulpit, yet always sensed his common, "we are brothers" spirit, when dealing with him on a one-to-one

basis. For me, he was God's man in contact with the heavenly Boss. We had special connections.

I remember him at communion time in those bishop days. There was no communion unless he could be there,

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**His name was D. A. Yoder,  
and he tended us in the church  
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massive brother, powerful leader, but to me, at that time and always, a saint. Our minister at Belmont carried the plate of pure white bread, cut into those neat, squared-off loglike planks, trailing Bishop D. A. Yoder down the church aisles where he pinched off a tiny piece for each of us, placing it directly in our hand.

And always those eyes, those large eyes that looked deep into your soul, made you shiver with a delicious mixture of fear and happiness. You knew better than to take communion unworthily. It seemed to me as a boy that the bread came from God himself, and I say it with deep respect for this brother. I can still hear him say those soft-spoken words, "Take, eat, this is my body which is broken for you." Then came the common cup, this time passed down the rows with accompanying words that reminded you of the shed blood of Christ. Spring and fall communion became real, special—the bishop was there.

**At a low ebb.** Because of participation in the war, I was not in full fellowship with the church for a number of years. My name was not taken from the church rolls, but I knew there would be no more communions until that was straightened out. Coming back from the war, my spiritual life was at a low ebb, if flowing at all. And I seemed not to care, not until I sought marriage with a Mennonite lass who wanted a church wedding. Then I knew I must slip back into the church and be fully reinstated. Bishop D. A. Yoder met with me to hear my story, counsel, make recommendations.

At that time I was attending Goshen College. Bishop D. A. arranged to meet with me there in one of the conference rooms. For 20 years he had headed the Mennonite Board of Education and knew his way around. After some discussion I agreed to the need for a confession before the church in reference to becoming part of the military.

About that time the good bishop noticed a bracelet on my arm with my U.S. Navy serial number, 626-64-76, engraved under my name. He wondered about it, thought it should come off. I agreed again, took it off. It still lies in the dresser drawer. I have looked at it since, but have

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never put it back on these 40 years after that time. The man talked with me like a father. He trusted me, but I did not deserve that trust.

Upon discharge from the U.S. Navy, I had accepted release into the Inactive Naval Reserve for a four-year period. The bishop did not ask me of this. He probably had no knowledge of that organization or that I was subject to recall in case of national emergency. I certainly was not going to mention it to him, to stir up the waters that were beginning to clear. By my silence I lied to the man who only wanted to help me, who himself had "integrity of heart." I was dishonest.

Four years later, long after marriage, when I sought release from military commitment during a time of national emergency (Korean War), I had to go to that good man, shamefaced, to tell him of my falsehood. It was a time of forgiveness on his part, understanding. We talked of what this would now mean, the possibility of military recall against my will, imprisonment. And when we faced that possibility, he looked at me with those large, soulful eyes, a slight smile on his lips as he said, "And if you go to prison, either military or civil, I will come to visit you." I did not smile.

But things worked out, by God's good grace, and Bishop D. A. Yoder continued to play an important part in my life. Always, when he came to Belmont, or I saw him at another church, I could sense his love, his concern, his forgiveness. He said it with his eyes. He often drew me to him with that firm hand of his, greeted me with a brotherly kiss of salutation. For me, Bishop D. A. Yoder was a man to love.

**A hundred pounds of beans.** D. A. was not without humor. At times as president of the Board of Education, he would stop at Goshen College and enjoy a meal with the students as they ate in the basement of Kulp Hall. At that time they ate family style, six or so at a table. Once

he sat there, enjoying a meal that featured beans, an interesting comment was made by the student serving as hostess. Evidently beans were not her favorite choice of food, and she so expressed herself. Then she added, "I understand that some benefactor of the college gives 100 pounds of these beans to the school each year." With the inference that she would really like to tell the giver off, she commented with some vehemence, "I would certainly like to know who it is!"

Bishop Yoder, at the other end of the table, and the donor of 100 pounds of beans to the college annually, looked up, smiled, and said, "Well, there is no better time than now, for it is me." It is my understanding that a hole

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## I know the word "bishop" raises the hackles of some, but not mine.

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opened in the cement floor beneath the bean-complaining student and she dropped into a subbasement.


Mary Mishler met D. A. once at Elkhart General Hospital. She wondered whom he was visiting. He said, "Well, it depends. I come here, check with those in charge as to persons who never receive visitors, then I visit them." That was D. A. Yoder.

Later, as the bishop's health faded, I would visit him at various nursing homes. At Greencroft in Goshen, I especially remember some of those visits, our sharing of the past, the present, the future. He knew where he was going. I recall holding his hand and leaning over the bed to unashamedly embrace the man, to give him back the kiss of love he gave so often to me as a young, learning, struggling Christian.

My last visit to him was at the funeral home, paying my last respects to my beloved, plain-coated bishop. Well, that was not quite the last visit.

**Scattering the good seed.** Today, January 3, 1987, I visited the Olive Mennonite Church cemetery. I found the gray granite stone marking his grave and ran my fingers over the deeply etched initials and name, over the dates 1883-1980. A milkweed plant had sprouted from a small evergreen shrub next to the stone, the stem arching over the stone, only empty husks upon it, the seeds scattered. It was symbolic. What was under that stone—wife Frances and D. A. Yoder—was not what mattered. They had scattered the good seed. It would grow again.

Today was a gray day, the sun shining only this morning, not while I was at the grave. It was near freezing. I wanted to do something in that empty cemetery. Nor did I care if those in passing cars saw me. I knelt, took off my hat as I always do when I pray. I sensed God close, and with eyes wide open, thanked him for the man who was once in the body that lay beneath me. D. A. Yoder was one of several men who profoundly influenced my life.

Only then could I come home, finish this article, and write the concluding sentence. I think it's time that someone says something good about the time when bishops roamed, shepherding their sheep with hearts of integrity. 

## O God, guide peoples of the earth

1. O God, guide peoples of the earth with wisdom's shining light; hasten the day of brotherhood and end oppression's strife.
2. Lead forth, our great eternal God, and crown our years with peace; O lead thy people on and on to the great marriage feast.
3. With all the myriad, ransomed throng of every clime and race; we'll sing and shout the victor's song of Christ's amazing grace.

—Florence E. Weaver

May be sung to the music of #399 in *The Mennonite Hymnal* or #322 in *Church Hymnal*



# Normal Christian martyrdom

by Joseph Tson

Christianity is a religion of martyrdom because its founder was a martyr. Jesus was the faithful “witness”—in Greek, “martyr” (Rev. 1:5).

Martyrdom does not seem a pleasant subject to most of us, and we do not usually speak of Christianity or Jesus this way. But that is because we do not see it as Jesus sees it. Martyrdom is really one of the greatest subjects in the world.

Jesus understood that his victory would be won by dying. His method for building his church, as he explained it to the disciples, was this: “I am going to Jerusalem. There I will be arrested, beaten, and crucified” (Matt. 16:21).

This method was also to be his way of extending his church once he had established it. The most frequently quoted saying of Jesus to his disciples was, “Take up your cross and follow me” (Matt. 10:38 and 16:24; Mark 8:34; Luke 9:23 and 14:27). In other words, Jesus told his followers, “I am going to build my church by my cross and by your crosses.”

**We “spiritualize away” the cross.** We draw back from a literal reading. But when Jesus told his disciples that they had to take up their crosses, he knew in fact that they were going to bear witness to the gospel with their lives. He was training them for literal crucifixion.

The literal call to martyrdom was one of the secrets of Christianity’s success in its first centuries. In the second century a lawyer, Tertullian, was converted when he saw Christians singing as they went out to die. Later he wrote a book about martyrdom, in which he made a statement that became famous: “The blood of the martyrs is seed”—seed of new Christians, seed of the church.

In the first centuries, when Christians were murdered everywhere, everyone who became a Christian knew that martyrdom might be their portion. Those early Christians were far from trying to “spiritualize away” Jesus’ teaching on martyrdom.

Indeed, they sought martyrdom. Some of them wanted martyrdom so badly that the church found it necessary to instruct people that if a person provoked his own martyrdom, he disqualified himself.

Origen, who became a famous theologian in the third century, was 17 when his father was sentenced to death. Origen said, “Tomorrow when my father is burned at the stake, I will go there and provoke the governor to have me martyred too.” To save him, his mother took all his clothes out of the house that night. In the morning he could not go out because he had no clothes to put on. Only

in this way was he spared.

Those Christians in the first centuries understood the teaching of Christ that Christians win by losing, conquer by dying. This is what explains the victory of the church after 300 years of martyrdom. They conquered by their blood.

When I first read these things, I wondered what sort of gospel these early Christians heard. The preachers who

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**When Jesus told his disciples that they had to take up their crosses, he was training them for literal crucifixion.**

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made Christians who were willing to be martyrs—who even had to be held back from provoking their own martyrdom—must have preached a powerful message. Some of what I have learned about martyrdom comes from studying their reflections on the Scriptures.

What is the theology of martyrdom?

In Revelation 6:11 we read that the martyrs cried from under the altar for God’s judgment to come, and they were told to wait “until the number of their fellow servants and their brethren should be complete, who were to be killed as they themselves had been.” Why does God require a number of his children to be crucified, starting with his First Begotten? What does martyrdom achieve? How is martyrdom effective in God’s strategy in history?

**Martyrdom defeats Satan.** In Revelation 12:11, we have a scene of a war in heaven. Satan is thrown down. Then we read this comment: “They,” that is, the martyrs, “conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.” In other words, when the martyrs made their testimony and were butchered for their loyalty to Jesus, Satan fell down.

How? The book of Job gives us a clue. When Job kept his integrity in spite of losing his possessions and his health, Satan was put to shame utterly and completely. He was dishonored. God had the victory.

Is that a once-upon-a-time story? No, it is a window open to heaven. In the New Testament we find it beautifully repeated in 1 Corinthians 4:9. Paul describes the apostles as they are scourged and beaten and thrown from one place to another, and then he says, “For God has made us a spectacle for the whole cosmos, both angels and man.” Paul’s view is that we are on a stage and the whole cosmos, including the angels, watches us.

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*Stephen, the first Christian martyr, stoned outside Jerusalem in AD 34. (Etching by 17th century Dutch artist Jan Luyken.)*

**Martyrdom saves the world.** We are called to suffer and die for the salvation of the world. If I did not have the Scriptures to support that statement, I would not dare say it.

In 2 Corinthians 1:6, Paul tells the Corinthians, "I suffer for your comfort and *salvation*." How can Paul say it? Isn't Christ's sacrifice complete? Isn't his atonement sufficient? Yes, it is. But still there is a sense in which Paul can say, "I suffer for your salvation." What is that sense?

Paul explains it in 2 Timothy 2:10—"I suffer for the elect so that they may obtain the salvation which is in Jesus Christ." Salvation is in Jesus Christ, and nowhere else. But, Paul is saying, if I had remained a pastor in Antioch, in that affluent and peaceful city, in that wonderful church with so many prophets and such great blessings, nobody in Asia Minor or Europe would have been saved. In order for them to be saved, I have had to accept being beaten with rods, scourged, stoned, treated as the scum of the earth, becoming a walking death. But when I walk like this, wounded and bleeding, people see the love of God, people hear the message of the cross, and they are saved.

If we stay in the safety of our affluent churches and we do not accept the cross, others may not be saved. How many are not saved because we don't accept the cross?

Often in my country, Rumania, people must accept demotions in their jobs when they become Christians. If someone in a very high position is converted to Jesus Christ and joins the church, immediately the authorities will hold a public meeting to expose him as a backward creature and have him publicly demoted or fired.

I had a man in an important position whom I baptized come to me and ask, "Now what shall I do? They will convene three or four thousand people to expose me and mock me. They will give me five minutes to defend myself. How should I do it?"

"Brother," I told him, "defending yourself is the only

thing you shouldn't do. This is your unique chance to tell them who you were before, and what Jesus made of you; who Jesus is, and what he is for you now."

His face shone and he said, "Brother Joseph, I know what I am going to do." And he did it well—so well that afterward he was severely demoted. He lost almost half of his salary. But he kept coming to me after that saying, "Brother Joseph, you know I cannot walk in that factory now without someone coming up to me. Wherever I go, somebody pulls me in a corner, looks around to see that nobody sees him talking to me, and then whispers, 'Give me the address of your church,' or 'Tell me more about Jesus,' or 'Do you have a Bible for me?'"

Every kind of suffering can become a ministry for other people's salvation.

**Martyrdom enriches the church.** In an epistle from prison Paul tells the Colossians, "I am rejoicing in what I am suffering for you, because I complete what is lacking in the sufferings of Christ for his body the church" (1:24). How can we understand this mysterious saying?

It is actually very simple. Paul is saying, I am one with Christ, and Christ continues to suffer through me. He is working today to make his bride more beautiful, and he does it, again, by means of suffering: his suffering in us.

Paul says in Philippians 3:10 that he wants to know Christ and to become a fellow-sufferer with Christ. Peter says in 1 Peter 4:12-13, "Brothers, do not consider this persecution that has come upon you to be a strange thing. But rather rejoice because you are participating in the sufferings of Christ."

This union with Christ is the most beautiful subject in the Christian life. It means that I am not a lone fighter here: I am an extension of Jesus Christ. When I was beaten in Rumania, he suffered in my body. It is not my suffering; I only had the honor to share his sufferings. As Christ suffers in us, he enriches the church.



**Martyrdom is a witness to the truth.** I mentioned that Jesus Christ is called the “faithful witness” in Revelation 1:5. Paul reminds Timothy, who apparently is going through a persecution, to “remember Christ who made that great testimony” (1 Tim. 6:13). He is referring to what John describes in his Gospel: Jesus said to Pilate, “I was born into this world to bear witness to the truth” (18:37).

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## Christians in the first centuries understood the teaching of Christ that Christians win by losing and conquer by dying.

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Jesus is the embodiment of the truth. His coming to us to bear witness to the truth meant coming into the kingdom of this world, which is under the rule of the father of lies, the king of deception. When the truth came, it hurt. The light shining in this darkness immediately disturbed everyone—and they killed the truth.

But it is by dying that the truth makes its impact in this kingdom of falsehood. “When I am lifted up,” Jesus said, referring to his cross, “I will attract the whole world to myself” (John 12:32). The truth conquers by self-sacrifice.

Jesus gives us the assignment of bearing witness to the

truth as he has done, even to the point of suffering and death. He says to his followers, “You are my witnesses. If you do not bear witness to me before this wicked generation, I will not bear witness to you before my Father.”

When I preached in Rumania, I knew that people were afraid to bear witness to Christ because they might lose their jobs. So I described the picture: “Christ is up there near the throne of God. He looks at you, here in this auditorium, and all the angels in heaven follow his gaze. If you raise your hand and you testify, ‘Christ is my Lord,’ Christ turns to his Father and says, ‘Father, that one is my brother or sister.’ You witness here that he is Lord; he witnesses there that you are his brother or sister.”

**Putting martyrdom theology into practice.** This is my outline of the theology of martyrdom. Let us see how it works in practice.

Years ago I ran away from my country to study theology at Oxford University in England. In 1972, when I was ready to go back home, I discussed my plans with some fellow students. They pointed out that I might be arrested at the border.

One student asked, “Joseph, what chances do you have of successfully implementing your plans?” I smiled and said to myself, “Now this is typically Western thinking.” Chances of success? I never thought in those terms. My thinking was in terms of obedience. I knew that the King said, “Go,” and I had to say, “Yes, sir,” and go.

But I did turn the question around and ask God, “What if I ask you about success?” And he said, “My answer is in Matthew 10:16: ‘I send you as sheep in the midst of wolves.’ Tell me. What chance does a sheep surrounded by

*Anabaptist Anneken Hendriks about to be burned at the stake for her faith, Amsterdam, 1571. (Etching by Jan Luyken.)*





wolves have of surviving five minutes, let alone of converting the wolves? Joseph, that's how I send you: totally defenseless and without a reasonable hope of success. If you are willing to go like that, go. If you are not willing to be in that position, don't go."

That experience deeply affected all my thinking. From that time I asked myself, Why does God send me in such a seemingly hopeless way? As I studied the question, I came to the understanding that I have sketched.


I started to teach my wife this insight into the gospel—that suffering and dying is a ministry that God might require from me. If the Lord said, "Joseph, I want to seal your ministry with your life," would I say, "No, Lord, I won't give you that"? What a glorious day it was when Elizabeth, my dear wife, knelt down with me and said, "Lord, I give you Joseph for that ministry." From that day she was the best fighter of the two of us. She always helped me to stand up under the greatest pressure and threats.

After our return, as I preached uninhibitedly and wrote paper after paper, harassment and arrests came. One day during interrogation an officer threatened to kill me. Then I said, "Sir, let me explain that issue to you. Your supreme weapon is killing. My supreme weapon is dying. Sir, you know my sermons are all over the country on tapes now. If you kill me, I will be sprinkling them with my blood. Whoever listens to them after that will say, 'I'd better listen. This man sealed it with his blood.' They will

speak 10 times louder than before. So, go on and kill me. I win the supreme victory then." He sent me home.

One of the officer's colleagues was interrogating one of my colleagues, another preacher. That officer commented, "We know that Joseph Tson would love to be a martyr, but we are not such big fools as to fulfill his wish." That pastor came to me to tell me that even if I wanted them to, the authorities would not kill me.

**A strange turnabout.** That gave me pause. For years I was a Christian who was cautious and low-keyed because I wanted to survive. I had accepted all the restrictions the authorities put on me because I wanted to live. Now I wanted to die, and they wouldn't oblige. Now I could do whatever I wanted in Rumania. For years I wanted to save my life, and I was losing it. Now that I wanted to lose it, I was winning it.

Many hope that God will spare North American Christians persecution. But do not look at it like that. If persecution were to happen in North America, God would be saying, "Now I want my dear children, the Americans and Canadians, to participate in the most glorious event in history—martyrdom. Now I want them to complete the victory over Satan. I want them to continue the salvation of the world through their blood. I want them to enrich the life of the body of Christ. I want them to seal their testimony to my truth." Persecution here would not be a disaster, but a great honor—the greatest honor. 

# Am I a 'has-been'?

by Helen Good Brenneman

When I think of the years in which I wrote prolifically, turning out books which sold in the hundreds of thousands, I look at the 60-year-old me and ask, "Am I a 'has-been'?"

It doesn't help that for 12 years I have lived in a nursing home because I am crippled by the dreaded disease known as multiple sclerosis.

One time, when I was quite discouraged, a nurse called in my pastor. He reminded me of an old saying which I had forgotten: "It is more important to *be* than to *do*." Another time a counselor challenged me with "If you aren't writing or doing public speaking, you don't feel worthwhile as a person." I disagreed, feeling that relationships were equally important to me.

One day I cornered Greencroft retirement center's chaplain, David Brunner. "Dave," I asked, "what do you say to encourage senior citizens who feel they are no longer useful and productive? Is the desire to feel productive a legitimate wish?"

Dave rubbed his chin. "That is a tough question to answer," he admitted. Then he emphasized the truth of


the importance of *being*. But Dave pointed out how all of our lives we are measured by our production—grades in school, piece work at a factory, words-a-minute typed in an office.

"Since being productive becomes a measure of our value as persons," Dave went on, "where does that leave small children, the handicapped, the senior citizen? Does that mean that these persons are without value?"

Dave repeated a quotation that had made a deep impression on me as a young mother: "People are more important than things." And he emphasized the importance of loving *people*, not things.

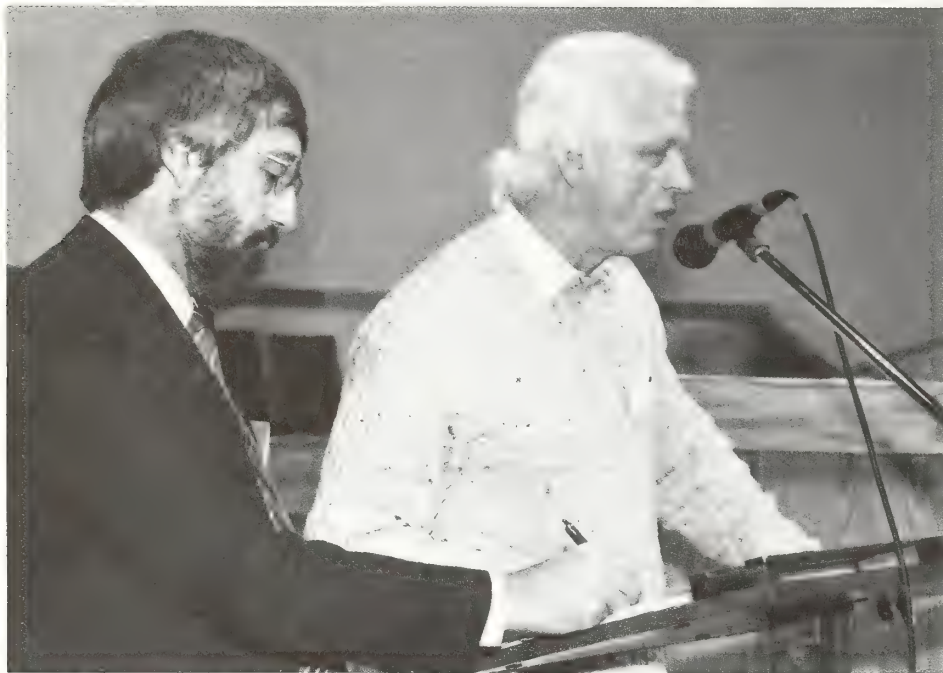
Again, Dave became practical. "We need to let our older friends and family know that they are loved, talk with them, listen to them, or simply sit with them. We need to emphasize their specialness and value their golden memories."

I think of a 96-year-old friend whose keen memory brings back stories from long ago. One day I hurried to my typewriter to write an article entitled "This Story Is 70-Years-Old."

My friend Ida is not a "has-been" even though she no longer makes quilts. If God extends my life as he has hers, I hope I can continue to live fully and abundantly, being all that God intends for me to be. 

Helen Good Brenneman, Goshen, Ind., is a free-lance writer and the author of several Herald Press books.





MCC staff persons Bert Lobe (left) and Paul Myers present a statement on food aid.

## New food policy approved by MCC at annual meeting

"For life there has to be food. . . . Food is a gift from God to be shared. Those who have an abundant supply of food have a duty to share this important resource with those who are hungry," begins a new Mennonite Central Committee statement on "Utilization of Food Commodities."

Food policy was a major focus of MCC's annual board meeting, Jan. 30-31, at West Portal Mennonite Brethren Church in Saskatoon, Sask. The new statement outlines changes in the way MCC will distribute food aid. It establishes that "MCC will start with need, not with available commodities," explained Bert Lobe of the five-member committee working on the food policy statement over the last year.

A key phrase in the statement is: "Wherever feasible . . . food will be procured within the country affected by hunger or from within the immediate region." Priority will be given "to obtain the [native] staple foods of the people affected by hunger and malnutrition."

The statement followed discussion that in many settings food surpluses are available in the regions where there are food needs. Those surpluses can be purchased and delivered more cheaply than shipping from North America. In such settings, sending in large quantities of outside food aid can drive down local food prices and create more poverty in the

areas surrounding food crisis regions. Purchasing food locally feeds the hungry, aids the economy in the local region, and often saves MCC money.

Board member Jake Harder of Stony Plain, Alta., spoke in favor of the statement. He is a board member of the Canadian Foodgrains Bank and observed that MCC, as a member of the bank's board, needs a clear policy on food aid.

But the new policy could, members observed, create tensions since North American farmers have large surpluses of grains they would like to donate for overseas use. In some cases, this grain can be sold for cash to be used to buy grain locally overseas. But grains given through the Canadian Foodgrains Bank must usually be sent in the form of Canadian wheat or other grains.

The statement notes that food commodities will still be shipped from North America if "the receiving countries have a deficit of staple foods; the food assistance does not discourage farmers in those countries from growing food; and the commodities are acceptable and useful to people who are hungry or can be exchanged for local food that is more acceptable."

The relation of MCC to Mennonite mission efforts was another key topic of discussion, partly sparked by a talk by South

African missiologist David Bosch on "Emerging Paradigms of Mission." He said in a changing world models for missions will include meeting across cultures "as equal partners in order to challenge, correct, enrich, inspire, and support one another."

And it will mean the church working in situations "where we are not primarily involved in expanding our own denomination," he said. "Mennonites are playing an absolutely crucial role because they are frequently in places where it is not part of their agenda to start Mennonite churches." He noted the role of MCC in supporting local churches and working with African independent churches.

On another matter, MCC Peace Section officially became *Peace Committee* at the annual meeting. Staff members of the committee are now part of the Overseas Department and are directly responsible to the executive secretary, rather than to the somewhat independent former Peace Section board. The purpose of the structural change, which was initiated by the Peace Section, is to align the peace work more closely to MCC's international program.

Board members reviewed MCC programs in Asia, Africa, Latin America, the Middle East, and Europe. Discussion included ways MCC works with local churches and in settings where there is not a sponsoring church.

The board approved plans for 1987 and a cash budget of \$21.4 million—a 5 percent increase over last year. The cash budget is combined with a budget for material aid valued at \$6.5 million, for a total 1987 budget of \$27.9 million.

The MCC budget had increased during the large giving peak due to the African famine situation in 1984-85. But the subsequent shortfall in contributions from U.S. Mennonites in 1986 has been a constraint on budgeting for 1987. This was somewhat offset by a major one-time contribution from MCC Canada. Controller Ken Langeman reported that if contributions and grants remain at 1986 levels during 1987, MCC will need to reduce program in 1988.

The MCC board, which meets only once a year, consists of 38 representatives of the various Mennonite and related denominations as well as MCC Canada. Some are members-at-large. A 12-member Executive Committee meets four times a year. Ray Brubacher of Elmira, Ont., was elected vice-chair and Larry Kehler of Winnipeg, Man., was reelected secretary. Elmer Neufeld, president of Bluffton (Ohio) College, continues to chair the MCC board.

—Kristina Mast Burnett



## MCC U.S. ponders plight of economic refugees

The plight of the "sojourners among us" caught the attention of the Mennonite Central Committee U.S. board at its annual meeting on Jan. 29 in Saskatoon, Sask. Hundreds of thousands of undocumented aliens in the United States, who are considered *economic* rather than political refugees, will be "drastically affected" by the new Immigration Reform and Control Act, noted board member Juan Martinez of Inglewood, Calif.

The regulations, written by the U.S. Immigration and Naturalization Service, are scheduled to take effect on May 5. They are an attempt to control illegal immigration. The law offers legalization to all undocumented aliens who can prove they have been in the United States continuously since Jan. 1, 1982—a provision that the MCC U.S. board applauded.

But this provision leaves thousands of people who have contributed to the U.S. economy in limbo, since the law is vague in defining who qualifies for legalization, noted Martinez in a presentation to the board. The same legislation may split up families. INS official Mark Everson is quoted as saying that each family member will have to document continuous residence in the United States since 1982. In some cases, a husband may qualify, but a wife and children might have arrived later and be ineligible for legalization.

The board also expressed concern about the costs of applying for legal status in the United States. INS commissioner Alan Nelson has estimated that fees will be in the range of \$150 to \$250 per person. Many who qualify for legalization may have difficulty paying those fees, observed Don Sensenig, director of the MCC U.S. Immigration and Refugee Program.

The new law also has major impact on American employers, including Mennonite farmers, who hire seasonal labor. Under the new proposed regulations, employers would have 24 hours after hiring new employees to check their documentation and to fill out forms.

"I have always wanted to abide by the law, but I am not comfortable enforcing it," noted Richard Garber of Nampa, Idaho, who attended the meeting as a proxy for board member Bruce Harder. Garber hires 50 to 70 seasonal workers daily during peak seasons on his farm. "I would soon be out of business if I were penalized," he said. The law, despite claims to the contrary, will lead to discrimination against Hispanics and those who look Hispanic, noted Garber.

Legislators feel, continued Garber, that it is time to shut America's doors. "But this runs contrary to our theology. Many of us came here through America's open



Board member Juan Martinez (center) introduces immigration issues.

doors. Have we forgotten that?" When the Bible calls on people to give shelter to the sojourner, Martinez observed, it does not differentiate between the economic and political refugees. In fact, he continued, most of the sojourners in the Bible were economic refugees.

One of the MCC U.S. board's primary responsibilities was to approve 1987 program plans and a \$3.2 million budget. The budget is up 8 percent from last year and calls for contributions of \$2.1 million, which is 7 percent higher than the amount received in 1986. The fact that in 1986 contributions fell 10 percent short of budget has been a constraint on MCC U.S.

budgeting for 1987.

At one session, the directors of MCC Saskatchewan and MCC Ontario described their programs and talked about how they prepare budgets and relate to the other MCC offices. This was part of the major organizational review of MCC U.S. currently being conducted.

The MCC U.S. board elected Phil Rich, a businessman from Archbold, Ohio, as its new chairperson, replacing Anna Juhnke of North Newton, Kans. Donald Steelberg of Wichita, Kans., was elected vice-chairperson.

—Charmayne Denlinger Brubaker

### GROWING AS STEWARDS AND WITNESSES

## Can we still be Mennonite?

Can we double our witness, plant 500 new churches, experience 50 percent growth in the next 10 years, *and still* maintain our identity as a Mennonite people? Well, it depends on what we mean by identity.

If we mean Swiss-German, middle-class, white, North American featuring certain notions about theology, Christology, and Christian discipleship . . . not likely! But if we mean more the latter than the former, then there's hope!

I pray there's a room in the Mennonite Church for folks like me . . . white, middle-class, North American, but not Swiss-German. (Stiffney—you've got to be kidding!) I hope there's room in the Mennonite Church for blacks, Hispanics, Chinese, Vietnamese, Laotians, El Salvadorans, Cubans, Haitians, Scotch, Irish, Italians, and Lithuanians.

If we seek the lordship of Jesus and seek to share and live out the good news and as a result grow as the Ten-Year Goals suggest, we will change. Our *demographics* will change! But we need to and must maintain a clear vision for the essentials of our faith identity.

One reason some of us, including me, stay grafted to this Mennonite tree is the distinctiveness of the Anabaptist vision: a clear call to the lordship of Jesus Christ, nonresistance, emphasis on Christian community, a call to radical Christian discipleship.

Personally I think the "recovery" of Anabaptist vision in the early 1950s missed the evangelism dimension of the early Anabaptist experience.

Nonetheless, the Anabaptist vision in its fullest and richest sense is a vision for our time. It offers a distinctive alternative to dominant secularism of our day and shallow religion devoid of real challenge and substance.—Rick Stiffney



## Nicaraguan Mennonites flee to Costa Rica as fighting increases

Once again innocent people caught in the cross fire of warring powers fled from their farms and homelands searching for peace and refuge. Only these were not just any refugees, but members of three congregations of Nicaragua Mennonite Church in the Rama area of southeastern Nicaragua.

Rogelio Perez, pastor of the thriving congregation in El Castillo, had gathered his people and members of the two neighboring Mennonite congregations together to pray for direction. They were finding themselves trapped in the middle of the power struggle between the leftist Sandinista government and the U.S.-supported "contra" rebels as war raged in their rural community.

The evening after the prayer meeting, Rogelio was awakened suddenly by a voice calling him to "leave this place immediately." He roused members of his congregation. Everyone packed a few necessities and fled to a town further south. Two days later government troops attacked El Castillo and almost completely destroyed it.

The Mennonites rejoiced that God had saved his people from almost certain destruction and bravely began life again, building rough shelters and planting crops. Life was difficult in the jungle war zone now controlled by the contras. Basic commodities and medicines were unavailable and there was no communication with the capital city of Managua or other cities.

Unable to return to their farms and unable to survive in the temporary jungle homes, the little band at last decided reluctantly to seek refuge in Costa Rica, still clinging to the hope of returning home someday. The month-long trek on obscure trails led through mountains, rivers, and swamps.

Rosedale Mennonite Missions worker Dan Byler, who recently visited the Mennonites in the Tilaran Refugee Camp, explained that the group of about 100 men, women, and children which left their homes and churches in Nicaragua two years ago has now doubled in size. "They're a brave, committed, little pilgrim band," he said, "and have attracted other lost and hurting people by the way they've stuck together and by their faith and unwavering trust in God."

Byler has served in Nicaragua as an evangelist and church planter with RMM since 1979—the year the Sandinistas overthrew the right-wing dictatorship of Anastasio Somoza. RMM is an agency of Conservative Conference.

If they return to Nicaragua they face severe reeducation by the government and drafting into the army. In addition, a

return to their former farms is clearly an impossibility. North American Mennonites can help most by helping these pioneering people become self-sufficient again as quickly as possible, Byler added. A joint project of RMM, Costa Rica Mennonite Church, and Mennonite Central Committee is aimed at resettlement in Costa Rica.—*Jewel Showalter*

## Prayer Partners mark 10 years of intercession for missions

The Prayer Partners ministry of Mennonite Board of Missions recently marked 10 years of intercession for missions.

Prayer Partners is a network of about 400 persons across North America who have pledged to pray regularly. They receive a monthly prayer calendar and *Prayer Partners Memo*. They also are encouraged to write to one or more mission workers on a regular basis.

The first *Prayer Partners Memo* was written in May 1976 by Willard Roth. "Thanks for asking to be a part of what we anticipate to be a growing fellowship of prayer partners," he wrote in his introductory paragraph. "Your pledge to intercede for your missions representatives around the world is received with gratitude."

An early prayer partner who continues to this day is 96-year-old Alta Mae Erb of Scottdale, Pa. In a 1974 article in *Gospel Herald*, she told how her prayer ministry began: "For years I carried in my Bible a list of names of persons for whom I interceded often. Once while I was visiting Hettie Miner, she opened her interesting book and shared recorded needs of a person for whom we both prayed. A book! How much better than a slip of paper! Now a large loose-leaf notebook with unlined sheets serves my purpose well in organizing my prayer list and keeping it up to date."

MBM credits Erb with helping to get the Prayer Partners ministry started. Erb, a longtime educator and widow of former *Gospel Herald* editor Paul Erb, says being a prayer partner has added much to her prayer life. "It has kept my interest strong and it's getting stronger all the time because of the good material MBM sends us," she says. "Being close to missionaries has helped my own spiritual life."

Roy and Florence Kreider, who concluded 32 years of ministry in Israel last year, told the MBM Board of Directors that Prayer Partners had a vital role in their work. They believe that an important correlation exists between strong prayer support during the last 10 years and the spawning of 50 new congrega-

tions in the country and reconciliation between Jews and Arabs. "We believe that the most important happening in mission within the Mennonite constituency has been the formation of the Prayer Partners ministry," Kreiders said.

The Prayer Partners program is coordinated by MBM's Church Relations Department, with much of the work done by two retired MBM missionaries to India—Blance Sell on *Prayer Partners Memo* and John Friesen on the prayer calendar.

More information about Prayer Partners is available from MBM at Box 370, Elkhart, IN 46515.

## Kreider urges Christians in Britain to be 'creative minority'

Christians in Britain can choose to withdraw from society or to be little different from nonbelievers. Or they can be "a creative minority" that shows a new way of living, Alan Kreider told British university students on Jan. 31.

Kreider, a Mennonite Board of Missions worker in Britain, was the speaker for a conference on "Political Holiness." Some 20 people from seven universities attended the event, which was sponsored by a study group of the Universities and Colleges Christian Fellowship—the British equivalent of Intervarsity Christian Fellowship. It was held at London Mennonite Centre.

Modern Britain is "a society which has heard the gospel, and in which it has often been *old* news rather than good news," Kreider said. Only 11 percent of Britons attend church regularly, he noted. Even so, Christians can be found throughout British society, Kreider said. But where they are, "they generally aren't doing much that's different from anyone else."

British Christians must address such basic social issues as the disparity between rich and poor, racial barriers between people, and social class distinctions, Kreider said. And in doing so, they should expect opposition.

Questions from participants included how to respond to the criticism that the Bible is *spiritual*, rather than political, and to what extent Christians should impose their views on the world. To what extent is the kingdom of God a future reality rather than a present one? another student asked.

"Those who say the kingdom is all now overcredit the present," Kreider said. "But those who say it is all future don't recognize the power of God to change the world. Christians don't dare give up on the world. God hasn't!"—*Dave Graybill*



## Beechys go to China to help evaluate exchange program

China Educational Exchange has been sending North American Mennonite teachers of English to China since 1981. The Winnipeg, Man.-based program, sponsored by several Mennonite agencies and colleges, has grown from three teachers in Sichuan Province to 30 in three provinces in 1986. CEE is committed to a reciprocity of movement: it responds to expressed needs in China and in turn receives Chinese people who have been selected to teach and study in North America.

In this spirit, veteran church workers Atlee and Winifred Beechy traveled to China recently to visit institutions where CEE teachers live and work. Their visit to Sichuan Province included a joint evaluation of the teaching program with officials of the Sichuan Bureau of Higher Education.

"CEE and the Sichuan Bureau have been committed to the exchange principle from the beginning," reported Beechys. "Mutual respect for each other's cultures, openness, and trust have been important ingredients. CEE has stressed personal traits and attitudes, a secure, active faith, and professional competence. The theology of 'presence,' with a strong emphasis on relationships growing out of that presence, has been the basic theological foundation of the effort. Relating sensitively and supportively to Chinese Christians and churches, as well as educators and professionals, is important. Where this has been done, we believe CEE participants have been enriched by these contacts and their presence has strengthened the Chinese churches."

Beechys and two Sichuan Bureau representatives talked with 17 of the 21 CEE teachers now working in Sichuan. They also consulted with department heads and administrators at the colleges and universities where the teachers are located. The discussions were "quite frank and generally constructive," said Beechys.

"We learned much about our differing expectations," Beechys reported. "Sometimes these differences have caused misunderstandings and tensions. The teachers are praised for their moral values, character, and good work attitudes. Current teachers report much satisfaction from their teaching, including the out-of-class contacts with students."

Also evaluated was the exchange with seven Chinese professors who have taught at five Mennonite colleges. "The Chinese value the experience highly," said Beechys. "They spoke of the warm reception by the colleges, the friendly com-

munity contacts they made and often still maintain, and of the personal dimensions of cross-cultural friendships. Mennonite college officials report that the program has brought a very important dimension to their campuses and opened windows to a rich, significant culture and people about which Americans know very little."

Beechys called the joint evaluation of the exchange program by CEE and the Sichuan Bureau "a success" which "represents a step forward in cooperation." They said "mutual respect and trust were reflected in this effort. The final test of the joint evaluation, however, lies in examining the suggestions and ideas as given and implementing those that are valid."

In March, three representatives of CEE—Bert Lobe, Reg Toews, and Peter Hamm—will visit China to renegotiate the exchange agreements with the Sichuan Bureau.

## 'Mobile Mennonites' helps people find church in new place

"Mobile Mennonites," a program designed to help people find a Mennonite church in their new community, is now being offered by Mennonite Board of Missions. Congregations are encouraged to designate someone to inform MBM of members who are relocating. MBM will in turn refer the name to pastors in the person's new community.

Mobile Mennonites "report cards" will also be available in churches. These will enable church members to refer friends and family who may not be known by the church. "We hope that Mobile Mennonites will serve as a connecting link to keep from losing people out the back door," says Gayle Troyer of MBM's Home Ministries Division. Troyer is coordinating Mobile Mennonites for the Mennonite Church in conjunction with the General Conference Mennonite Church.

Mobile Mennonites was begun by the GC Church five years ago. Since that time, nearly 500 names have been sent to pastors throughout North America. Stan Bohn, executive secretary of the GC Commission on Home Ministries and coordinator of Mobile Mennonites for his denomination, said that pastors of new congregations find the program especially helpful in finding new members.

More information has been sent to pastors, along with Mobile Mennonites "report cards." People who are moving or know of others who are, should contact Gayle Troyer at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.



*The Mumaw family (left to right)—Gerald, Geraldine, Jordan, Justina, and Jessica.*

## BACK FROM BOLIVIA

### Mumaws were pastors to Mennonite workers

Gerald and Geraldine Mumaw served in a pastoral role during their most recent four-year term in Bolivia that ended last summer. It was a joint assignment with Mennonite Board of Missions and Mennonite Central Committee. Gerald is now director of MBM work in Latin America, succeeding Lawrence Greaser.

Gerald's primary responsibility in Bolivia was serving as pastor to some 50 MCC volunteers and their 15-20 children as well as to MBM workers and other Mennonite missionaries. He helped them focus justice concerns in their assignments, keep abreast of the fluid political situation, and determine how to be involved holistically in their settings.

The heart of the MCC program, according to Gerald, is working with small farmers in isolated rural areas. The fact that many volunteers have returned for additional terms, he said, has helped them build relationships and feel the pulse of the community and what the needs are. "The Mennonite presence is outstanding, without receiving much fanfare," Gerald said.

Geraldine served as a pastoral resource person to the North American Mennonite workers. She often hosted them when they came to Santa Cruz—the MCC/MBM "base." Geraldine also initiated an adult mentor for each child of the Mennonite ministries family, facilitated a secret brother/secret sister program, helped plan retreats, and assisted in worship services.

Gerald was also involved with the emerging Bolivia Mennonite Church. His work primarily involved leadership development. The Bolivian church consists of five congregations, with a total membership of about 100.

Gerald is a native of Wooster, Ohio, while Geraldine (Lehman) grew up in Kidron, Ohio. They have three children—Jessica (11), Justine (10), and Jordan (2).

Mumaws previously served in Bolivia with MCC 1971-77.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Larry Ross Guengerich, Hesston, Kans.**

As a sophomore at Hesston College and a 1985 graduate of Bethany Christian High School, I was quite upset with the recent letter by Myra Shetler Randolph (Feb. 3).

In the six years I have spent at Mennonite schools I have never been told that Mennonites are the only true Christians. I have been able to see the good points in the Mennonite Church and have enjoyed the positive lifestyle shown by my instructors. I think I received a quality education and, more important, a great deal of knowledge about lifestyle and values that a public school cannot give.

As far as being "clanish" or snobbish, I think just the opposite is true. Less than a fourth of the high school-age kids in Indiana-Michigan Conference attend Bethany. I felt and heard snobbishness coming my way a lot more than going out. I was called a "goody-two-shoes" and the school was called a "rich-kids school." This cannot be true since my parents and I, along with our church, struggled to pay my tuition.

Mennonite schools are not the only way to get an education. But please do not talk down the schools that have changed me and made me into the person I am today.

### **J. C. Wenger, Goshen, Ind.**

Allow me to comment briefly on "Strange Tongues or Plain Talk?" by Catherine and Richard Kroeger (Feb. 3). The Kroegers did their research well. But it should be noted that the meaning of a word is *what it communicates* to the people of the culture in which the word is used.

The Greek of the first century in common use throughout the civilized world was not Attic, but *Koine*. And the history of the use of a word in the Attic is no determinant of its meaning. Current usage is the test. According to George V. Wigram's concordance, *laleo* is used almost 300 times in the New Testament—of God, of Christ, of the apostles, of a healed person who spoke plainly. *Lego* is used even more frequently (over 1,300 times in the New Testament) and is a sort of synonym of *laleo*. It is often used as a par-

ticipate, "saying."

The English word "nice" has changed meaning radically in our own tongue, from "wanton and silly" to "pleasing and attractive." For an examination of the *Koine*, one should study the huge book (over 1,450 pages) of A. T., Robertson, *A Grammar of the Greek New Testament*. The fatal flaw in the first part of the Kroeger article is ascribing to *laleo* in 1 Corinthians 24 its early meaning, which is about like doing the same with "nice" in the contemporary English world. (This is no denial of the good insights in the article by the Kroegers.)

### **Christine Matsuda, Goshen, Ind.**

Many of the students here at Goshen College have been following the editorial and "Readers Say" letters concerning our dancing/nondancing policy. Taking the biblical backing, theological intricacies, constituent politics, deeply rooted Mennonite history, and commitment to tradition into serious account, perhaps it is time to connect with a main participant in this dilemma—a Goshen College student.

Those of us raised in deeply rooted Mennonite homes and communities understand all too well the importance and urgency by which we are expected to continue this historic Mennonite existence. However, shouldn't Christianity and Mennonitism be strong enough to maintain its values without stifling the creativity and need for change in its people? As God allowed for change within God's people, even encouraging it through the revolutionary example of Jesus, so should the church realize that change is not necessarily an attempt to dilute strong traditions or future Christianity.

But there is still another significant point that must be addressed. It is important that we do not underestimate the strengths and convictions of our youth of today. For not only will our generation be the church's leaders of tomorrow, but presently have knowledge and insight we are willing to communicate with others, if talked to directly—not at or around or over. Not taking our ideas seriously is equivalent to assuming that we are not also intelligent, insightful, and committed. To many of us, this disregard resembles a lack of faith and trust the remainder of the church has in us.

Likewise, in directing the criterion as to whether or not Goshen College students should dance, we conveniently sidestep the larger questions of (1) Why does the Mennonite Church fearfully view change as such a negative threat and a grave risk? and (2) Why are our youth not consistently regarded with respect, importance, and seriousness when requesting changes to be addressed within their

church community? The continuing practice of these unhelpful values will lead to further alienation of the youth to our church—a further division that can be avoided.

### **Pamela Ruth, Boise, Idaho**

Thank you for your editorial on Martin Luther King, Jr. (Jan. 13). I read that page with excitement, thinking Dr. King was getting some well-deserved attention from *Gospel Herald*.

I wonder what most Mennonites know of and think about King? When I was growing up in my home congregation (Church of the Brethren), King was viewed as a communist looking to make trouble. My husband, a Mennonite, and 12 years old when King was assassinated, remembers thinking, "That's one less troublemaker to worry about."

I hope people will become informed of what King did for our country and what he stood for. I'd encourage them to read a book about King or—better yet—one written by him, because once they become "King literate" they will find out what it was like for blacks in the fifties and sixties and how he was trying to change America's so-called democracy. His nonviolent direct action movement of civil disobedience was not only to help blacks gain freedom, but also poverty-stricken people of all races.

### **Sue Graber-Detweiler, Nashville, Tenn.**

I appreciate Rick Stiffney's article "Questions Some of You Are Asking" (Jan. 13). As a church planter, I have not only been asked these questions, I have also had to personally work through them.

I believe that in the past decades we as Christians have stumbled over two problems concerning evangelism: problems of integrity and intentionality. The questions that are asked (such as "Is this just a numbers game?") are helpful when they encourage us to reach out with integrity. This critical thinking prompts us to integrate our theology with our evangelistic practices.

However, if we stop at the questions, we stumble over the second pitfall of intentionality. Although the Ten-Year Goals are not perfect, they are a step toward intentionally sharing joyful news of the gospel with others. We as Mennonites are fantastic at sharing a cup of cold water but we forget that we are called to give a cup of cold water in Christ's name. Sharing in Christ's name leads to building the church.

Evangelism does not conflict with the Anabaptist heritage. In fact during the Reformation, the Anabaptists were the most evangelistic group around. They knew that the good news of the kingdom



touched and redeemed every dimension of human experience. Just as Conrad Grebel and George Blaurock were rebaptized after repentance and prayer, our vision today begins with these two elements. We are being called to acknowledge our mistakes as Mennonites, but then to allow God to work through our brokenness to be ministers of grace and healing to our neighbors which often live right next door.

#### **Judy Hall, Molalla, Oreg.**

Katie Funk Wiebe's article "We Need Artists in the Church" (Dec. 30) has confirmed my own feelings which I have kept to myself for years. Wiebe says we have endorsed music but are reluctant to let other art forms in. I emphatically agree.

If the church is to grow and be edified, it must infuse a trust and acceptance toward those whose gifts are used both professionally and otherwise in prose, poetry, drama, the visual fine arts, and any other "unorthodox" Mennonite profession where Christians can truly live as "the salt of the earth." When this awareness and acceptance is instilled, we will be better servants for our Lord.

#### **Jim Carpenter, Burr Oak, Mich.**

I was pleased that you included "A Letter to a Lawyer About Divorce and Remarriage" (Dec. 30). While the position taken by the writer is not a popular one today it does represent the view of a number of us in the church who are wanting to be faithful. It may appear, as Howard Blosser inferred ("Readers Say," Jan. 27), to be judgmental, but that is certainly not our desire. It could be better understood if you compared it to a loving physician who discovers a tumor on a little child and knows surgery will be both dramatic and painful but wisely recommends surgery.

I too struggle with working with people caught in the tangled web of divorce and remarriage, but in light of Jesus' words in Luke 16:18, I must continue to call it adultery. I choose not to compare the act of adultery, which I understand to be a state remarried persons live in as long as their first partner is alive, to sins like envy, hatred, greed, jealousy, and lust in our minds. It is not that I don't think they are as sinful but rather because sins of the heart are only known by the person harboring them and those persons he or she chooses to tell. None of us makes a public legal declaration to envy or hate.

I choose rather to compare adultery with other sexual aberrations like incest, bestiality, and sodomy. I have worked with a number of persons involved in child molestation and have come to love some of them dearly. However I never suggest they continue in this sin even

though some experts claim there is no cure for pedophiles. I rather offer Christ's forgiveness and try to walk with them.

Now that I have bared my heart, I welcome counsel from my loving brothers and sisters who are also trying to be faithful followers of our living Lord Jesus.

#### **Lulu Smith, Eureka, Ill.**

As I read *Gospel Herald* from time to time, it seems there are more and more people who are venting their views to castigate someone else who does not agree with them. Examples are the letter of Nov. 4, where Fellowship of Concerned Mennonites is called "Folks Complaining Most" and another in the Jan. 20 issue, where a group of irresponsible people—called "peace activists"—aired their views at the Water Tower Place in Chicago.

Are those peaceful solutions? Even Christ, who had every reason to quell his adversaries, did not stoop to such tactics. True, on one occasion when he had much opposition he pronounced "woe" on the scribes, Pharisees, and hypocrites, calling them "whited sepulchres." But only Christ has a right to denounce peoples' acts. We are admonished to love even our enemies. How much love was shown in either of the two incidents above? If we

want to be peace activists we can't show it by mob hysteria. We must do it in a Christlike way, fostering a spirit of love instead of hate. The Bible speaks of a time when they shall say "peace, peace, but there is no peace." Are we living in such a time?

I do appreciate what fine articles appear in your paper, but I don't like to have them offset by so much controversy in other articles. Our daily television, newspapers, and magazines are full of discord and strife. I'd like to feel that it is possible to sit down to a Christian periodical that is free from this. So, please, Mr. Editor, refuse to publish controversial issues and make your paper what it is called—"*Gospel Herald*."

#### **Aldine Wyse, Wayland, Iowa**

I'll have to admit that I had some of the same feelings as Robert Hartzler in his letter on Fellowship of Concerned Mennonites (Nov. 4). Especially after my husband and I attended an FCM meeting at Ames 85. Several issues that all of our congregations struggle with were talked about, but I felt they were just set aside.

I hope our editor will continue to allow us to share our feelings, frustrations, joys, and testimonies in our paper and through it all we can grow in love and a closer daily walk with the Lord.

## **Learning and Growing in Ministry**

*By Ralph Lebold*

All that the congregation is and does is ministry. From the sermon to distributing food at the food bank, to the missions committee plans for outreach, to the annual retreat, comes expression of the church's faith in Jesus Christ. In these settings members are in ministry to one another as well as to the people in their world.

But how effective is the ministry? Are new members being added to the church? Are the spiritual needs of members being met? Are members learning and growing in their faith? Are they expressing their faith when and where it counts?

### **Learning and Growing in Ministry**

is a resource to help congregations answer those questions and more. Author Ralph Lebold provides biblical and theological principles as well as time-tested practical tools to lead congregations in an examination process. As leaders and members review their ministry in a spirit of mutual helpfulness, congregations see themselves more clearly in order to follow Christ more nearly.

**Learning and Growing in Ministry** is available from your Provident Bookstore or local Christian bookstore. It can also be ordered from the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683. Price is \$6.75 per copy, plus 10% for postage and handling.

### **Learning and Growing in Ministry**

Ralph Lebold

A Handbook for  
Congregational Leaders



Malaysian church leader Denis Dutton will be the commencement speaker at Goshen College on Apr. 12. A veteran pastor in the capital city of Kuala Lumpur, he is president of the Malaysia Methodist Church and honorary general secretary of the Malaysian Council of Churches. Dutton and his wife, Emme, have two children who are students at Goshen College. About 230 students will receive their degrees during the 89th annual commencement exercises.

"We are witnessing a gross and flagrant departure from the historic peace position of the church" was the unanimous conviction of the 15 people who gathered for the Consulting Board meeting of Fellowship of Concerned Mennonites, Jan. 9-10, in Harrisonburg, Va. "Where is the church going on the peace issue?" was the primary focus of the meeting. The board members also discussed ways to keep dialogue going with the General Board of the Mennonite Church and finalized plans for booklet 3 in FCM's Biblical Heritage Series—a look at the role of women in the church by Sanford Shetler. Walter Beachy is chairman of the FCM board and George Brunk II is executive director.

Catholics and Mennonites in Girardot, Colombia, gathered to pray together in the city's cathedral recently. The event, hosted by local Roman Catholic Bishop Rodrigo Escobar, coincided with the World Day of Prayer for Peace called by Pope John Paul II for Catholics as well as other religious groups. Among those leading the service at the jam-packed cathedral were two women of Girardot Mennonite Church—Flor del Rio and Enelia Diaz—and Colombia Mennonite Church executive secretary Peter Stucky.

Attendance has been as high as 130 at the nine-month-old Mennonite congregation in Sturgis, Mich. It is called Christian Fellowship Center and uses a rented commercial building which members of the congregation renovated last summer with the help of South Colon Mennonite Church—the mother congregation. In November Glenn Middleton was licensed as pastor of the emerging group. The congregation is charismatically oriented and seeks to minister among the poor in Sturgis.

Over 90 people attended the first worship service of Peace Mennonite Community Church in the Denver suburb of Aurora on Feb. 1. They included representatives of local Mennonite congregations who are helping sponsor the church-planting project. A fellowship meal followed the service. Church planters Leonard and Joan Wiebe began their work last September by calling people together for group meetings, fellowship meals, and Bible study in their home. The emerging congregation uses the facilities of Aurora Senior Center, which is located at a major intersection and near an interstate highway. The congregation is affiliated with both the Mennonite and General Conference Mennonite churches.

The three-year-old Mennonite congregation in El Paso, Tex., has changed its name from Mennonite Fellowship of Peace to *Oasis of the Good Shepherd*. The congregation is a church-planting project of Rocky Mountain Conference and Mennonite Board of Missions. Mario Bustos is the pastor.



Indiana couple helps with church growth in Bolivia. Ron and Betty Lou Collins of Goshen, Ind., back from a recent six-month Mennonite Board of Missions assignment in Bolivia, say groundwork laid by previous Mennonite workers has led to growth in a new church in a low-income neighborhood of Santa Cruz. The two-year-old project in the Heroes del Chaco area involves a combination of spiritual and social ministries and draws on workers with MBM as well as Mennonite Central Committee and Commission on Overseas Mission of the General Conference Mennonite Church. Pictured is Ron holding two-year-old Yanet Masabi following a child dedication ceremony. With them are family members.

Collinses arrived last June to fill in for Stephen and Karen Intagliata, who were on furlough, and Nancy Tielkemeier, who was completing her term in July. As many as 30 people, mostly children, attended the Sunday evening services at the Collins house, and up to 45 people squeezed in for the Thursday evening meetings. "We had to clear out our bedroom so there would be enough room," Ron said.

Some of the people in the neighborhood also attended Sunday morning services at the Mennonite church which meets at the MCC center. Transportation to the MCC center via the mission jeep was no problem as long as the group was small. But by August the group had grown to nearly 30. So Sunday morning worship services were begun at the Collins home on Aug. 24. As the numbers continued to grow, it soon became clear that the house wasn't big enough, so the group obtained the use of a local public school, where Sunday morning services began in late October.

Back in Goshen, Ron has resumed his teaching at Goshen College and Betty Lou her nursing at Goshen General Hospital.

A black South African family has decided to extend its stay in North America due to the deteriorating situation in their country. Ezra and Zukiswa Sigwela, church workers who were in North America for a "servanthood sabbatical" sponsored by Mennonite Central Committee, got as far as Europe on their way back to South Africa when they received word that increased detentions of church workers in their area made their return hazardous. Ezra, an official with the Council of Churches in Transkei, a South African "homeland" for black people, has spent over 10 years in prison for activities that the white minority government considers subversive. Ezra says the government has targeted him because of his work with political prisoners and their families. Sigwelas are the first people to benefit from the new servanthood sabbaticals, which offer a break for South African church workers whose jobs are particularly stressful.

A "peace pledge" between the people of North America and the people of the Philippines has been drafted by Mennonite Central Committee and other church groups. It comes amid the breakdown of crucial peace talks between the Filipino government and the leftist rebels and pressure from the U.S. government to fight instead of talk. "We seek a relationship between our nations that respects the desires of Filipinos concerning all aspects of foreign involvement in their land," says the

pledge, "including the nature of governmental aid, of U.S. and Canadian business ventures, and the presence of U.S. military facilities and nuclear weapons." North American Mennonites are urged to sign the pledge. Copies of it can be obtained from the East Asia Desk at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

Mennonite Marriage Encounter is exploring the possibility of cooperation with Mennonite Mental Health Services, an agency under the auspices of Mennonite Central Committee. Based in Newton, Kans., MME is currently a program of the General Conference Mennonite Church, but it has growing support in other Mennonite groups as well. Affiliation with MMHS would make MME more inter-Mennonite, would encourage more local autonomy (like the current Lancaster Conference MME program), and would make more sense economically and otherwise, according to a task force appointed to study the situation.

"I have no regrets for what I did for Carrie—or what I didn't do." With these words Paul Neuenschwander of Kidron, Ohio, summarized his story about the death of his wife. The occasion was the Health Ethics Hearing held recently at Beech Mennonite Church in Louisville, Ohio. Carrie went into a coma from which she never recovered following a fall in September 1983. She died this past November.



Paul's personal reflection added an additional note of reality to a day heavy on theory on issues of life and death. The Health Ethics Hearing was the sixth in a series sponsored by Mennonite Mutual Aid in various locations. The Louisville hearing, attracting nearly 100 people, was also sponsored by the Peace and Service Commission of Ohio Conference.

**Nearly 230 pastors and others attended this year's School for Leadership Training at Eastern Mennonite Seminary, Jan. 19-22.** Also called "Ministers Week," the event offered 10 courses which focused on renewal—among congregational leaders, through spiritual disciplines, and in family life, Christian education, worship, youth work, urban ministry, overseas missions, and other areas.

**Mennonites and Lutherans in Cincinnati sponsored a series of lectures by Mennonite theologian John Howard Yoder, Jan. 23-25.** Speaking on "Seeking Peace in a Warring World," he gave special attention to the traditional "just war" stance taken by many denominations. The lectures, held during the annual Week of Christian Unity, were sponsored by Lutheran Campus Ministry at the University of Cincinnati, with the support of Cincinnati Mennonite Fellowship and Lutheran Church of the Cross. Yoder is an author and former Mennonite seminary professor who currently teaches theology, Christian ethics, and church history at the University of Notre Dame in South Bend, Ind.

**Mennonite farmers have a responsibility to God to take care of the land,** Wilmer Heisey of Mennonite Central Committee told a group of farmers and others on Jan. 17 in Smoketown, Pa. At the same time, the church has a responsibility to support farmers who are in financial trouble, he said. Heisey, who is executive secretary of MCC U.S., has been actively involved in helping Mennonites affected by the current farm crisis. He made his comments at a seminar attended by more than 50 persons on "Dilemmas of the Mennonite Farmer," sponsored by People's Place Associates.

**Three Youth Evangelism Service (YES) teams began short-term assignments in Belize, West Germany, and Jamaica in January.** Sponsored by Eastern Mennonite Board of Missions, the teams spent three months in preparation at the YES Discipleship Center in Philadelphia. The Belize team, led by Jim Shuman, includes Kim Harnish, Bob Hartz, Linda Knouse, Ben and Darlene Martin, and Susan Yoder. The West Germany team, led by Josef Berthold, includes Steve Norton, Jeff Mandl, Janelle Mohler, Michael Schaadt, Lori Thomas, and Charlotte Yoder. The Jamaica team, led by Lee Ebersole, includes Dwight Huyard, Glenda Newswanger, Keith Newswanger, and Jayne Oyer.

**Observe Martin Luther King's birthday on Memorial Day?** That's what the staff members of Mennonite Church General Board in Lombard, Ill., decided to do when given the choice of taking King Day in January or Memorial Day in May as a paid holiday. The staffers were eager for a break in the work routine in late spring, but also wished to identify with the observance for the slain civil rights leader. Executive Secretary Wayne North said staff members plan to make the day more than just another day off by conducting a special chapel service in recognition of King's contributions.

**An effort is underway to get the names and addresses of Civilian Public Service workers in hospital unit #118** so that a reunion can be planned. That unit for conscientious objectors during World War II was assigned to Wernersville (Pa.) State Hospital. People who served there or know of someone who did are urged to send names and addresses to Ivan Bachman at R. 1, Box 105, Roanoke, IL 61561, or to Byron Augspurger at 1920 Willowmere, Des Moines, IA 50315.

**Winter sports, deaf ministry, animal husbandry, and model airplanes were among the 17 courses offered by Central Christian High School during its two-week January Mini-Term.** Nearly half of the courses involved service projects that took students as far as Chicago and even Costa Rica. Mini-Term is a

chance for students and teachers to get away from the normal schedule of the Mennonite school in Kidron, Ohio, and explore a variety of service options, vocations, hobbies, and recreation.

**American taxpayers and voters must take some responsibility for the current record deficit,** U.S. Rep. Patricia Schroeder said on Jan. 20 at Goshen College. The Colorado Democrat was at the college as part of the Frank and Betty Jo Yoder Public Affairs Lecture Series. "America's into happy talk right now," Schroeder said. Part of the "happy talk" is the Reagan administration's belief that the country could start with a deficit, increase defense spending, cut taxes, and somehow not end up with the highest deficit in the country's history, she said.

**A week of seminars on human sexuality was held at Conrad Grebel College, Jan. 27-29.** The purpose was to educate, to break down sexual stereotypes, and to help students better understand their own sexuality as a part of their whole being—both body and spirit. A variety of resource persons led discussions on such topics as gender identity, sexuality in the church, sexuality in society, homosexuality, and intimacy.

**Ohio Conference has appointed three people to key staff positions.** David Garber, pastor of Sonnenberg Mennonite Church in Kidron, is executive secretary on a half-time basis. David Wyse, pastor of Inlet Mennonite Church in Wauseon, is interim minister of evangelism on a half-time basis. Bruce Glick is minister of peace and service on a fourth-time basis. All three positions are new positions in the conference, whose office is located in Kidron.

**A Mennonite physician in Baton Rouge, La., is inviting other Mennonites to his city to help start a church.** Baton Rouge currently has no Mennonite congregation. Leo Yoder and his family moved to the city nearly five years ago to work at the U.S. Public Health Service leprosy hospital in nearby Carville. Needed are full-time church planters who would be supported by Mennonite Board of Missions and Gulf States Fellowship as well as persons who would be willing to find jobs in the city and help form a core group for the congregation. "There must be people who are waiting and willing to move out if an opportunity were presented," says Yoder. "If the Ten-Year Goals of the Mennonite Church are to be reached, I believe some bodies must move." Interested persons may contact Yoder at 9257 Bermuda Ave., Baton Rouge, LA 70810; phone 504-769-9336.

**An anti-"Star Wars" resolution was passed by Mennonite Central Committee U.S. Peace Section** during its recent meeting in Fresno, Calif. By "rejecting outright" the weapons system currently being developed under the formal name Strategic Defense Initiative, Peace Section joined agencies of other denominations in a growing concern over President Ronald Reagan's dream for a U.S. defensive shield in space. Peace Section's statement is rooted in "a faith commitment to Jesus Christ" and warns against "a misplaced trust" in a rapidly expanding militaristic system.

**Applications for display space are being accepted for Purdue 87,** the biennial convention of the Mennonite Church to be held July 7-12 in West Lafayette, Ind. The space is available to conferences, schools, agencies, committees, and others directly related to the denomination. The application deadline is Mar. 27. More information can be obtained from the Purdue 87 Displays Committee at 1609 S. 13th St., Goshen, IN 46526.



**Mennonite books get international attention in Belgium.** Mennonite books were offered for the first time at the recent biennial International Religious Book Fair in Tournai, Belgium. It has been a predominantly Catholic event. Many of the visitors to the fair were priests, booksellers, religion teachers in the public schools, and faculty members at church schools.

"Ninety-five percent of the visitors discovered the existence of a church which until then had been ignored," said Jules Lambotte, one of the organizers of the Mennonite bookstand. "There were interesting conversations." The visitors were given a catalog of Mennonite books, an evangelistic tract, and a French translation of J. C. Wenger's booklet on "Who Are the Mennonites?"

On the last day of the fair, Belgium's Queen Fabiola stopped at the Mennonite bookstand. She asked to buy—but was given free—a collection of recipes for nonalcoholic mixed drinks called "Healthful Cocktails." "You are going to think I'm not very spiritual!" she said. Lambotte made sure the queen also carried home with her a copy of Mathiot and Boigeol's "Historical Research on the Anabaptists."



**Lena Horning Brown is the first woman to be licensed as a deacon in Lancaster Conference.** The licensing service took place at Slate Hill Mennonite Church in Shiremanstown, Pa., on Jan. 4. Harrisburg District bishop John Kraybill officiated. Brown serves alongside Pastor Samuel Troyer and Associate Pastor Paul Nisly. A former school teacher, she has been active in refugee work in the Harrisburg area for the past 11 years. Her licensing recognizes her continuing ministry with refugees on behalf of the congregation.

**The Bishop Board of Lancaster Conference has "affirmed" Jean Shenk as its hospital visitor in Lancaster, Pa.,** beginning in January. Shenk is a member of Erisman Mennonite Church in nearby Manheim, and the bishops asked the Manheim District—of which her congregation is a part—to appoint an advisory committee to which she will be accountable. Her support will be financed through designated contributions to the conference. Shenk sensed a call to hospital visitation through her clinical pastoral education studies and the discovery that some conference members who are patients at hospitals in Lancaster feel neglected.

**A new congregation in Raleigh, N.C., celebrated its beginnings** with a covenant and installation service on Dec. 7. Some 65 people attended. Called "Raleigh Mennonite Church," the congregation was started by Virginia Conference and nearby Durham Mennonite Church. It grew out of worship services begun last August at the YWCA. During the special service Marilyn and John Bender were licensed and installed as copastors.

**The four-year-old Mennonite congregation in Portland, Maine, has outgrown the renovated house which it had been using** and has purchased a church building with a seating capacity of over 200. The first service in the newly renovated building was Pastor Bruce Martin's ordination in November. Bruce and his wife, Jewel, are church planters appointed by Eastern Mennonite Board of Missions. Eastern Board's David Shenk says Maine is the least church state in America. The Portland congregation, called Church of the Servant, has a Sunday morning attendance of about 80 people. Many of them are new Christians. Church of the Servant is one of only three Mennonite congregations in Maine and one of 13 congregations in the New England District of Lancaster Conference.

**A Mennonite Disaster Service representative has been named a "hero of America"** by the CBS television network's *Oprah Winfrey Show*. MD Ser Irvin Harms of Moundridge, Kans., and seven other "heroes" then appeared as guests on a recent edition of the Chicago-based show. Harms coordinated last summer's haylift in his community for drought-stricken farmers in the Southeast. The effort mushroomed beyond all expectations and ended up with 44 rail cars full of donations. Harms said he was only one representative of a project that involved many people, but Oprah called him "Mr. Hay Himself." Especially meaningful to Harms was a chance to meet one of the recipients of the hay during the show. "When we left he hugged me and the tears ran," Harms said.

**Otis and Isabelle Yoder of the Heralds of Hope radio ministry spent five weeks in Africa and Europe** recently in the interest of their international radio program, *Hope for Today*. The independent Mennonite ministry, based in Breezewood, Pa., beams its broadcasts in four languages from powerful radio transmitters in Monaco and Liberia. Yoders were especially impressed with "a great mov-



**MCCer reports wide use of herbal medicines in Nicaragua.** The severe economic problems in Nicaragua have forced health workers to rely on herbal medicines to treat illnesses, especially among children, reports Mennonite Central Committee health worker Margaret Tremwell (right). Here she talks with Nicaraguan health workers at the Rescate clinic in the northern part of the country.

For years Nicaraguans living in remote villages have relied on herbal medicines. Now even those in larger cities must rely on them because of the high price for foreign-made medication and the U.S. boycott against the country. The Nicaraguan government is promoting the use of herbal medicines by encouraging people who use these medicines to submit identified samples of the plants to local health centers for investigation. The plants are tested at the medical school in Leon for chemical composition and possible effectiveness. The approved medicines are sold by prescription or through specially trained technicians at government "redemption centers."

Private physicians at the health clinic in Esteli where Tremwell works prescribe herbal medicines for their patients. Those unable to pay the modest fee for the medicines are given the medicines at no charge.

ing of God's spirit" in Nigeria, where they participated in worship services at churches with large crowds and spoke at an evangelistic crusade that attracted nightly attendance of over 20,000.

**Two small congregations in Markham, Ont., have merged to form "Rouge Valley Mennonite Church."** The two congregations, both affiliated with Ontario/Quebec Conference, were Cedar Grove and Steele Avenue. The new congregation, with about 70 active members, serves the York area northeast of Toronto. The pastor is Steve Drudge.

**January Interterm attracted an unusually large number of students to Associated Mennonite Biblical Seminaries** this year. The number was 163, which was up from 124 a year ago. Admissions counselor James Metzler credited "an exceptionally strong offering of courses" for the increase. Students came from as far as British Columbia, Montana, Bolivia, and France. Thirty of them were part of the General Conference Mennonite Church's "Study Rotation Plan." The six courses were taught by four AMBS professors as well as visiting scholars Carlos Abesamis from the Philippines and Paul Peachey from Washington, D.C.

**"I find it incredible that college students would be interested in hearing from a 72-year-old man,"** said veteran Mennonite Central Committee administrator Peter Dyck during a recent lecture series at Eastern Mennonite College. He spoke six times on "Vision

for Mission" as part of the annual Myron Augsburg Lectureship on Evangelism and Mission. The students not only listened but responded with spontaneous applause at the close of his talks. A dry sense of humor, firm convictions, and stories drawn from years of working with people around the world obviously contributed to the warm reception.

**A photography contest is being sponsored by Maple Lawn Homes and Noah's Ark Children's Center.** The theme is "Generations of Love," and the contest coincides with the National Month of the Older Person in May. The photos must be color slides which depict both young and old persons. It must have been taken since October 1985. All entries must be received by May 1. There is a small entry fee. Maple Lawn, for the elderly, and Noah's Ark, for preschoolers, are Mennonite programs sharing a campus in Eureka, Ill. More information about the contest is available from Tim Boisseau at Maple Lawn, 700 N. Main St., Eureka, IL 61530.

**Goshen College faculty openings for this fall:**

- **Interdisciplinary.** This is a tenure-track position. Responsibilities include teaching courses in modern European history and religion and directing Mennonite Historical Library. An earned Ph.D. degree is strongly preferred.
- **Mathematics.** This is a one-year position. Responsibilities include a variety of courses; specific assignments depend on the person's qualifications. A Ph.D. degree is preferred.
- **International education.** This is a full-time



position as interim director, starting no later than Aug. 1 and concluding by Dec. 31, 1988. Needed are management expertise, demonstrated commitment to experiential learning methodologies, and second-language fluency. Cross-cultural living experience and a Ph.D. degree or Ph.D. candidacy are preferred.

Applicants for all the positions must be committed to Christian values, including peace and justice in the Mennonite tradition. Women and minorities are particularly encouraged to apply. Send résumé by Mar. 13 to Willard Martin at GC, Goshen, IN 46526.

#### Pastoral transitions:

•**Edwin Ranck** was ordained as associate bishop of Lancaster Conference's Millwood District on Nov. 23. He serves alongside Bishop Noah Hershey. Ranck continues as pastor of Andrews Bridge Mennonite Fellowship, Christiansburg, Pa., where he has served 22 years.

•**Ross and Allison Collingwood** will become pastors of Salem (Oreg.) Mennonite Church this summer. Ross is currently admissions director at Eastern Mennonite College, and Allison is a student at James Madison University.

•**Guillermo Tijerina** retired as pastor of Iglesia del Buen Pastor, Archbold, Ohio, recently. He was ordained in 1965.

•**Steven Landis** was installed as pastor of Pennsburg (Pa.) Mennonite Church on Jan. 25. He is the former pastor of Mt. Jackson (Va.) Mennonite Church and a recent graduate of Eastern Mennonite Seminary.

•**Willard Shertzer** was installed as pastor of Beaver Run Mennonite Church, Turbotville, Pa., recently. He succeeds Daniel Regier.

•**Carl Hershey** was installed as pastor of Chestnut Hill Mennonite Church, Columbia, Pa., on Dec. 7. He served previously as pastor of Lakeview Mennonite Church, Chestertown, Md.

•**Jim Brenneman** became pastor of Pasadena (Calif.) Mennonite Church recently. The one-year-old congregation has 20 members and a Sunday morning attendance of 30-35.

•**David Groh** was installed as interim pastor of Smithville (Ohio) Mennonite Church on Jan. 18. He served previously as pastor of Millersburg (Ohio) Mennonite Church.

#### Upcoming events:

•**Transcultural Seminar**, June 1-12, at Goshen College. This annual event is for persons who plan to work overseas in agriculture, education, general community development, health care, or nutrition. It is sponsored by Mennonite Central Committee and three Mennonite colleges. The faculty members are Franklin Bishop, Nancy Heisey, Ron Stutzman, Ahmed Ali Haile, Katherine Yutzy, and Marilyn Johnson. More than a dozen other persons with third-world experience will also lecture and lead workshops. More information from Transcultural Seminar at Goshen College, Goshen, IN 46526; phone 219-533-3161.

•**Peacemaking Workshop**, Apr. 11, at Zion Mennonite Church, Souderton, Pa. The theme of the inter-Mennonite event, which is sponsored by four organizations, is "Peacemaking Without Anxiety: Acquiring Skills and Confidence for Raising Difficult Peace and Social Issues in the Congregation." The training event is designed for pastors, lay leaders, draft counselors, and others who consider themselves peacemakers and wish to share that message in peace. The main resource persons are Larry Dunn of Eastern Pennsylvania Mediation Service and Dave Brubaker of Mennonite Conciliation Service. More information from Randy Keeler at Box 108, Quakertown, PA 18951; phone 215-538-7330.

•**Phoenix Discipleship Reunion**, July 2-4, at The Hermitage, Three Rivers, Mich. This is for former members of the Discipleship program of Mennonite Board of Missions in Phoenix, Ariz. It operated 1977-82 under the leadership of Gene and Mary Herr, who have since started a silent retreat center called The Hermitage. More information from Herrs at The Hermitage, 11321 Dutch Settlement Rd., Three Rivers, MI 49093; phone 616-244-8696.

•**25th Anniversary Celebration**, Apr. 3-5, at Trinity Mennonite Church, Glendale, Ariz. It includes reminiscing and fellowship meals as well as the unveiling of a historical marker, the dedication of new mission goals, a walk from the first site of the congregation to the present one, and a sermon in three parts by three former pastors. Also planned is the presentation of a new book on the congregation's history. More information from the church at

4334 W. Vista Ave., Glendale, AZ 85301; phone 602-931-9241.

•**25th Anniversary Celebration**, Aug. 15-16, at Glennon Heights Mennonite Church, Lakewood, Colo. Among the events planned are a historical slide presentation, special music, reminiscing, and times for fellowship. Former members and friends are especially invited. More information from the church at 11480 W. Virginia Ave., Lakewood, CO 80226; phone 303-985-3606.

#### Church-related job openings:

•**Staff**, Oaklawn Psychiatric Hospital, Goshen, Ind., starting in July. This is a Mennonite facility currently being constructed by Oaklawn Psychiatric Center of Elkhart, Ind. Needed are registered nurses, unit managers, unit secretaries, mental health workers, an admissions coordinator, a registered occupational therapist, and a recreational therapist. Send résumé by Mar. 16 to the Personnel Department at Oaklawn, 2600 Oakland Ave., Elkhart, IN 46517.

•**Supervisor**, Choice Books of Lancaster, Pa., starting in April. This is a full-time position with a Mennonite ministry that sells Christian literature through book racks in supermarkets, restaurants, airports, and other places. Contact David Pegarella at Eastern Mennonite Board of Missions, Salunga, PA 17538; phone 717-898-2251.

•**Assistant coordinator**, Washington Study-Servant Year, starting this summer. This is an Eastern Mennonite College program in Washington, D.C. The application deadline is Mar. 20. Contact Priscilla Friesen at 3216 N. Pershing Dr., Arlington, VA 22201.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Baerg**, Ted and Irena (Walhasch), Kitchener, Ont., first child, Daniel Marko, Jan. 26.

**Bauman**, Morley and Janet (Brubaker), Elmira, Ont., second child, first daughter, Emily Dawn, Oct. 25.

**Cender**, Norman and Karen (Slabach), Gibson City, Ill., first child, Monica Sue, Feb. 1.

**Davidhizar**, Enos and Connie (Gongwer), Wakarusa, Ind., second son, Nathan Lee, Jan. 25.

**Domer**, David and Sherry (Slabaugh), Hartsville, Ohio, second child, first daughter, Ashley Ann, Jan. 31.

**Evers**, Scott and Dana (Blackwell), Waynesboro, Va., second daughter, Jennifer Nicole, Dec. 15.

**Fulmer**, John and Diane (Conrad), Louisville, Ohio, second son, Adam Michael, Dec. 31.

**Good**, Dean and Rebecca (Hess), Akron, Pa., second daughter, Mary Anna, Jan. 7.

**Hershberger**, Maynard and Jean (Haidet), Canton, Ohio, second son, Nathan Paul, Jan. 13.

**Kidwell**, James and Carla (Neufeld), Ephrata, Pa., second daughter, Corin Tshana, Jan. 16.

**Lightheart**, Bryan and Deborah (Horst), Kitchener, Ont., second child, first daughter, Heather Colleen, Jan. 22.

**Linder**, Clifford and Julie (Frank), Louisville, Ohio, first child, Michelle Lynn, Jan. 21.

**Martin**, Doug and Donna (Swann), Bristol, Ind., first child, Blair Riane, Aug. 28.

**Mease**, Douglas and Tammi (Gischel), Quakertown, Pa., second child, first daughter, Elya Bethany, Jan. 19.

**Miller**, Tim and Kathy (Hershberger),

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Goshen, Ind., second daughter, Andrea Lanea, Jan. 29.

**Peachey**, David and Wendi (Hartzler), Belleville, Pa., first child, Vincent Kyle, Jan. 18.

**Reinford**, Jim and J. Lynette (Bolton), Harleysville, Pa., second daughter, Malynda Faith, Jan. 17.

**Rhodes**, James and Leanna (Showalter), Dayton, Va., seventh child, third son, Dietrich James, Jan. 25.

**Smucker**, Dennis and Barbara (Rankin), Queens, New York, first child, Rachel Ann, Jan. 28.

**Spinder**, John and Sueann (Litwiller), East Peoria, Ill., first child, Jessica Cori, Jan. 26.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Gould-Sommers**. Jon Kevin Gould, Sarasota, Fla., and Brenda Sue Sommers, Sarasota, Fla., Bay Shore cong., by Howard S. Schmitt, Jan. 31.

**Lehman-Swartzentruber**. Bruce Lehman, Elkhart, Ind., and Sharon Swartzentruber, Goshen, Ind., both of Yellow Creek cong., by Bob Detweiler and Wes Bontreger, Dec. 26.

**Martin-Bromwell**. Dale Lynn Martin, Stuarts Draft, Va., Springdale cong., and Paula Kay Bromwell, Presbyterian Church, by Harold Bromwell and Duane Gingerich, Dec. 11.

**Martin-Yoder**. Kendel Ray Martin, Milford, Nebr., and Lori Ann Yoder, Goshen, Ind., North Goshen cong., by Don Yoder, Dec. 20.

**Rhoad-Stichter**. Randy Rhoad, Goshen, Ind., and Joan Stichter, Nappanee, Ind., by Bob Detweiler and John King, Oct. 4.

## OBITUARIES

**Bontreger, Perry J.**, son of John I. and Barbara Miller, was born at Lagrange, Ind., Sept. 20, 1908; died of complications from a stroke at Goshen, Ind., Jan. 7, 1987; aged 78 y. On Nov. 22, 1947, he was married to Mabel Frey, who survives. Also surviving are two daughters (Mary Owens and Ruth Sellars), one son (P. Jay), five grandchildren, five sisters (Laura Mast, Rose Miller, Edna Coblentz, Ida Herschberger, and Lydia Mae Kauffman), and two brothers (Mahlon and Lee). He was a member of Forks Mennonite Church, where funeral services were held Jan. 10, in charge of Eugene Bontreger and Clarence Sink; interment in Grace Lawn Cemetery.

**Ehst, John L.**, son of Abraham G. and Catherine (Landis) Ehst, was born at Bally, Pa., Apr. 18, 1894; died at Souderton (Pa.) Mennonite Home on Jan. 22, 1987; aged 92 y. He was married to Elizabeth Mack, who died in 1917. He married Mary Nyce, who died in 1971. Surviving are two daughters (Mary Derstine and Lois Stoltzfus), two sons (Abram M. and Paul M.), 25 grandchildren, 66 great-grandchildren, and one great-great-granddaughter. He was preceded in death by two sons (Titus and Jesse). He was a member of Bally Mennonite Church. Funeral services were held in the Souderton Mennonite Home Chapel on Jan. 26, in charge of Paul Longacre and Roy K. Yoder; interment in Bally Mennonite

Cemetery.

**Gascho, Samuel D.**, son of Mose and Fannie (Jantzi) Gascho, was born at Wellesley, Ont., Jan. 11, 1911; died at Bad Axe, Mich., Jan. 29, 1987; aged 76. Surviving are two sisters (Marie L. Gascho and Nancy L. Gascho). He was preceded in death by two sisters (Anna and Lena Gascho) and one brother (Reuben). He was a member of Pigeon River Mennonite Church, where funeral services were held on Feb. 1, with Luke Yoder and Kenneth Dietzel officiating; interment in the church cemetery.

**Horst, Martin Frey**, son of John and Mary (Frey) Horst, was born in Wellington County, Ont.; died of a stroke at Kitchener, Ont., Jan. 28; aged 69 y. On Aug. 10, 1940, he was married to Wilma Shantz, who survives. Also surviving are four sisters (Selina Horst, Hettie Shoemaker, Lena Nafziger, and Mary Bechtel), and three brothers (Tilman, Cleason, and Nelson). He was preceded in death by one brother (Levi). He was a member of Erb Street Mennonite Church, where funeral services were held on Jan. 31, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

**King, Sylva May King**, daughter of John M. and Susan (Hooley) King, was born near Harrisonville, Mo., Oct. 29, 1902; died of a stroke at Cass Medical Center, Harrisonville, Mo., Jan. 26; aged 84 y. On March 2, 1924, she was married to Daniel D. King, who survives. Also surviving are four daughters (Joyce King, Carolyn J. King, Juanita Porter, and Carol Sue Lindsey) and two sons (Chester F. and Harold L.). She was preceded in death by one son (Eldon). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Jan. 28, in charge of Darrell Zook and Jim Maust; interment in Clearfork Cemetery, Garden City, Mo.

**Lehman, Vernon E.**, son of David O. and Christine (Sprunger) Lehman, was born at Berne, Ind., Dec. 11, 1906; died at Brenn-Field Nursing Center on Jan. 30; aged 80 y. On Nov. 5, 1932, he was married to Irene Yoder, who survives. Also surviving are two daughters (Mary Esh and Elizabeth Martin), six grandchildren, three sisters (Luella Hostetler, Agnes Buchwalter, and Florence Zimmerman), and two brothers (Gordon and Orlin). He was preceded in death by one son (Marlin) and one sister (Glenna). He was a charter member of Orrville Mennonite Church, where funeral services were held on Feb. 3, in charge of Richard Ross; interment in Crown Hill Cemetery.

**Litwiller, Barbara Gascho**, daughter of David and Barbara (Lichty) Gascho, was born in Baden, Ont., Feb. 21, 1904; died at Kitchener, Ont., Jan. 18; aged 82 y. On June 24, 1925, she was married to Allen Litwiller, who died on Apr. 4, 1960. Surviving are three daughters (Eileen Hanley, Doris, and Shirley), one son (Kenneth), 11 grandchildren, and 22 great-grandchildren. She was a member of Stirling Avenue Mennonite Church. Funeral services were held at Ratz-Bechtel Funeral Home on Jan. 21, in charge of Vernon Leis; interment in Memory Gardens, Breslau, Ont.

**Muller, Harry E.**, son of William J. and Harriet S. (Dyball) Muller, was born at Philadelphia, Pa., July 2, 1913; died at Hershey Medical Center on Dec. 6; aged 73 y. He was married to Mildred E. Cochran, who survives. Also surviving are two children (Frank and Margaret Myers). He was a member of Elizabethtown Mennonite Church. Graveside services were held Dec. 10, in charge of Richard H. Frank and William Scott; interment in Laurel Hill Memorial Garden, Columbia, Pa.

**Nyce, Henry F.**, son of Henry B. and Sallie (Freed) Nyce, was born at Souderton, Pa., July 20, 1909; died of a heart attack at Souderton (Pa.) Mennonite Home on Jan. 30; aged 77 y. He was married to Eva Hagey, who died in January 1951. On July 21, 1951, he married Miriam L. Moyer, who survives. Also surviving are five daughters (Arlene Peck, Patricia Halteman, Nancy Bergey, Janice Deonarine, and Deborah

Pint), three sons (Robert H., Henry H., and David M.), one stepdaughter (Carolyn Speakman), two stepsons (Kenneth M. Moyer and Clare M. Moyer), 25 grandchildren, four great-grandchildren, and two sisters (Sue F. Derstine and Sara Sell). He was a member of Franconia Mennonite Church, where funeral services were held on Feb. 4, in charge of Earl Anders, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

**Oberholtzer, Menno H.**, son of Christian D. and Bertha (Haldeman) Oberholtzer, was born in Dauphin Co., Pa., Nov. 18, 1909; died at Lancaster, Pa., Jan. 29; aged 77 y. He was married to Edith Esbenshade, who survives. Also surviving are one son (James E.), two grandsons, two sisters (Dorothy Myers and Grace Oberholtzer), and one brother (Glenn). He was a member of Elizabethtown Mennonite Church, where funeral services were held on Feb. 2, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

**Saunders, Pamela Joy**, daughter of Robert and Katherine (Ziegler) Saunders, was born at Newport News, Va., Jan. 9, 1987; died at Newport News, Va., Jan. 14; aged 5 days. Surviving in addition to her parents is one sister (Katherine). Funeral services were held at Warwick River Mennonite Church on Jan. 16, in charge of Truman H. Brunk, Jr.; interment in Warwick River Mennonite Church Cemetery.

**Sensenig, Lena G.**, daughter of Elam W. and Emma (Frey) Sensenig, was born on Apr. 16, 1899, in the Lancaster, Pa., area; died on Jan. 11, at Landis Homes Retirement Community; aged 87 y. Surviving are one sister (Ruth Balmer) and two brothers (Elam F. and Ralph F.). She was a member of East Chestnut Street Mennonite Church. Funeral services were held on Jan. 14, in charge of James R. Hess and Donald Good; interment in Mellingers Cemetery.

**Weaver, Marie Elizabeth Martin**, daughter of Daniel Roth and Savilla (Driver) Martin, was born in Augusta Co., Va., July 31, 1902; died in Waynesboro Community Hospital, Waynesboro, Va., Jan. 11; aged 84 y. On Mar. 10, 1921, she was married to Jason Hartman Weaver, who died on Jan. 20, 1986. Surviving are three daughters (Nancy Barnhart, Charlene Kiser, and Lorene Suter), three sons (Elwood, Ralph, and J. H., Jr.), 18 grandchildren, 21 great-grandchildren, two sisters (Bertha Martin and Fannie Heatwole), and three brothers (John, William, and Ralph). She was a charter member of the Stuarts Draft Mennonite Church, where funeral services were held on Jan. 13, in charge of Roy D. Kiser, Charles Ramsey, and Mervin Shirk; interment in the church cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12

## CREDITS

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## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Director of ex-gay organization resigns amid sex scandal

The director of a church-sponsored center in Pennsylvania which says it helps homosexuals become heterosexual has resigned in the wake of allegations that he had sex with some of the men who went to the center for counseling. The director was Colin Cook, and the ex-gay facility, sponsored by the Seventh-Day Adventist Church, is the Quest Learning Center in Reading.

Cook, founder of the center and of the "Homosexuals Anonymous" program, wrote in a letter to Seventh-Day Adventist president Neal Wilson that he was "grieved" he had "let down so many." The center's board of directors subsequently voted to close the facility.

Cook had claimed for many years that he had changed his sexual orientation and that others could do the same. He was considered the leader of the ex-gay movement and received much support from evangelical Christians. (Quest Learning Center is listed as a resource in the "Human Sexuality in the Christian Life" document produced by the Mennonite and General Conference Mennonite churches.)

### Ideological division emerging within pro-life movement

Juli Loesch and Peter Gemma were among the thousands of right-to-life activists who turned out recently in Washington, D.C., for the annual March for Life, which marks the 1973 Supreme Court decision legalizing abortion. But that's where the similarities end.

When Loesch is not demonstrating against abortion, she can be found at antinuclear protests in the Washington area or speaking out for expanded social welfare benefits for women and children. Gemma, on the other hand, is a New Right activist whose list of causes includes Star Wars, the contras in Nicaragua, and deep spending cuts in domestic social programs. As near opposites on the ideological spectrum, Loesch and Gemma illustrate an increasingly visible ideological division within the pro-life movement.

Though identified largely with conservative Republicanism, the antiabortion movement has begun to find itself with an increasingly formidable left wing. Many of the liberals have come

recently from religious peace movements. Others, like the Catholic leadership and some evangelicals, have been in the movement all along but lately adopted liberal causes such as disarmament.

While this has brought some political diversity, it has also caused a new type of friction in a movement already prone to bickering over tactics and strategies. The developing struggle is over the basic political direction and soul of one of the nation's largest mass movements.

### Actor who played Mitch Snyder joins him in real-life protest

Actor Martin Sheen, who portrayed homeless activist Mitch Snyder last year in the television movie *Samaritan*, showed recently in Washington that he can do it in real life, too. Sheen spent a night on street heating grates near the U.S. Capitol as part of an effort to support new homeless legislation introduced into Congress.

Snyder, who joined Sheen, said he invited the actor to Washington to help call attention to the plight of the homeless, and in particular the proposed Urgent Relief for the Homeless Act. The bill would provide homeless people with \$400 million in emergency aid, including health care and renovation of overnight shelters.

### 'Jailhouse religion': Does it last?

When a Jack "Murph the Surf" Murphy, Eugene "Mercury" Morris, or Charles Colson announces from prison that he has found the Lord, scoffers often label it an effort to curry favor and win early release. Even when convicted killer Richard Andrade was reported by his chaplain to have been "born again" 12 days before he was executed recently in the Huntsville, Tex., prison, skeptics insisted it was a desperate grasp at hope.

Andrade's "decision for Christ" was one of more than 17,000 by inmates in 500 prisons in 46 states recorded during a recent national "prison invasion" by 20,000 volunteers who went to jail to minister to the prisoners, reports Paul Kramer of Dallas. A former prison-mate of Colson's and author of a book about crime being a choice, Kramer served as national administrator for the "invasion."

That weekend's activities were only a small segment of the efforts by nearly a quarter of a million volunteers who regularly go behind bars to share their faith with the 783,039 inmates of the nation's 4,079 correctional facilities who already believe what recent research seems to demonstrate: "jailhouse religion" often is genuine and can change the attitudes of prisoners.

Mary Ellen Batiuk, a sociologist at

Wilmington College of Ohio, says she has found that a majority of inmates who find religion in prison "experienced a personal, intimate, intense encounter which had turned their lives around."

### N.J. Catholic charismatics ordered to leave 'Sword of Spirit'

For the second time, and under a new archbishop, a Catholic charismatic group in New Jersey has been ordered to sever its ties with an international charismatic group and submit to local church authorities. Catholic Archbishop Theodore McCarrick of Newark, N.J., made his demand before members of the People of Hope at a recent private meeting. He ordered the group to end its association with the international Sword of the Spirit charismatic group with headquarters in Ann Arbor, Mich.

McCarrick, appointed head of the Newark archdiocese last July, repeated the tactic used unsuccessfully by his predecessor, Archbishop Peter Gerety, in ordering Hope members to leave the group. Few Hope members heeded Gerety's call.

The People of Hope is a charismatic covenant community whose members make a commitment to submit many aspects of their spiritual and personal lives to the authority of group leaders. The Sword of the Spirit is an international body of covenant communities that claims to have authority over the Hope group.

"You are faced with a choice of leadership," McCarrick told the People of Hope, "to choose the authority of the Roman Catholic Church or the leaders of the Sword community, who are unauthorized and unapproved by the Holy See."

### Discredited rumors continue to plague the FCC and Proctor & Gamble

Two old, discredited rumors have precipitated fresh flurries of activity in the United States. The continuing lie about an attempt by atheist Madalyn Murray O'Hair to get the Federal Communications Commission to remove religious broadcasting from the air has been revived again. So has the bogus allegation that the Proctor & Gamble Company is involved in Satanism either through its trademark or current financial support. That company has taken some rumor-mongers to court.

"These hoaxes are extremely irritating to those receiving threats or useless petitions," says an exasperated Robert Dugan of the National Association of Evangelicals. "They are also extremely embarrassing to the Christian community, when gullible people harass the innocent."



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## Some flatfooted sayings of Jesus

*Let what you say be simply "yes" or "no."*

—Matthew 5:37a

*Of him who takes away your goods do not ask them again.*—Luke 6:30b

Periodically I hear of people studying the Sermon on the Mount. It is probably one of the more popular sections of Holy Writ. Indeed, I remember John E. Lapp reporting that this was the curriculum used when his late wife was instructed for church membership. But the charm and simplicity of the sermon are at the same time what make people shake their heads. Time after time Jesus undercuts the conventional wisdom in such a decisive manner that we wonder. The two statements above, for example. Something prudent within us keeps asking, "Did you really mean this, Jesus?"

The matter of oaths, for example. The 1963 Mennonite Confession of Faith states, "The Lord Jesus Christ has forbidden his followers the use of any and all oaths, because of the finite limitations of human beings and the obligation to speak the truth. In legal matters we therefore simply affirm the truth" (p. 22). But this was nearly 25 years ago. Do Mennonites today follow this affirmation practice "in legal matters"?

It is my impression that not all do. Perhaps their reasoning is similar to that of William Barclay, who recognizes here "a great eternal truth. Life cannot be divided into compartments in some of which God is involved and in others which he is not involved. . . . We will regard all promises as sacred, if we remember that all promises are made in the presence of God." (*The Gospel of Matthew*, pp. 157-158.) But does this keep a person from taking an oath in a court of law? Barclay isn't sure.

He notes that there have been two groups of people who refused to take the oath: the Essenes of the past and, more recently, the Quakers. (Barclay evidently never heard of Mennonites. We are, indeed, not common in Scotland.) As he ruminates about the question, he observes that Paul took oaths as in 2 Corinthians 1:23 and Galatians 1:20 and that Jesus himself was put under oath at his trial (Matt. 26:63). He concludes that good men will not need to take oaths, but the fact that oaths are sometimes needed shows that people and the world are not what they should be. So we are called upon to be transparent so that people will not call upon us for oaths and to try to make the world better so that oaths will not be needed.

It is a lame conclusion to a discussion of a crisp, forthright saying of Jesus. Can we do better than this? I believe the Mennonite Confession of Faith offers a

reasonable response, but I think I know why Mennonites today hesitate to follow it. I sense that we are in a place in our history when many of us don't like to stand out in a crowd. Why make waves? Take the oath and get on with it! In thus joining the swim we miss an opportunity to hold up a small sign to the effect that the kingdom of heaven has arrived and is represented in us.

As for the loss of possessions, this issue was brought to my attention by an article in the *New York Times Magazine* for February 8. In this article David Galef tells of how he was assaulted in Central Park, New York. The assailant stole his bicycle and left him with "a concussion and a broken nose, two dislodged teeth and a couple of black eyes." He was also left with anger and "a new sense of vulnerability, coupled with a strong suspicion of strangers."

I know the feeling in part. Some years ago vandals entered our house and made off with antiques which had been in Mary's family for several generations. Galef speaks of a "sense of being violated" and it is true.

I am also interested in the helplessness expressed as Galef reflects on the experience. He imagines himself "murdering my opponent in a variety of satisfying ways." Yet it seems not to have occurred to him to simply allow the thief to take the bicycle. He reports that the man had told him not to get up, but he did, and held to his bike. The next thing he remembered was walking dazedly away from the scene.

From his account it appears that had he followed the spirit of Luke 6:30 and given up the bike, he would have lost his property but saved his skin. A lost bike is certainly a lesser tragedy than a concussion. And yet does not honor demand that we defend our property?

Jesus suggested otherwise: that it is better to let it go. Was Jesus simply being pragmatic with a view to saving one's skull? I think he went beyond this to a view of life and property that lives by vulnerability. Jesus himself demonstrated that there is ultimately no safe or pragmatic way.

But perhaps it doesn't hurt to point out that vulnerability is not the plight of the nonresistant person only. For all his resistance, Galef finds himself vulnerable and fearful. How many places in world affairs today do we find people responding to violence as he did and finding the same experience of vulnerability and frustration?

Two flatfooted sayings of Jesus. At first glance they may seem naive and out of date in our sophisticated times. But there would be an argument for holding that on many occasions "the weakness of God is stronger than men" (1 Cor. 1:25b).—Daniel Hertzler



March 3, 1987

# GOSPEL HERALD



*Young professor Guy Hershberger (seated third from left) with other faculty members and students at Goshen College in 1929.*

*Guy Hershberger fused  
the old and the new.  
His stance was:  
“build on the past,  
push toward the future.”*





# The old and the new

by Edgar Metzler

In June 1960, in the basement of the Plains Mennonite meetinghouse near Lansdale, Pennsylvania, a committee of the Mennonite Church was considering a bold new statement to be presented to the next session of the General Conference which would meet in the summer of 1961. The Peace Problems Committee had drafted a statement on the "Christian Witness to the State." The idea that the church would have anything to say to the state about its policies or how it conducts its affairs was controversial, as it still is for some people.

The controversy now is not *if* the church should address the state but what the content of that witness should be—whether we take our cues from Jerry Falwell or Jim Wallis.

In 1961, however, most Mennonites did not believe that the church should be telling the government what to do, except in those situations where we had a chance to remind them that we could not fight in their wars and to plead for the best case for our young men caught in the draft.

**A skeptical constituency.** So the problem for the Peace Problems Committee was how to get this new statement accepted by a skeptical constituency. The statement introduced a new theological basis for Mennonites to justify and motivate a more active witness to the state—a witness that would go far beyond the modest request for recognition of our own rights of conscience to a wide range of peace and justice concerns.

The secretary of that committee meeting in the basement of the Plains Church suggested a solution: attach the new statement to the well-known and widely accepted statement on nonresistance which had been adopted by the denomination 10 years earlier. Thus the new would be hallowed by the old and familiar, and become more acceptable. He even found a phrase in the old statement which in passing referred to "our obligation to witness to the powers-that-be" and this became the anchor for the new thrust in Mennonite political witness. So instead of a totally new statement which would stand out by itself and thus be more vulnerable to criticism, the statement

became part 2 of the already accepted statement and was duly accepted the next summer.

The secretary of that committee was Guy Hershberger. I was impressed, as the youngest member of that group, by the fusing of the old and the new. But it was not just a tactic to win the acceptance of the conference, although it served that end. It was typical of a stance that I learned to appreciate about Guy Hershberger, and I might characterize it as: "build on the past, push toward the future." Perhaps this combination of the old and the new was even symbolized by Professor Hershberger's style of dressing, which I marveled at when I first went to Goshen College, because I had never seen it before: the traditional plain coat, but underneath it, and hardly concealed by it, a necktie!

Hershberger wrote his *War, Peace, and Nonresistance* in the midst of World War II to give Mennonites a firm foundation of the biblical faith that impelled them to resist the nationalistic violence of the time. But it didn't stop at simply shoring up the traditional doctrine. And



*Hershberger with Martin Luther King, Jr., during the civil rights leader's visit to Goshen College in 1960.*

Edgar Metzler, Elkhart, Ind., is peace and social concerns secretary at Mennonite Board of Congregational Ministries. This article is adapted from a speech at the 90th birthday celebration of Guy Hershberger in December in Goshen, Ind. Hershberger, a longtime professor at Goshen College, was active in peace and social concerns for five decades and wrote the landmark *War, Peace, and Nonresistance* in 1944.

## GOSPEL HERALD

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*Hershberger with his wife, Clara, during his 90th birthday celebration at Goshen College in December. Clara turned 90 four months earlier and enjoyed a celebration with her family.*

anyone who wanted comfort simply in that would be disappointed and discomforted, because it was a call to a whole way of life, pointing beyond a mere negative refusal to participate in military violence. In the last part of that book, the author begins to suggest some of the many new frontiers of social witness where action for peace would take traditional believers of nonresistance into new and uncharted challenges.

Now, some read *War, Peace, and Nonresistance* as an uncompromising ethic, irrelevant to the problems of modern society. But the thoughts and actions of the author of that book had the opposite effect on me. In the


early 1960s, Guy Hershberger was pushing me toward becoming a Christian activist. Now don't blame him for that, but many of us in that generation found that he gave us a sense that the traditional doctrine provided a solid base for addressing the ambiguities of power in the modern world.

For anyone who wants to recapture a sense of what was happening then, I would suggest that you look up the 1960 volume of *Gospel Herald*. Guy Hershberger had 26 articles that year. Some were laying the groundwork for the more aggressive witness to the state I've already referred to. Some were trying to bring some sanity and perspective to the anti-Catholic sentiment which was widespread during that year of John Kennedy's presidential campaign. Another series made a powerful statement against the death penalty.

A major share of those 1960 writings were about race relations. Despite Hershberger's critical analysis of nonviolent resistance in *War, Peace, and Nonresistance*, he spoke appreciatively of Martin Luther King's "voluntary non-cooperation campaign," as he once described it. He reminded us that there are unjust laws which Christians cannot obey, and he suggested that we should reflect on what it means to be a martyr church.

**Struggle for justice.** If I understand correctly the basic thrust that began with *War, Peace, and*

*Nonresistance*, and expanded it to all these other applications of what it means to be a loving disciple of Christ in the world, I believe Professor Hershberger would applaud the concern to be involved in the world's struggle for justice represented by Ron Sider's proposal for Christian Peacemaker Teams.

Nonresistance never meant noninvolvement. But involvement is very demanding and disorienting. An appreciation of our roots in creation, in Christ, and in the church will guide and sustain us as we push toward the future. We are thankful for role models who have shown us how that can be done with wisdom and grace. 



# Protestant liberalism: victim of its own success

by Daniel Liechty

One of the most striking features on the U.S. religious scene over the past 20 years had been the sharp decline in members in mainstream "liberal" Protestantism. Between 1945 and 1960, the membership of these groups—Congregationalists, Presbyterians, Episcopalians, Northern Baptists, Methodists, and Disciples—kept even pace with the growth of the general population. Furthermore, the vigor of the theological pursuit and the influence the leaders of these groups had on society as a whole led analysts to speak of the "renaissance unparalleled since the Reformation."

In the 1960s this development took a sharp turn and membership losses numbered in the millions. According to Wade Clark Roof and William McKinney, "The losses in the 1970-80 period were staggering: the United Presbyterians, down 19 percent; Disciples, 17 percent; the Episcopalians, 15 percent; United Church of Christ, 11 percent; and the United Methodist Church, more than 9 percent." What happened?

Early analysis of the problem focused on the conflict between the clergy and theologians on the one hand and the laity on the other. During the sixties, leaders became involved in social activism to the neglect of the pastoral aspects of congregational life. Since conservative Protestant denominations made steady gains during this same period, it was thought that the decline was because these mainline churches were failing to provide their members with a clear-cut vision of the meaning of life and a moral code to govern their conduct.

On the surface, this thesis made good sense. However, it implied certain predictions which later evidence did not confirm. It was found, for example, that only a few people left liberal churches to join conservative churches. Rather, this research found two other factors of importance.

**The social-class factor.** For some generations it had been understood among American Protestantism that people who moved up in society changed churches. This was stated most clearly in H. Richard Niebuhr's book, *The Social Sources of Denominationalism*. Denominational membership showed a high correlation with social class. While conservative denominations tended to be strongly lower- and lower-middle class, the liberal groups were generally of the higher social levels. The liberal denominations were fed by members transferring as they

moved up with the post-war economic boom.

Beginning in the sixties, the statistics indicate that upwardly mobile members of conservative churches were much less likely to transfer their memberships. Instead, Pentecostal, Southern Baptist, Nazarene, and independent churches began to spring up in the prosperous

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**Liberal Protestants helped bring about value shifts in the 1960s, but lost their young people in the process.**

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city suburbs. This was combined with the fact the less affluent members of the society have higher birthrates. Although the newly affluent may have fewer grandchildren, they themselves have larger families, reflecting their lower-class origins.

The fact that membership transfers to the liberal churches dropped off helps account not only for a stagnation in the membership of these groups, but also for what appears to be the "growth" of the conservative churches. These actually have only maintained levels even with or just slightly higher than the general population growth.

This analysis of the situation is confirmed by the fact that membership declines in the liberal churches leveled off in the 1970s. It would be wrong for the liberal groups to take comfort in this, however. For the same research also shows that since the sixties the liberal groups have been unable to keep large numbers of their young people. These young people have not joined conservative churches nor the new religious cults. They have simply not joined any religious body. The average of the membership in the liberal groups presently hovers around 50 years. Therefore the leveling off membership declines recently may only be a prelude to even more radical declines to come in the next generation.

**The value-shift factor.** To understand the inability of these groups to hold their offspring, it is necessary to understand the value shifts which took place in the sixties. That these shifts of values most strongly affected white college and university youth explains why the effects have been felt most acutely by the liberal denominations. These youth were more likely to be attending college or university at that time. The ironic fact is that liberal Protestantism played a leading role in bringing

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Daniel Liechty, Philadelphia, Pa., returned last year from eight years in Europe, where he was a Mennonite Central Committee worker and then a doctoral student in theology at the University of Vienna. This article is the second of two that is adapted from a three-part series that originally appeared in German in *Die Furchen*, a weekly independent newspaper in Austria.



about these value shifts in American society. It is largely, then, a victim of its own success.

Liberal Protestantism took the lead in the late 19th and early 20th centuries in directing the United States toward a positive and optimistic “can do” attitude in social progress and reform. Its theology of building the “kingdom of God” was based more on the promises of science, reason, and good will than on the Bible. But no matter, it confidently proclaimed that this would be the “Christian Century,” the title even today of one of its most influential publications. In many ways it paralleled the classic Protestant liberalism of Europe and it ran aground on the same events—World War I, followed by the Great Depression. Both of these dealt serious blows to the prestige of the elite core at the center of American Protestant liberalism. And just as Europe had its Karl Barth to accuse the emperor of nakedness, so America had Reinhold Niebuhr.

Niebuhr’s theology stood in contrast to this liberal spirit of optimism. Influenced by his earlier Marxism, as well as his time as a pastor in a poor, inner-city Detroit parish, Niebuhr decried this liberal optimism as the religious veneer of the ruling class in America. During his long teaching career at liberal Protestantism’s most influential theological seminary, Niebuhr infused two generations of Protestant leaders with his emphasis on human sinfulness. To this he proposed a tough-minded Christian social action as the appropriate response. He and Paul Tillich were responsible for the theological vigor acclaimed as a positive sign by analysts some 25 years ago.

Benton Johnson has pointed to two flaws in Niebuhr’s approach. Like Karl Barth, Niebuhr viewed theology as an independent activity. This led theology to be vulnerable to intellectual assault from other disciplines, especially science and philosophy. It proved to be thoroughly convincing only to those who remained within the theological discipline itself. Therefore, theologians were left addressing only other theologians rather than the world.

**Niebuhr’s students.** This might have been a minor flaw had Niebuhr, like Barth, turned to the church as the ground for theology. But he was both cynical about the church as an institution and highly critical of popular expressions of piety. Furthermore, the type of social reforms he advocated ran directly counter to the class interests of the affluent liberal Protestant constituency. Therefore, he would electrify his students with his vision of Christian social action, and his students, when they became church leaders, could force activist programs through the denominational bureaucracies. But their vision failed to gain the support of the laity.

Cut off from wider intellectual support from other disciplines, and lacking firm grounding in the institutional church, many of Niebuhr’s students went much farther than he would in the direction of radical theology. Some went even to the point of proclaiming the “death of God.”

Is it any wonder, then, that a whole generation of young people took these theologians at their word and simply left the church? That many of these radical theologians have since had a change of heart is little consolation. The liberal denominations will be living with the fruit of that which was sown for the next generation. ☞

## A choric about some people I know whose names have been changed to protect their humility

*Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy, think about such things.*

—Philippians 4:8, NIV

**BE TRUE.** Like Sam, who refuses to go over 55, who never says “I’m fine” unless he means it, who drinks no wine because he signed a statement five years ago as part of registration for college.

**BE NOBLE.** Like Bill, who worships in Quaker silence every Sunday, who smiles with enough warmth to melt any icy heart every time he greets you, who pays no war taxes at the age of 74.

**BE RIGHT.** Like Fred, who examines his every move for motive of anger, jealousy, or selfishness, who studies the Bible with his girlfriend, who refuses to be captured by easy answers given from lectern or pulpit.

**BE PURE.** Like Jane, who confronts with gentleness people who annoy her, refusing to gossip or deny them personhood, who wears no makeup, who puts experimental protein in her pancakes.

**BE LOVELY.** Like Nancy, who writes encouraging notes with witty humor and tender affirmation, who dresses in style with Salvation Army clothing, who cries when she leaves friends and family.

**BE ADMIRABLE.** Like Kate, who raised three children by herself while taking care of her arthritic father and helping their oldest daughter through husbandless childbirth, who gives homemade Christmas ornaments, who asks that you only sing “Oh, Holy Night” in return.

**BE EXCELLENT.** Like Mark, who demands college perfection from his high school students, who sleeps four hours a night, who takes pictures of all his friends again and again, who jokes, who cries in the classroom when remembering a poverty-stricken family.

**BE PRAISEWORTHY.** Like John and Mary, who leave their home to go to a foreign country where they cannot communicate, who stay and struggle and adapt with broad-beaming smiles, who make new everlasting friends, who desire to stay among bombs and typhoid with great joy.

—Jody Miller Shearer



# Atonement and politics in the book of Revelation

by Steven G. Gehman

How many times have you heard someone quote from the book of Revelation to support the idea that God is going to destroy the Soviet Union? How many times has that same person gone on to say that God is also going to destroy the United States? The truth is that Revelation could be used to support both assertions. Yet it is rare indeed that an interpreter completes the point that John, author of Revelation, was trying to make.

There can be no doubt that Revelation is a polemic against the political structures of its world. The great

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**Revelation is a polemic against the political structures of its world. It also speaks to the political situation of the modern world.**

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where in chapter 17 is none other than a representation of the power of Rome (17:18). It is reasonable to suppose, therefore, that Revelation also speaks to the political situation of the modern world. It seems to me that the policies of the U.S. government and the nature of world politics require us to identify the United States (to say nothing of the Soviet Union because few of us have ever lived there) with the kings under the control of the "beast" of Revelation.

**Rome and America.** A few comparisons between the first century and the present will suffice to make my point. As with Rome, the U.S. military presence is felt throughout the world. The economic impact of Roman military power was somewhat comparable to that of the United States. Toward the close of the first century it became necessary for Rome to build better roads throughout the empire. This allowed better communications and supply lines to its troops defending the eastern frontier.

In Asia Minor, the area with which Revelation is most concerned (1:4), this had a significant economic impact. The merchants and businessmen thrived because of the increased flow of people and goods (see 18:11-19). The poor, however, found themselves paying outrageous

prices for food in times of shortage (see 6:6).

The interconnection of U.S. military might with industries developing and producing weaponry is well known. Other parts of the U.S. economy are also benefactors of this military power. Governments in third-world nations whose policies are favorable toward capitalist investments find themselves supported by U.S. military aid. Those, such as Nicaragua, which attempt to be free of economic dependence on U.S. money, are called "communist" and are opposed.

A second point of comparison and contrast concerns the loyalty of individuals to the governing authorities. At the time Revelation was written, Christians were persecuted for refusing to worship the emperor. Currently, Christians in America frequently "pledge *allegiance* to the flag" or are thrilled by all the hoopla surrounding the renovated Statue of Liberty. What is the difference between these modern rituals and emperor worship? All of them have the effect of bolstering the power of governing authorities by capturing the loyalties of citizens.

**A political choice.** One of the reasons John wrote the book of Revelation was to force his fellow Christians to decide between giving their loyalties to Jesus Christ or to his adversary. This is portrayed as a political choice in 18:4-5—"Come out of [Babylon] my people, so that you will not . . . receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes" (NIV). John is advocating separation between the body of believers loyal to Christ and all those who gave in to the pressure of Roman might. The book of Revelation is unequivocal in its condemnation of the tendency toward patriotism of some politically conservative Christians. It is just about as harsh on a liberal political philosophy which would have us join the system in an effort to make the world more just.

This separation from evil political entities is closely tied to John's understanding of what happened when Jesus died on the cross. Revelation uses two important symbols to make the connection. One symbol is that of "beast," a vicious monster that controls the world economy by violence and coercion (13:1-4, 16-17). Its power is awesome. It seems capable of coming back to life after receiving a fatal wound (13:3). Humans worship the beast, asking rhetorically, "who is like the beast? Who can make war against him?" (13:4, NIV).

The other symbol demonstrates that, in spite of its power, the beast is counterfeit. It is only an evil imitation of the "Lamb that was slain." In the drama portrayed by Revelation, it is this Lamb who conquers the beast despite all apparent odds (5:5-6). Judging by the usual standards of the world, the Lamb did not stand a chance. He refused the weapons of violence and coercive power.

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Steven G. Gehman, Harrisburg, Pa., is pastor with his wife, Sharon, of Paxton Church of the Brethren. They are both 1986 graduates of Associated Mennonite Biblical Seminaries. This article is adapted from a sermon Steve preached in his home congregation—Swamp Mennonite Church—last fall. The inspiration for it came out of his participation in the Shalom Biblical Theology Research Seminar last summer at AMBS.



His policy was one of unilateral *nonarmament*.

The beast thought it had won the war when it put Jesus on the cross. It assumed that it had obliterated the leader of the opposing army and put all of the Lamb's soldiers to shame by dishing out punishment that was due an evil criminal. Nonetheless, that very moment when the Lamb died, when the skies turned dark and the earth quaked, was the moment the Lamb conquered the beast.

The Lamb's victory was costly, purchased by his very own blood. As Revelation 5:9 puts it, that was the event

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## The faithfulness of Mennonites is threatened by patriotism on the right and a liberal political agenda on the left.

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whereby Jesus "bought us for God" by his blood. We are used to thinking that Jesus' blood brings us forgiveness and cleansing from sin. Indeed we find that to be true as we read some parts of the New Testament. Revelation, however, does not deal directly with the theme of forgiveness. Since it was written in a time of persecution, John most likely thought of the blood of *martyrdom* when he thought of blood.

To him the Lamb's blood was a symbol of the victory won over the forces of evil by Jesus on the cross. In Revelation there is a clear link between the atoning death of Jesus and Christian ethics in the political arena. Jesus proved by his death that a nonresistant alternative to evil is possible. The counterfeit authority of bombs and guns is not ultimate.

**Lamb vs. beast.** The war against evil in our world has been won by the *defenselessness* of the Lamb that was slain. The "beast" in Revelation is a symbol of the political powers that compete with Jesus' claim to victory and lordship. The "Lamb that was slain" is a symbol that gave courage to besieged Christians to remain steadfast in faithfulness to the nonresistant political stance of Jesus. In this way the cross gave them power to be freed from the dominance of Roman might. The cross can do the same for us only if we choose to align ourselves on the Lamb's side of the war. These two symbols, Lamb and beast, are meant to call us to repentance and faithfulness.

The literary form of Revelation reinforces this understanding. The intriguing imagery it contains forced the earliest readers to make value judgments concerning

political and economic realities. They were not allowed to view them as benign. One can either cooperate with the beast and end up mourning when "Babylon" is destroyed, or one may suffer with the Lamb and rejoice when evil is finally done in (18:20).

I fear that the faithfulness of Mennonites is threatened by patriotism on the right and a liberal political agenda on the left. I do not know whether the recently approved proposal on Christian Peacemaker Teams is a helpful safeguard against these dangers or whether it represents a further step toward joining the military/economic system by taking too much responsibility for its evils. The telling question is whether this proposal pushes the church toward being an alternative political community whose governing authority is Jesus Christ. Our Lamb has conquered. Him let us follow. 

## First sunrise

Noah couldn't believe it  
when he saw  
that sunrise.  
He would have settled  
for an overcast  
without precipitation.  
But to know  
a day could dawn  
in radiant  
colors again  
and start to sponge  
the saturated  
ark roof  
and evaporate  
the bounding  
and rebounding  
main of waters  
inch  
by blessed  
inch!

He asked the band  
to strike up  
the doxology  
because God's  
showered blessings  
had *stopped* flowing.

—Thomas John Carlisle



## Canadian Mennonites take modest step toward unity

"There is more commonality in this room than is reflected organizationally."

The first part of this comment by Mennonite Brethren leader John Redekop at a historic gathering in Winnipeg, Man., Jan. 21-22, captured the sense of the meeting. In two days of theological discussions, over 100 representatives of 13 Mennonite and Brethren in Christ groups in Canada found they had more in common than they expected. They discovered that they could venture beyond the familiar relief and service turf—in which they had worked for over 20 years through Mennonite Central Committee Canada—and still stay at the same table. They also discovered differences—some of them enriching and others irritating.

The second part of Redekop's comment kept the meeting from floundering in generalities. At the end of the talks most agreed with the general principle of becoming more unified. But a series of "modest suggestions for a continuation of our search for greater unity" by General Conference Mennonite leader Larry Kehler almost fell flat.

At the last minute the top leaders of the various bodies held a brief caucus. They emerged with the announcement that "the Canadian Council of Mennonite and Brethren in Christ Moderators has just held its inaugural meeting!" The self-declared council will take responsibility to call future meetings, so that the responsibility will not keep landing on MCC Canada by default. Arden Thiessen, moderator of Evangelical Mennonite Conference, was selected to chair the council.

The agenda for the meeting developed over a two-year period. A January 1985 consultation on church planting concluded that if there is to be cooperation among the various groups, then theological differences should be discussed.

In September 1985 peace and evangelism was the official topic, but unity emerged again as the unofficial one. "It's a scandal that there is so much fragmentation—it undermines our credibility and witness," noted one leader. "But the unity should be on a theological basis."

In January 1986 the leaders agreed on the issues which divide: Scripture, conversion, mission of the church, and unity. They assigned two papers in each topic and asked for a variety of written responses to each paper.

In separate papers on the Bible, Gerry

Ediger and Arden Thiessen both argued for the importance of an authoritative Scripture, but from different viewpoints. Ediger took an approach that limits itself to the Bible's own claims rather than using more recent categories such as "inerrancy." Thiessen called for a renewal of "historical Mennonite biblicism," which he saw more clearly expressed in the 1982 Chicago meeting of the International Council of Biblical Inerrancy than in "the views expressed by Mennonite scholars in recent years."

On the matter of conversion, the question was whether it is a "once-for-all event" (a "decision by calendar" or "crisis") or whether it is a "process." Generally, participants agreed that conversion involves some kind of a conscious decision which is enabled by God. Some called for "specific entry points" or "decisive acts." One person cautioned that "conversion is not maturation," while others said there has been too much emphasis on points of time, especially in the experience of children. Papers on this subject were presented by Archie Penner and Maurice Martin.

A paper by Harvey Sider on the church's mission made the case for a balanced ministry of word and deed (proclamation and presence) in carrying out the great commission. Some participants feared that the emphasis on balance may lead to a loss of evangelistic fervor. Tom Yoder Neufeld devoted the second paper to a biblical peace theology. He put forth a vision for aggressive peacemaking—"joining the general in the battle for peace and re-creation of the world"—and elicited both positive and negative responses.

Many participants agreed with Isaac Block's paper on the subject of unity that the Anabaptist pendulum has swung too far toward fragmentation. When Larry Kehler, in his paper, put forth specific unity suggestions, however, discussion virtually halted. He began with some symbols of unity short of merger: a family with different gifts and calling but a sense of responsibility to each other; a commonwealth of countries; a bouquet of flowers; a single-story house with different rooms for eating together, living together, and also for privacy; a fruitcake ("even has room for some nuts").

"We need handles for the yearning that I sense among us," Kehler suggested. His "modest suggestions" included: (1) mak-

ing the annual gathering of moderators and secretaries "a more formal coordinative body"; (2) asking moderators and secretaries to plan Christian discipleship conferences in various locations across Canada in the next three years; (3) a study guide on the topic of church unity; (4) continuation of talks on cooperation in pastoral training and graduate theological education; (5) a careful look at joint church planting in the Atlantic provinces; (6) a joint convention of Canadian Mennonite and Brethren in Christ groups in 1993; and (7) an internal audit by each group to list "unresolved problems we have with one another."

Only the first suggestion was accepted, when the group decided to form the Canadian Council of Mennonite and Brethren in Christ Moderators. It was a modest but significant step toward greater unity.

—Ron Rempel for Meetinghouse

## MMA develops lower-cost health plan

A new health plan being developed by Mennonite Mutual Aid will respond to the request MMA hears most often—a health plan with good coverage but a lower cost. Available next January, this new plan will help members get the best care for their money. Its primary cost-cutting feature is preadmission review: participants will obtain approval for nonemergency hospitalization by consulting MMA.

"This plan reflects the current trend in health care toward 'management' of services and cost," says Jerry Troyer, MMA vice-president for mutual aid services. "If we 'manage' health care by eliminating the overuses and abuses, we can cut the costs."

The preadmission review will help cut down on medical expenses due to unnecessary surgery and unnecessary or over-extended hospital stays. As a result, the plan can offer lower premiums than MMA's Medical Expense Sharing Plan (MESP) or other traditional health-care plans. However, the new plan is not a replacement for MMA's existing plans—MESP or the Medicare Supplement Plan.

MMA conducted market testing sessions in six states last September. Each testing session involved about 15 people—MESP members and nonmembers—who critiqued the plan after a presentation and time of discussion. The health plan was then revised based on the responses of test participants.





Two of the speakers compare notes—Joyce Clemmer Munro, a free-lance writer from Harleysville, Pa., and Al Keim, a history professor from Eastern Mennonite College.

## Historiography event looks backward to live forward

Mennonite scholars, church leaders, and agency representatives at a recent Historiography Consultation in Elkhart, Ind., talked about how historical studies are essential to help the church understand its life backward to live it forward.

The consultation, sponsored by the Institute of Mennonite Studies—the research arm of Associated Mennonite Biblical Seminaries—brought together about 40 participants. It grew out of the institute's desire for intensive dialogue on history writing now going on among Mennonites. It also responded to questions of accountability which surfaced in a specific concern that the contemporary writing of Mennonite history has unfairly treated church leaders—particularly conservative ones—of the first half of the 20th century.

Major addresses were delivered by Joyce Clemmer Munro on "Something Fishy and Wonderbread—Faithfulness in American Mennonite Historiography," by Al Keim and Theron Schlabach on "Rethinking the 18th Century," and by James Juhnke on "Fundamentalist Influence on American Mennonite Experience." A panel discussion dealt with "History Writing, Social Analysis, and Faith Perspectives."

In the concluding session the group summarized its discussion under eight statements:

- The work of the historian and people in other disciplines is related. Concern was expressed, on the one hand, that the historian not do theology under the guise of objective history. It was noted also, however, that the history of a faith community is one in which God's work should be accented. Reflecting God at work in history without grinding theological axes should be a goal, some agreed.

- Audience and methodology are related. The question may create a tension with the first statement in that reality is seen through different lenses when different modes of scholastic inquiry are

employed. The tension is between wider popular appeal and integrity within scholarly circles.

- Comparative historical studies of the wider evangelical/Protestant/North American/world cultural context are needed. There's a Mennonite neurosis on fundamentalism, a number of participants said. "Those of us from a liberal bias" must become more self-critical about the way they have proscribed the "ayatollahs" of fundamentalism. One of the idolatries they have is the glibness with which "Anabaptist" is used as a modifier.

- Current interaction between "sacred" and "secular" history must be studied.

- Exclusive factors such as women and the "middle majority" must be examined. These groups have been too much excluded from treatment in the histories, partly for lack of material and partly because of the fundamentalist controversy.

- Mennonite historiography is in danger of becoming Constantinian. Mennonites are writing their history in such a way as to show the superiority of the positions that support present-day prevailing consensus and the views of those holding positions in Mennonite institutions.

- Historical studies contribute to reformation or renewing of identity. For example, how do historians help the church with a present problem of identity—like individualism, other groups emerging with an Anabaptist orientation, and the realities of rapid cultural change?

- Professional historians should be accountable to the church. The church should also be accountable to the historians in both calling on historians to help with the questions of Mennonite identity and in dealing responsibly with both the good news and the bad news from the past.

The consultation again underscored the

complexity, but also the excitement, in philosopher-theologian Soren Kierkegaard's words: "Life can only be understood backward. It must be lived forward."—John Bender



*In Christ  
We Grow*

**85 seminars  
to be offered**

What can I do at Purdue 87, the biennial convention of the Mennonite Church, besides attending the Bible study and mass sessions or sitting through the General Assembly delegate deliberations? "You can attend your choice of the 85 seminars planned around the convention theme 'In Christ We Grow,'" says Firman Gingerich, one of the seminar coordinators.

Designed to give support to the Ten-Year Goals approved at Ames 85, one-third of the seminars will focus on strengthened faithfulness in mission and stewardship and on personal and congregational renewal. Other seminars will focus on church growth, leadership, family life, worship, nurture, human sexuality, current ethical issues, kingdom justice, and developing a vision for faithfulness beyond the Ten-Year Goals.

The seminars have been scheduled so that convention goers will each be able to attend eight seminars of particular interest to them. These seminars are designed to provide a renewed vision and understanding of the subjects discussed. Knowledgeable resource persons have been contacted to lead them.

### GROWING AS STEWARDS AND WITNESSES

## The 30-day experiment

The "test drive" or the "30-day free trial period" has become a familiar part of successful marketing. The point is that the salesperson feels confident in the product and offers to prove its worth by letting the buyer try it. Once you are enthroned behind the wheel of that showroom-fresh car you will discover its true value.

But that approach isn't so new. God made that kind of pitch long ago. "Bring the full tithes into the storehouse. . . and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Mal. 3:10). What a challenge! No "ifs," "ands," or "buts." Just try it and find out for yourself. You can't lose.

Next Sunday figure out what 10 percent is of your weekly pay and place it in the offering plate. Of course, it can be 12 percent or 15 percent or more, but one percent won't do. Then watch out! God's blessing will surely come. Don't complain to me if you find your joy hard to contain. I don't make the rules. I just work here!—Wayne North



## The People's Place offers 10th annual Writers Conference

The People's Place will hold its 10th annual Writer's Conference, March 13-14, at its Mennonite/Amish heritage center in Intercourse, Pa.

Grace Kaiser, a writer from Phoenix, Ariz., will speak about her experience of writing the recently published *Dr. Frau*—a book about a physician who served the Amish in Lancaster County, Pa. Jean

Janzen, a Mennonite poet from Fresno, Calif., will speak on "How I Go About Writing Poetry." And Paul Nisly, an English professor at Messiah College in Grantham, Pa., will address the group on the life and letters of Flannery O'Connor.

Workshops include "Tips on Writing Poetry" led by Jean Janzen; "Athens and Jerusalem—Bridging the Literary Gap" led by Paul Nisly; "What Does a Book Editor Look For?" led by David Eller; "Using the Media to Tell Your Story" led by Jim Bishop; and "How to Write Reviews: Books, Films, Music" led by Dave

Graybill.

Three sessions of storytelling are featured this year: "My Toughest Moments as an Editor" by David Eller, book editor at Brethren Press, Elgin, Ill.; "My Toughest Moments as a Researcher" by Steve Scott, researcher-writer at the People's Place; and "My Toughest Moments as a News Writer" by Jim Bishop, communication staff person at Eastern Mennonite College.

More information is available from The People's Place, Intercourse, PA 17534; phone 717-768-7171.

## KREIDER VIEWS THE WORLD

### Protecting American jobs

As the 100th U.S. Congress outlines its legislative agenda for the year, it is certain to include some measures to protect American workers from the competition of imports from abroad. In the past President Reagan has often opposed protectionist legislation. But this year he may not be able to overcome the wishes of Congress.

Furthermore, the balance of trade in 1986 was in deficit by \$175 billion—the largest in history. Many American workers lost their jobs because consumers bought imported rather than American-made products. Almost everyone agrees that this must be reduced in 1987. The question is: how?

In 1986 the emphasis of the Reagan administration was on reducing the deficit by cutting the value of the dollar in its relationship to the currencies of the other major countries of the world. Since February 1985 the dollar has fallen 39 percent against the value of its 10 major trading partners. This should make it more difficult for the U.S. to import goods from abroad and easier to export.

In spite of the fall of the dollar the deficit in the balance of trade was greater in 1986 than it had been in 1985. Economists point out that it takes at least 18 months for changes in the value of the dollar to be reflected in our foreign trade statistics and that substantial improvement can be expected in 1987.

But Congress is not likely to wait for this delayed response. It is more likely to take direct measures to limit imports and to expand exports. It remains to be seen whether President Reagan would veto legislation which Congress might pass to achieve this end and whether Congress would have the majorities needed to override such vetoes. However, it is certain that any such steps taken by the United States would be met with retaliation by foreign governments.

The worst such scenario would be simi-

lar to that of the 1930s when the United States suffered severe retaliation because of the Hawley-Smoot Tariff Act. The result was that American jobs were not really protected; foreign trade was drastically reduced and the world slipped into the most serious depression of the century.

Recently Spain and Portugal were admitted to the European Economic Community. The United States complained that this reduced American exports of farm products to those two nations by \$400 million. It threatened to impose severe taxes on imported alcohol and cheese products from Europe in retaliation. Happily, negotiations with European countries resulted in an agreement which though not entirely acceptable to American farmers at least avoided the beginning of a trade war.

We often hear about the U.S. trade deficit with Japan. Japan's recent "voluntary" agreement to limit its annual exports of automobiles to the U.S. to 2.3 million is one response to this. Although the U.S. deficit with Japan was the largest of any single country, the deficit with Europe has also been growing rapidly in the last few years. The U.S. had a trade surplus of over \$5 billion with Europe in 1982; by 1986 this had changed into a deficit of \$26 billion. Similarly the U.S. has deficits with Canada and others.

The two most direct methods of reducing these deficits would be to limit imports by a quota or by imposing a tax (tariff) on imports. Both of these measures will result in an increase in the price of the product for American consumers. This is obviously true of products coming from abroad. But the import restrictions lessen competition and thus tend to increase the price of American products.

A professor of international finance at Georgetown University has reported that of the \$360 billion worth of goods imported by the U.S. last year, 22 percent were subject to some kind of restriction. This compares with 12 percent in 1980 and only 8 percent in 1975. He estimates that the annual cost of these restrictions was \$33 billion in 1980 but had increased to \$65 billion in 1986. American consumers are paying a lot more for textiles,

steel products, motorcycles, and a myriad of other things. Most American consumers are unaware that the prices of these goods are higher because of U.S. trade restrictions. Those who favor restrictions think they "save American jobs."

Of course we need to save jobs. Unemployment at nearly 7 percent of the labor force is clearly unacceptable. But trade restrictions are hardly the way to solve this problem. It has been estimated that the cost to American consumers of each job saved by trade restrictions ranges from \$78,000 in the shoe industry to \$110,000 in the steel industry. This means that it costs from three to nine times as much to save a job as the workers whose jobs were saved would earn at them.

Instead of suffering the enormous costs of trade restrictions to save American jobs, it would be much better to develop programs for retraining workers whose jobs are lost so that they could find employment in occupations which do not require expensive protection. This is one prong of an intelligent approach to the problem of protecting American jobs. But even more important than this would be a frontal attack on the problem of the enormous U.S. budget deficit.

It should not surprise readers of my previous *Gospel Herald* columns when I assert that the most fruitful approach would be a substantial reduction in the budget for military expenditures. Instead of spending for the military, capital expenditures should be made to modernize American factories, and research and development should be devoted to civilian goals. Today 50 percent of all research and development in the U.S. is government-sponsored, and 80 percent of this is for military and space research. Most of this research is "classified" (secret), a most inefficient method of research.

Business schools increasingly are emphasizing finance rather than production. The brightest and best of our university graduates who are not scientists or engineers are going into law, accounting, and finance—not into improving the quality of products of American industry or the efficiency of their production.

—Carl Kreider



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Irene Hershberger, Sugarcreek, Ohio**

Chester Osborne's "I Saw God Weeping" (Jan. 27) was a gem. I could just see and hear S. C. as he spoke at General Conference, since I had the privilege of "rubbing elbows" with him in the Administration Building after I graduated from Goshen College. Two things stand out in my mind:

1. I typed a number of the manuscripts for his books (and learned a lot!).

2. During the time the church was criticizing the Revised Standard Version he met me in the hall, put a hand on my shoulder, and said, "Irene, this is the Devil's way of getting people so busy that they have no time to spread the gospel of Jesus Christ." And how true that was. I have never forgotten it—we ought to be busy in the work of the kingdom!

Thank you for printing Chester Osborne's article.

### **Lindsey Robinson, Harrisburg, Pa.**

I feel compelled to respond to Ernest Hershberger's and Harold Bauman's concerns and caution regarding the Pentecostal/charismatic renewal (Jan. 27). I came to the Mennonite Church after having been nurtured and trained in the Pentecostal tradition. While pastoring an Assembly of God church, I made the discovery that I was an Anabaptist and subsequently united with Lancaster Conference.

I share Brother Hershberger's concern about the charismatic tendency to create a two-strata system of haves and have-nots. I disagree with him when he states that the baptism and fullness of the Holy Spirit are synonymous with the new birth. Scriptures such as Acts 8:14, 9:17, and 19:2 teach otherwise.

When Paul came to Ephesus and found that the disciples there were lacking, possibly in zeal or joy, he asked them, "Did you receive the Holy Spirit when you believed?" If the new birth and the fullness of the spirit are synonymous, the question makes no sense. The question itself acknowledges a relationship deeper and beyond the conversion experience. What they were lacking was the empowering and fullness of the Holy Spirit, for that is what resulted when Paul laid

his hands upon them in Acts 19:6.

While I affirm the ministry of Mennonite Renewal Services, I question the wisdom of the formation of the Fellowship of Spirit-Renewed Churches. The designation "spirit-renewed" implies that these churches have a monopoly on spiritual renewal. I fear it will add to the divisiveness and tension that exist between charismatic and noncharismatic.

Many charismatic Mennonites have fallen into the charismatic quagmire by embracing teachings that are unscriptural. Many insist that speaking in tongues is the evidence of the fullness of the Spirit. The New Testament teaches clearly that the primary evidence of Spirit-filled living is moral and ethical, never emotional or ecstatic.

Some charismatic Mennonites are drinking at other streams of charismatic teaching that are polluted:

- Preference for the spoken word over the written word.
- Embracing positive confession and health/wealth teaching.
- Unbalanced emphasis on the five-fold ministry with submission to the authority of present-day apostles and prophets.
- Insufficient emphasis on the sanctifying work of the Holy Spirit and the development of Christian character.

Despite these criticisms, I rejoice that many persons have found a deeper experience in Christ and have been personally renewed through the charismatic movement. I believe that God will pour out his Spirit on every thirsty soul who repents of sin and is consecrated to the purposes of God. Baptism of the Holy Spirit, second work of grace, deeper life, victorious life, or overcoming life. It doesn't matter what we call it. Let's just make sure we experience it.

### **Twila Miller, Akron, Pa.**

"The Cat Came Back" by Stephen E. Roth (Jan. 27) was wonderful. The story of his faith pilgrimage was most inspiring, and eloquently written. It strengthened my sometimes wobbly confidence in our Mennonite churches as spiritual homes to which "cats" can come back. May more of our local congregations do as well as the Zion congregation mentioned in the article. Thank you for printing this excellent piece, and thank you, Mr. Roth, for writing it.

### **Gladys M. Myers, Albany, Oreg.**

My soul was really blessed as I read Levi Keidel's "The Role of Emotions in Christian Faith" (Jan. 20). I have not been privileged to worship in Zaire like he, but many times have been blessed in our Mennonite services to the point of raising my hands, especially in our singing. Why

does one have to feel restrained in worshiping in this manner?

My heart has longed for years for more freedom in our worship. After visiting a number of "full gospel" churches where there is plenty of liberty, I still choose to stay in my own Mennonite brotherhood. I am not sure what the answer is for our formality. I feel there are probably others who yearn for more liberty.

Perhaps the dance question that is before us in our church schools at this time could be answered at least in part by Psalm 150!

### **Ada Gross, Eureka, Ill.**

I was disappointed when I read in "Mennoscope" (Jan. 20) about the demonstration in Chicago on Dec. 20. While many of us cannot see eye-to-eye on many of the president's decisions, we still need to remember the admonition in 1 Timothy 2:1-2 to pray for those in authority. To call anyone a "long-nosed liar" is in very poor taste, as well as being unkind, and a very poor light to the world.

### **Bill Shantz, Kitchener, Ont.**

Regarding J. Nelson Kraybill's "A Faith for the Future" (Dec. 30), I submit an additional possibility for understanding Genesis 1:1. If the word "created" is taught as meaning "related to," "interacted with," or "knew" (see Genesis 4:1), then there is no contradiction between the first chapter of Genesis and the mathematical and nuclear physical concepts of current scientific cosmology. High school biology teaches that the father of a human child contributes an act plus half of the genetic information for procreation. Mother contributes another half of the genetic information plus all of the chemicals, environment, and nourishment for the development of the new human being until birth.

Unless scientific teachings regarding sexual reproduction genetic theories are declared to be unbiblical, it seems possible that the Judaeo-Christian God's contribution to creation was to formulate and speak what he wanted; while the "heavens and the earth" contributed physical possibility and reality.

Thus, God spoke, "Let there be light," to the possibilities and unrealized realities of the universe "and there was light." In other words, God's formulated concept, spoken, *related to* (or interacted with or knew) the mathematical and physical possibility of matter, energy, time, and space "and there was light." To the extent that the above is so, however, Kraybill may have to change the heading of the second-to-last paragraph of his article from "my daughter" to "our daughter."



## MENNOSCOPE

**Mennonite Board of Missions work in the West African country of Benin officially began in February** with the arrival of new MBM workers Rod and Lynda Hollinger-Janzen. Rod will help establish a Bible training center and Lynda will start a health care and nutrition ministry. The couple will be joined in September by French Mennonite medical workers Daniel and Marianne Goldschmidt-Nussbaumer. MBM work began at the invitation of the Interconfessional Protestant Council of Benin, which is made up of 25 denominations, with African independent churches most strongly represented. MBM workers David and Wilma Shank in nearby Ivory Coast have had contact with and offered assistance to the council since 1979. Hollinger-Janzen spent a year of study and orientation in England and three months in Ivory Coast before arriving in Benin. They live in the capital city, and their address is Conseil Interconfessionnel des Eglises Protestantes du Benin, B.P. 34, Benin.

**A Mennonite worker in Nepal was injured in an accident and flown home** to North America on Feb. 19. Stan Freyenberger of Mennonite Board of Missions was riding a motorcycle which side-swiped a bus on a curve on Feb. 5. After treatment at hospitals in Nepal, he was taken to Bethel Deaconess Hospital in Newton, Kans. His wife and three children arrived in North America a day later. Stan is an agronomist at the Rural Development Center in Pokhara. Freyenbergers had been in Nepal only six months. Their temporary address is c/o Walter Juhnke, R. 1, Moundridge, KS 67107.

**Fifty-nine children were received into the welcoming arms of their adoptive families last year** with the help of adoption expense grants from Mennonite Mutual Aid. Nearly \$75,000 in grants were distributed through MMA's fraternal funds—nearly \$35,000 more than the total amount budgeted for 1986. But, as the requests came in, MMA continued to respond with excess funds from other fraternal programs. "We expect a continued increase in the number of families receiving assistance through this program," says fraternal activities manager John Liechty. Adoption expense grants, which are available to MMA medical plan members, cover 80 percent of all adoption-related expenses up to \$1,500. MMA also encourages congregations to assist families in meeting adoption expenses.

**Sunshine Children's Home and Goshen College participated in a pilot project** recently that was established to develop closer relationships between Mennonite colleges and Mennonite service agencies. Steve Evers, a computer science student at Goshen, was hired by Sunshine for three months to help set up a data base system for the agency's new development program. The experience benefited Sunshine and gave Evers a chance to apply his classroom knowledge to an actual business situation, earned him college credit, and exposed him to a Mennonite service agency. Sunshine, located in Maumee, Ohio, serves the developmentally disabled and their families. The pilot project was financed by Sauder Woodworking Company of Archbold, Ohio. Both Sunshine and Goshen were pleased with the experience.

**Southeast Conference offered a seminar for church planters and pastors of subsidized churches** on Feb. 7 at Newtown Gospel Chapel



**Chinese professor teaches at EMC.** Professor Zhou Yubo (right) of Chongqing, China, is spending five months teaching two courses at Eastern Mennonite College—an intermediate class on the Chinese language and another on Chinese politics and culture. Here he chats with EMC professor James Bomberger about a Chinese brush painting that Bomberger received from the English Department at Sichuan Teachers University in China, where he taught 1981-83.

Both Zhou and Bomberger have been sponsored by China Educational Exchange—a Winnipeg, Man.-based program sponsored by several Mennonite agencies and colleges. Zhou is the fourth Chinese professor to be in residence at EMC since 1983. EMC also has three Chinese students on campus this year. All three are from North East University of Technology in Shenyang and are studying the English language as well as American life and culture.

Back home, Zhou teaches upper-level courses on translation at the Sichuan Institute of Foreign Languages in Chongqing. Before arriving at EMC he taught one semester at Canadian Mennonite Bible College and spent several weeks at Goshen College.

in Sarasota, Fla. It dealt with strengthening Christian education in the congregation, developing the indigenous congregation, keeping good church records and accounting systems, and strategizing for outreach. A total of 15 persons attended. The response was good, says Le Roy Bechler, the conference's home missions secretary, so another such event is planned for the fall.

**Mennonite businessman Winston Weaver of Harrisonburg, Va., has been named chairman of the board of World Vision,** a Christian relief, development, and evangelism agency. He has been a member of the board since 1964, and has seen World Vision's annual budget grow from \$6 million to \$265 million. He has been personally involved in World Vision projects as well, including the construction of a hospital in war-torn Cambodia in the 1970s. Weaver is a builder who recently became chairman of the board of Rockingham Construction Company.

**Mennonite architect LeRoy Troyer of South Bend, Ind., has been elected to the board of Habitat for Humanity,** a Christian agency which provides housing for low-income people. He has been personally involved in several projects, including a plan in cooperation with former U.S. President Jimmy Carter—a fellow board member and amateur carpenter—to rebuild an entire city block this summer in Charlotte, N.C. Troyer heads an architectural firm and three other related companies.

**Some 80 members of the Mennonite Board of Missions Auxiliary donated a total of about 400 days of work during the past year.** They helped with special mailings, assembling booklets and newsletters, serving meals, cataloging, computer work, typing, providing lodging, working in the library, and other

projects. MBM administrators thanked the volunteers during their eighth annual membership meeting recently. John Lehman of Elkhart, Ind., a retired MBM staff person, is the group's president.

**Herald Press has approved for publication the 400th book for which Paul Schrock has been responsible** as general book editor. The 400th is a devotional giftbook for nurses, called *Nurses' Notes to God* by Marian Wilcox. Since becoming a book editor in 1972, Schrock has screened about 6,000 book proposals offered to Herald Press—a division of Mennonite Publishing House. The first book he was responsible for was the cloth edition of David Augsburger's *Cherishable: Love and Marriage*. The most successful book has been Doris Janzen Longacre's 1976 *More-with-Less Cookbook*, which now has more than 500,000 copies of the wirebound edition in print.

**"Solving Our Conflicts" is the focus of the four 1987 meetings planned by the Lancaster (Pa.) chapter of Mennonite Economic Development Associates.** On Mar. 13, Baltimore labor attorney Michael McGuire will address the group on conflicts in work and business. On May 21, Philhaven Hospital counselors John and Naomi Lederach will talk about conflicts in personal and family lives. On Sept. 10, Mennonite Conciliation Service director Ron Kraybill will speak on conflicts in the church. On Nov. 19, MEDA leaders will deal with conflicts in the community and world. More information about the chapter meetings is available from Elvin Stoltzfus at MEDA, Box M, Akron, PA 17501; phone 717-738-3715.

**Author-historian Richard MacMaster was the guest speaker at the annual meeting of Mennonite Historians of Eastern Pennsylvania** on Jan. 19 in Sellersville, Pa. He talked



about the coming of Mennonites to North America, helping his listeners relive the joy and anguish of "a people of paradox and promise." Currently a history professor at Bluffton (Ohio) College, MacMaster is the author of *Land, Piety, and Peoplehood* and two other books.

**Mennonites have contributed to the writing of a major background paper on poverty among children** and what can be done to remedy it. "Children: The Promise" was issued recently by Interfaith Action for Economic Justice. One of the participants in preparing the paper was the Washington office of Mennonite Central Committee U.S. Peace Section. Copies of the paper are available from Interfaith Action for Economic Justice at 110 Maryland Ave. NE, Washington, DC 20002.

**Applications for the 1988-89 Lectureship Stipend for Women Graduate Students are now being accepted by Associated Mennonite Biblical Seminaries.** The stipend of about \$10,000 is intended to underwrite doctoral-level studies and part-time teaching at AMBS. It is offered to encourage women to pursue appropriate graduate studies in view of future personnel needs at AMBS and other Mennonite institutions. The application deadline is July 30. More information is available from the Women's Advisory Committee at AMBS, 3003 Benham Ave., Elkhart, IN 46517.

#### New appointments:

• **Hansulrich Gerber**, executive secretary, International Mennonite Peace Committee, starting in July. He succeeds Urbane Peachey. Gerber will continue his work as pastor of the Mennonite church in Bern, Switzerland, on a 70-percent basis while devoting the rest of his time to his new duties. He has been a member of the committee since 1984. The seven-year-old committee became formally affiliated with Mennonite World Conference last year.

• **John Kraybill**, treasurer, Lancaster Conference, starting in March. He succeeds Clair Eby, who served 20 years. Kraybill will continue his work as bishop of the conference's Harrisburg District. He served previously as a pastor in New York City and Springs, Pa., and as secretary of Allegheny Conference.

#### Pastoral transitions:

• **Raymond Harnish** was ordained as bishop of Lancaster Conference's newly created Rawlinsville District on Jan. 18. Harnish continues his work as principal of Faith Mennonite School in Kinzers, Pa., and as a member of the pastoral team at Oak Shade Mennonite Church in Quarryville, Pa.

• **David Pegarella** was installed as pastor of Sunnyside Mennonite Church, Lancaster, Pa., on Jan. 18. He succeeds Harold Schultz, who has now become the associate pastor.

• **Jimmy Johnson** became pastor of Seventh Avenue Mennonite Church, New York, N.Y., recently. He served previously as the pastor of a Baptist church.

• **Ted Magnuson** became interim pastor of Glenwood Springs (Colo.) Mennonite Church in February. He is filling in for Pastor John Otto, who is on a four-month sabbatical.

#### Upcoming events:

• **Office 87**, Apr. 23-24, at Mennonite Central Committee headquarters in Akron, Pa. This is a biennial event for the non-executive staff of Mennonite institutions. This year's hosts are MCC and Eastern Mennonite Board of Missions. The main speaker is Messiah College professor Dorothy Gish, and the theme is "Who Am I—Self-Esteem from a Biblical Perspective." A variety of workshops will also be offered. More information from Kathy Good at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

• **Mennonite Lawyers Conference**, May 1-3, at Laurelville (Pa.) Mennonite Church Center. The first-time event will feature Thomas Shaffer, former dean of the law school at the University of Notre Dame, and John Lapp, executive secretary of Mennonite Central Committee. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

#### Church-related job openings:

• **Faculty member in teacher education**, Eastern Mennonite College, starting this fall. The person will teach in the areas of early childhood and elementary education. Qualifications include appropriate public/private school experience and a doctorate. Minorities and women are especially encouraged to apply. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

• **Director of facilities**, Glencroft Retirement Community, Glendale, Ariz. The person is responsible for the maintenance of all buildings, grounds, and equipment. Preferred is two years experience in a similar position, with a knowledge of the construction trades. Glencroft is sponsored by Mennonites and others. Send résumé to the executive director at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302.

• **Voluntary Service workers**, Glencroft Retirement Community, Glendale, Ariz. Needed are a resident manager, maintenance worker, and housekeeper. Glencroft is sponsored by Mennonites and others. Contact Dale Wentorf at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302; phone 602-939-9475.

**New members** by baptism and confession of faith: *Mountain View, Lyndhurst, Va.*: Kimberly Alley, Phillip Case, Robert Henderson, and Tony Viglione. *Waynesboro, Va.*: Minnie Haney, Michael Lilley, Vickie Lillie, Howard Shifflett, Gloria Shifflett, and Donald Umbarger. *Bloomington, Ont.*: Sandra Hunt, Doris Hynes, and Bonnie Landers by baptism and Taralea and Paul De Meuleneare by confession of faith. *Mt. Clinton, Va.*: Grace Grove, Bob Gomez, Christon Kratz, and Shawn Thompson. *First Mennonite, Fort Wayne, Ind.*: Carol Sue Blum, Matthew David Miller, and Don Place. *Asheville, N.C.*: Matt, Mary Lou,

Ben, and Nathan Matteson and Mick and Edie Hunt by confession of faith. *Orrville, Ohio*: Sithat Chankakoun, Khamphanh Chantakoun, Judy Gable, Judy Landry, Sak, Simmavanh and Xay Simmavanh by baptism and Khamphanh Simmavanh, Pany Simmavanh, Chan Simmavanh, Tim Simmavanh, and Carol Workman by confession of faith. *Norma, Bridgeton, N.J.*: Amos Wilson and Michelle Rohm by baptism and David, Cindy, Christina, and Kevin Giacomoni by confession of faith. *Hawkesville, Ont.*: three by baptism.

**Change of address:** *James and Rhoda Sauder* to Apdo. 30-353, Ens. La Fe, Santo Domingo, Dominican Republic. Phone: 809-562-6054. *Kenneth and Kathryn Seitz* to Apt. 9, 16 Arlozorov Street, Jerusalem 92121, Israel.

**New Gospel Herald Every Home Plan:** North Bay Mennonite Church, North Bay, Ont.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Clark**, Garry and Karen (Thornton), Zurich, Ont., second child, Corry James, Jan. 1.

**Crilow**, Larry and Kim (Miller), Millersburg, Ind., second child, first daughter, Kelsey Marie, Sept. 5.

**Davidhizar**, Enos and Connie (Gongwer), Wakarusa, Ind., second son, Nathan Lee, Jan. 25.

**Davis**, Wade and Cindy (McKenney), Suffolk, Va., second son, Kevin Andrew, Dec. 30.

**Detweiler**, Brian James and Lynette (Mager), Harleysville, Pa., first child, Aleshia Lynelle, Feb. 6.

**Edgell**, David and Barbara (Frey), Millersville, Pa., second child, first son, Arthur Stephen, Dec. 31.

**Egli**, Lynn and Roberta (Jantzi), Portland, Oreg., first child, Joel Robert, Jan. 10.

**Friesen**, Gregg and Joanna (Fenton), Newton, Kans., first child, Rebecca Kate, Feb. 2.

**Hamilton**, Wayne and Ruth (Martin), Zurich, Ont., second daughter, Jennifer Ruth, Feb. 3.

**Haydu**, Francis and Helen (Lowe), Phillipsburg, N.J., first child, Mylana Elizabeth, Sept. 17.

**Jackson**, Rick and Esther (Hess), Imperial, Nebr., second child, first son, Ben Hess, Sept. 4.

**Keener**, Jeff and Cathy (Brubaker), Mount Joy, Pa., first child, Elise Tena, Feb. 3.

**Kehr**, Steve and Sherry (Wise), Goshen, Ind., first child, Andrew David, Dec. 22.

**Kennel**, Conley and Shelly (Eichelberger), Shickley, Nebr., first child, Jamey Cole, Jan. 5.

**Kidwell**, James and Carla (Neufeld), Akron, Pa., second daughter, Corin Tshana, Jan. 16.

**Kornhaus**, Elton and Dede (Harper), Newport News, Va., a son, Bryan Harrison, Dec. 30.

**Lehman**, Eric and Marcia (Richer), Columbus, Ohio, first child, Katrina June, Oct. 20.

**Leshner**, Emerson and Ruth (Detweiler), Lancaster, Pa., first child, Benjamin James, Feb. 8.

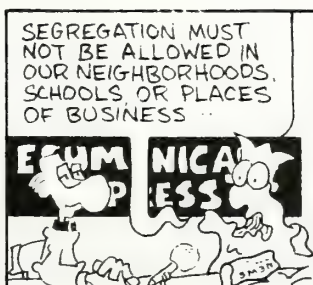
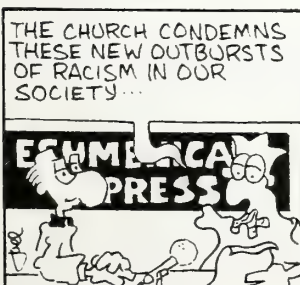
**Link**, Dave and Michelle (Yoder), Bellefontaine, Ohio, third child, first son, Royce Alan, Feb. 1.

**Lowe**, Jon and Becky (Moon), Easton, Pa., second daughter, Bethany Joy, Sept. 7.

**Martin**, Doug and Donna (Swann), Wakarusa, Ind., first child, Blair Riane, Aug. 28.

## Pontius

Joel Kauffmann





**Martin**, Evan and Jennifer (Konecny), Osceola, Ind., second son, Nicholas Ross, Jan. 18.

**Martin**, Jay and Penni (Zuercher), Lima, Ohio, third child, second son, Joel Michael, Dec. 27.

**Mumaw**, Don and Paula (Martin), Elkhart, Ind., second daughter, Kourtney Jean, Sept. 13.

**Noll**, Herbert and Becky (Thomas), State College, Pa., second son, Benjamin Mark, Feb. 2.

**Ressler**, Wayne and Beth (Gerber), Apple Creek, Ohio, second daughter, Andrea Beth, Dec. 31.

**Roth**, David and Debra (Burkey), Cairo, Nebr., second child, first son, Andrew David, Jan. 14.

**Shellenberger**, Henry and Joan (Keller), Mount Joy, Pa., first child, Stephanie Lynn, Feb. 8.

**Shenk**, Steve and Janet (Raynor), Lancaster, Pa., first child, Tara Marie, Oct. 1.

**Short**, Duane and Roselyn (Rupp), Wauseon, Ohio, third child, second daughter, Lanette Christine, Feb. 10.

**Stutzman**, Allan and Beverly (Davis), Shelton, Nebr., third child, second daughter, Feb. 8.

**Stutzman**, Darrell and Connie (Bontrager), South Hutchinson, Kans., second son, Taylor Dean, Nov. 25.

**Stutzman**, Mike and Tena (Ramer), Goshen, Ind., fourth child, third son, Brandon Mark, Jan. 9.

**Sriratanakoul**, Thong and Somphiane (Saovongxay), Leesburg, Ind., first child, Jeffrey, Jan. 12.

**Swartley**, Dean and Fern (Weber), Easton, Pa., first child, Frederic Dean, Jan. 30.

**Wenger**, Mark R. and Kathryn (Weaver), Lancaster, Pa., first daughter, Regina Beth, Feb. 7.

**Yayasine**, Saysamone and Maniphone, Newport News, Va., first child, Sidney Lao, Dec. 21.

**Young**, John and Jean (Murray), Hampton, Va., first child, John Everett, Dec. 13.

He was married to Denah Appelt, who survives. Also surviving are 2 brothers (Kenneth R. and Wendell L.) and one sister (Wanda Huck). He was a member of Locust Grove Mennonite Church, where funeral services were held on Jan. 30, in charge of Erie Renno, Max Zook, and Gerald Peachey; interment in Locust Grove Cemetery.

**Clemens, Eva Moyer**, daughter of Harvey S. and Tillie (Bishop) Moyer, was born in Line Lexington, Pa., May 5, 1918; died of a heart attack at Goshen, Ind., Jan. 31, 1987; aged 68 y. On May 25, 1946, she was married to James R. Clemens, who survives. Also surviving are 2 sons (Bill and Fred), 2 grandchildren, and 5 brothers (Charles, Raymond, Leroy, Bill, and Paul). She was preceded in death by one brother (Floyd). She was a member of College Mennonite Church, where funeral services were held on Feb. 2, in charge of James H. Waltner; interment in Violet Cemetery.

**Hess, Miller M.**, son of Elam S. and Anna Mae (Miller) Hess, was born in Mount Joy Twp., Pa., Aug. 28, 1911; died of a heart attack at Mount Joy, Pa., Feb. 5, 1987; aged 75 y. On Oct. 20, 1932, he was married to Almeda Ruhl, who survives. Also surviving are 5 daughters (Arlene H. Trimmer, JoAnn Zimmerman, Anna Mary Glazewski, Janet R. Hess, and Carol R. Poffenberger), 10 grandchildren, and one sister (Elva H. Siegrist). He was a member of Mount Joy Mennonite Church, where funeral services were held on Feb. 8, in charge of Shelley R. Shellenberger and Joseph N. Sherer; interment in Kraybill Mennonite Cemetery.

**Mast, Sarah R. Winey**, daughter of Ammon U. and Ella (Shelly) Winey, was born on Sept. 22, 1897; died at Manheim, Pa., Feb. 7, 1987; aged 89 y. On Jan. 18, 1923, she was married to J. Ernest Mast, who died on Oct. 3, 1976. Surviving are 2 sons (Vernon E. and Wayne W.), one daughter (Lorraine M. Hodecker), 13 grandchildren, and 6 great-grandchildren. She was a member of East Chestnut Street Mennonite Church. Funeral services were held at the Spacht Funeral Home on Feb. 10, in charge of James R. Hess; interment in Pine Grove Cemetery.

**Miller, Amos A.**, son of Daniel R. and Annie (Eby) Miller, was born in Maugansville, Md., June 4, 1903; died at Washington Co. Hospital, Hagerstown, Md., Jan. 30, 1987; aged 83 y. He was married to Lydia B. Horst, who survives. Surviving are 3 daughters (Miriam Housman, Esther Albin, and Lois Oberholzer), one son (Clair), 16 grandchildren, 5 great-grandchildren, 4 sisters (Cora Strite, Martha Martin, Fannie Martin, and Rhoda Risser), and one brother (Phares). Funeral services were held at Mt. Olive Mennonite Church on Feb. 2, in charge of Allen Strite, Glen Martin, and Roger Martin; interment in Mt. Olive Mennonite Church Cemetery.

**Plank, Doris Jeanette Good**, daughter of Ellis and Kathryn (Stemen) Good, was born in Perry Co., Ohio, Aug. 20, 1932; died in the Hocking Valley Community Hospital on Jan. 26, 1987; aged 54 y. She was married to Donald Plank, who survives. Also surviving are 2 daughters (Donna Plank and Diane Freed), one son (David), one grandchild, and 4 sisters (Marcella Fisher, Leota Wesselhoeft, Wilma Yutzy, and Evelyn Brenneman). She was preceded in death by an infant brother (Wayne). She was a member of Carbon Hill Mennonite Church, where funeral services were held on Jan. 28, in charge of Crist Byler, Harry Hertzler, and Phil Nisly.

**Reisinger, Karl Ernest**, son of John and Hannah (Kingsboro) Reisinger, was born in Donnelly Mills, Pa., Apr. 27, 1906; died of heart failure at St. Vincent Hospital, Erie, Pa., Feb. 5, 1987; aged 80 y. On Sept. 7, 1929, he was married to Ella Mae Kesselring, who died in 1966. On June 5, 1976, he was married to Gilda Malone, who survives. Surviving are one daughter (Jenny Stutzman), 2 sons (Ernest and Norman), 5 grandchildren, and 3 great-grand-

children. He was a member of Beaverdam Mennonite Church, where funeral services were held on Feb. 9, in charge of Herman F. Myers and Roy Walls; interment in Beaverdam Cemetery.

**Sauder, Raymond S.**, son of Noah and Barbara (Sensenig), Sauder, was born at New Holland, Pa., Aug. 14, 1922; died of a heart attack at his home on Jan. 19, 1987; aged 64 y. On Oct. 5, 1946, he was married to Thelma Buchen, who survives. Also surviving are 2 daughters (Janice Esbenschade and Phoebe Nafziger), 6 grandchildren, 4 sisters (Elva Rutt, Anna Sauder, Ruth Denlinger, and Betty Eshleman), and 2 brothers (Paul and Isaac). He was preceded in death by one son (Raymond B.), 3 sisters (Alta Sauder, Mable Lefever, and Martha Sauder), and one brother (Ira). He was a member of New Holland Mennonite Church, where funeral services were held on Jan. 22, in charge of Charles Good and Frank Shirk; interment in New Holland Cemetery.

**Shima, Elizabeth Marie Weaver**, daughter of Edwin and Irene (Lehman) Weaver, was born in Dhamtari, India, Nov. 3, 1937; died at La Junta, Colo., Feb. 2, 1987; aged 49 y. On Dec. 10, 1960, she was married to Raymond T. Shima, who died on Dec. 21, 1977. Surviving are 4 sons (Mike, Tom, Doug, and Rod), one daughter (Deb), 3 stepchildren (Mary Kay Nielson, Pat Shima, and Vickie Opel), her parents, one sister (Carolyn Esch), and one brother (Jerry Weaver). She was a member of Rocky Ford Mennonite Church, where funeral services were held on Feb. 4, in charge of Jack Scandrett; interment in Hillcrest Cemetery.

**Wilbers, Eric H.**, son of John and Johanna Wilbers, was born at Krefeld, Germany, Jan. 23, 1921; died at Grandview Hospital, Sellersville, Pa., Oct. 23, 1986; aged 65 y. On Oct. 7, 1951, he was married to Ruth Moyer, who survives. Also surviving are 3 sons (Dale, Earl, and Arlin), one daughter (Twila Herot), and one sister (Elsie Detweiler). He was a member of Rocky Ridge Mennonite Church, where funeral services were held on Oct. 28, in charge of Ernest Moyer and Norman Moyer; interment in Rocky Ridge Mennonite Church Cemetery.

**Corrections:** In the obituary of *Jacob H. Detweiler* in the Jan. 27 issue, it should have stated that 7 grandchildren survive—not 2. In the obituary of *Roy Frey* in the Feb. 10 issue, it should have stated that 3 grandsons are also surviving.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Moyer-Willouer.** Nevin L. Moyer, Franconia, Pa., Franconia cong., and Beverly D. Willouer, Quakertown, Pa., Rockhill cong., by Russell M. Detweiler, Feb. 1.

**Popenfoose-St. Germain.** Ken Popenfoose, Warsaw, Ind., and Ann St. Germain, Goshen, Ind., Pleasant View cong., by Jason Martin, Jan. 31.

## OBITUARIES

**Byler, Fred E.**, son of Ernest and Sadie (Peachey) Byler, was born on May 8, 1958; died of a heart attack at Graduate Hospital, Philadelphia, Pa., on Jan. 27, 1987; aged 28 y.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 6-7  
Allegheny Conference spring delegate session, Mar. 7  
Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by Gwen Stamm; photo on p. 156 by Jim Bishop.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Vice-president and surgeon general chide conservative Christians

Vice-President George Bush, who has been an enthusiastic booster of conservative Christian political activism, delivered a surprise attack in Washington on fundamentalist attempts to "dictate their own interpretation of morality on the rest of society."

Just before Bush's remarks at a major gathering of evangelical Protestants, U.S. Surgeon General Everett Koop, a conservative Christian himself, reproached them for letting their views on homosexuality get in the way of efforts to educate the public about the deadly disease AIDS.

The two speeches came recently at the 44th annual convention of National Religious Broadcasters, an association of more than 1,200 evangelical radio and television broadcasters. At past meetings, all held in Washington, both President Ronald Reagan and Bush have lavished unqualified praise on the largely fundamentalist movement known as a religious New Right. For the first time, however, administration officials used their highly visible forums at NRB to chide the religious right.

### Translators of NIV Bible interviewed for videotape history

Historians of the future will be able to vicariously experience part of the translation process of the New International Version (NIV) of the Bible—a procedure which took 18 years and involved more than 100 scholars—thanks to a videotape project now underway.

"As far as we know this is the first attempt in history to tell the story of a Bible translation on film in the words of the scholars who did the work," said James Powell, president of International Bible Society of East Brunswick, N.J., the organization which has directed and primarily funded the project. Zondervan Bible Publishers of Grand Rapids, Mich., is also participating in the project, which involves the filming of interviews with 13 scholars. The filming started last October, and the complete film will be put together by 1988, the 10th anniversary of the translation.

There were difficult times in the project, said one of the scholars. J. C. Wenger, retired professor of historic theology at Associated Mennonite Bib-

lical Seminaries, recalled that the scholars realized at one point that the project was going to cost about four times the original estimate. After questioning the appropriateness of spending the money, it occurred to Wenger that "famous fighters were paid as much as \$10 million just for spending 30 minutes beating another man to a pulp. I thought that we had to find the money to finish the translation."

### Ailing South Africa churchman released from prison

Simon Farisani, a Lutheran churchman detained by authorities in the nominally independent South African homeland of Venda since November, was released from prison recently. He had been on a hunger strike for a month.

There is speculation that Farisani's release came because of pressures exerted from a number of directions, including the human rights group Amnesty International, a German church leader who visited the country, and Lutherans around the world who wrote letters to government officials and publicized the churchman's detention. Widespread concern had been expressed about his treatment. Farisani's latest detention was his fourth stint in prison without trial, and in previous imprisonments he was badly tortured, suffering heart attacks after police administered electric shocks and beatings.

The imprisoned churchman has been one of the most articulate critics of the homelands set up as part of the "separate development" policy of South Africa's white minority government.

### Wisconsin nuns' prayer vigil has lasted more than 108 years

What is believed to be the longest-running prayer vigil in the United States has taken place around the clock in La Crosse, Wis., for more than 108 years. The praying by Franciscan Sisters of Perpetual Adoration has continued, unbroken, for nearly 950,000 hours despite natural disasters, wars, and malfunctioning alarm clocks. When a fire spread through most of the Sister Rose Convent in 1923, the nuns in the chapel prayed even more fervently. The fire expired at the big iron doors at the chapel entrance and the vigil continued uninterrupted.

About 80 of the 700 nuns who belong to the local Franciscan group currently are involved in the vigil. There is a changing of the guard every half hour, usually with two nuns praying at a time on kneelers or in chairs. At night, the nuns stay on for an hour at a time.

The commitment to ongoing prayer in the chapel was made by an early leader. Some of the nuns have gone beyond

prayer in espousing the cause of peace. A few have been arrested for participating in antinuclear demonstrations at the Honeywell headquarters in Minneapolis.

### Popularity of television violence at new low, coalition says

The popularity of prime-time television violence is at its lowest point in 20 years, according to the National Coalition on Television Violence. The monitoring agency, based in Champaign, Ill., said that the average American is viewing 8 to 10 hours of violent programming per week, a 25 percent decrease from two years ago. It noted that the only violent program in the top 20 ratings this season has been CBS' *Moonlighting*.

### N.J. Episcopalians consider approval of nonmarital sex

Episcopal Church parishes in northern New Jersey have been asked to study a controversial report that advocates church approval of sexual relationships for premarital, "post-marital," and homosexual couples. The 600-member convention of the Newark Episcopal Diocese voted recently to receive a 15-page report on "Changing Patterns of Sexuality and Family Life" for a year-long study by parishes and other groups in the diocese—which encompasses 130 congregations with a total membership of 55,000.

"It is our conclusion," says the report, "that by suppressing our sexuality and by condemning all sex which occurs outside of traditional marriage, the church has thereby obstructed a vitally important means for persons to know and celebrate their relatedness to God." Some Episcopalians in the diocese say the document is a long overdue recognition of social reality and the sexual revolution. Others charge that church approval of sex outside marriage goes against divine law and threatens to worsen the spread of AIDS and other sexually transmitted diseases.

### Agriculture still important in Lancaster County, Pa.

Only three U.S. counties include more farms than Lancaster County, Pa., according to the February 1987 issue of *American Demographics*. Also Lancaster County's proportion of active farmland is the highest in Pennsylvania at 69 percent. Even so, says the magazine, only 5 percent of the county work force is employed in agriculture.

The Amish are found to be at the center of Lancaster agriculture, although they are "only one of several religious groups that farm in Lancaster County. The continued success of these farmers in the face of economic pressure may hold a lesson for farmers everywhere."



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## Confused about the end of the world

I heard some time ago a prediction that apocalyptic loose talk will increase as we near the end of the century. It was said, as I recall, that this has happened before as a century waned. Something about the windup of a century gave people a feeling that it was time for the ultimate windup—as if the Lord would more properly return on the stroke of 12 bringing in a new century.

I do not remember the source of the thesis nor have I had a chance to document it from history. Just now I pulled down *Herald of Truth* for 1894 to see if there would be apocalyptic glimmerings there, but I did not find any. It would have been more sensible to look at 1899, but since my father was born in '94, during what he later referred to as a "Cleveland depression," I thought this might have brought out some calamity howling.

In the meantime we have plenty of end-time frenzy whether or not it is a buildup for the end of the century. The Hal Lindsey books are well known. He seems to have written an even dozen. All that I have seen deal in generalized predictions of danger to come and depend on loose interpretations of Scripture. A similar kind of book which came to my attention is *The Last Days in America* by Bob Fraley.

This book, as well as the Lindsey book which I have at hand, leads in the end to an evangelistic appeal. One hesitates to criticize a book which ends with an evangelistic appeal. What could be wrong with it?

As I thumb through the Fraley book I find what I consider a number of important limitations. I note, for example, that the writer assumes the myth that "America is God's chosen land for the center of Christianity in the last days" (p. 80). As backup for this flat-footed assumption, he includes Columbus as one of God's messengers to open up the New World, for according to a testimony purported to be his own, Columbus wrote: "It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies" (p. 51).

Now I would not wish to counteract the testimony of Columbus at this point. But I consider him a doubtful candidate as a hero of faith because of other testimony that came to my attention recently. According to Dana Neff in "Haiti History 1492-1986" (MCC Peace Section Newsletter, January/February 1987) the modern history of Haiti begins like this: "Christopher Columbus lands in Hispaniola. He claims the island for Spain and proceeds to enslave the native Arawak Indian population to work

in gold mines. Many Arawaks die from harsh treatment and disease brought by Europeans. The Arawaks are virtually exterminated by 1540." For Fraley to build a case for America as God's chosen Christian land on the basis of such doubtful Christian heroes as Columbus is risky.

Fraley's interpretation of the Scriptures is at many points just as questionable. He concludes that the two horns of the second beast in Revelation 13:11 "were the positive and negative charges of electricity" (p. 187). He asserts that John in Revelation 13:13-14 "states that many will be deceived through the use of electronics" (p. 217). And he goes so far as to identify the Universal Product Code used on groceries today as the 666 of Revelation 13. I consider such fanciful use of Scripture silly and useless.

Yet there is a winsomeness at points in Fraley's book which I should acknowledge. He recognizes that the U.S. involvement in World War II "was due to man's age-old sins of self-centeredness, selfishness, greed, and covetousness" (p. 170). And he writes with some comprehension about the potential for collapse of our present economic system based on deficits in order to support self-gratification.

So I do not consider this book as harmful as the television preachers described by Grace Halsell in *Prophecy and Politics* (NC Press, 1986). Halsell points out that these preachers not only predict Armageddon, but by their support of militarism, they contribute toward its increasing likelihood. She tells of going on two trips to Israel sponsored by Jerry Falwell. On these trips she observed that the ratio of emphasis on the Christian heritage to emphasis on Israeli politics and military achievement were about one to 30. One hour of Christ to 30 hours of Israeli politics.

Except for the Revelation (which in my opinion is a coded message and should be interpreted as such), the New Testament shows little interest in details of the Lord's return. This should be a clue to us not to spend much time on it ourselves. There is too much to do on behalf of the Lord to waste time speculating about what might happen in the future.

Aside from support for the systems of the world carried on by some who take the name of the Lord (in vain), the danger of apocalyptic speculation is that it distracts from the urgent tasks of evangelizing and working for peace and justice. These are the places where our efforts need to be spent.—Daniel Hertzler



# GOSPEL HERALD



## The disabled church

by Michael Schwartzentruber

Are you a disabled person? If so, what are the symptoms? Are you in a wheelchair? Wear heavy glasses? Hard of hearing?

Recently a committee on the handicapped sent a letter to Mennonite pastors in Ontario inquiring about disabilities in their churches. The response was poor and those who did respond divided their people into two groups: the disabled and everyone else.

The committee was not satisfied with this polarization. At first we thought we wanted to broaden the definition of disability to include more than wheelchairs and hear-

ing aids. But it always ended up with the same two groups: the disabled and everybody else. Finally it became clear that instead of discussing what it means to be disabled we wanted to talk about what it means to be *human*. We were agreeing in effect that to be human is to be disabled.

**To be human.** So now, rather than ask what it means to be disabled, I want to ask what it means to be human.

If we think about this from a biblical perspective, possibly the first thing to pop into mind will be Genesis

וַיִּסְמְךָ בְּשֵׁר תַחְתָּנָה: וַיִּבֶן יְהוָה אֱלֹהִים



# הָאָרֶץ וְאָדָם אֵין לְעֵבֶד אֶת־הָאֱלֹהִים

1:26 and the following verses, where humanity is described as created "in the image." This is an important metaphor and I want to spend some time on it, but not just yet, because I agree with Waldemar Janzen (*Still in the Image*, pp. 61-64). He suggests that the description, "in the image," is a poor starting place when one wants to find a biblical perspective on what it means to be human. Probably the least important reason is simply that as a metaphor for what it means to be human, "in the image" appears very rarely in the biblical text.

## I resent people's attempts to help me deal with my brokenness when they haven't begun to deal with their own.

More important, it is dangerous in that it tempts us to think of ourselves as being like God. And that was the line the serpent used on Eve in Genesis 3:5—"You will be like God." Translating that temptation into our modern culture, we might see it as the attraction to greatness, self-sufficiency, or perfection. In our society, the ideal person climbs the corporate ladder and wields power. The ideal person is autonomous—financially, physically, psychologically. The ideal person achieves excellence or perfection in art, literature, music, or business.

The perfect woman is a body found in the pages of *Playboy*, and the perfect male lifts weights. When we think of God, we think most often of beauty, perfection, autonomy, and power, and we translate those things into our own cultural forms—the ideal person being the one who can embody them most fully.

This is a problem, especially for people like me, a victim of cystic fibrosis, who has been labeled as *disabled*. Someone once said, "all men are created equal, but some are more equal than others." Well, we may all be "in the image," but sometimes I feel like I must be *less* in the image than others.

**A different three words.** As an alternative to "in the image," Janzen urges us to begin with a different three words.

Michael Schwartzentruber, Orillia, Ont., is a member of Mennonite Central Committee Ontario's Ad Hoc Committee on Handicapped Concerns and the author of *From Crisis to New Creation* (Wood Lake Books, 1986). This article is adapted from a sermon.

The first is *adam* אָדָם—a word related to earth, soil, or ground, and which could be translated as "earthling." We are of the earth, of the dust, and to dust we shall return.

Second, we are also *nephesh* נֶפֶשׁ, which is often translated as breath of life, soul, person, or self. Without negating these more derived translations, the basic meaning of *nephesh* is simply throat or neck. We are a living *nephesh*, a living throat. That sounds strange, but in English we have phrases which to the Hebrews would have sounded equally strange. She's a real brain. He's all thumbs. But when we say "she's a real brain," we are referring to her intelligence, and when "he's all thumbs," he's being clumsy. Well, our throat or neck is the passageway for our breath and our food—our two most basic needs. Therefore, to be a living *nephesh* means to be a living needy human.

The third word, *basar* בָּשָׂר, means flesh, and the 150 or so times it's used, it always signifies human weakness or vulnerability.

So, what kind of picture of humanity do we have? *Adam*, "of the earth," *nephesh*, "needy person," and *basar*, "vulnerable person." That's a minimal interpretation of what it means to be human. Admittedly, it's more fun and inspiring, perhaps, to talk about human intelligence, creativity, and potential. And granted, they are also important aspects of our humanity.

But it reminds me of a comic strip I recently read. Three men have been hunting in the woods. They become lost. It's night. They are huddled together. And one of them says, "Here we are, and all I want is to be warm, having something to eat, and feel safe. And last week all I wanted was a Mercedes." All those lofty descriptions of humanity are okay and valid to a point. But when the crunch comes it is the minimal description which rings most true.

**Needy and vulnerable.** To be human is to be very much earth bound. To be human is to be needy and to be vulnerable. You probably wouldn't believe how attractive those words sound to me, and I suspect to many others. Those are things I can relate to and say, "Yes, that describes my experience." I hope the words *needy* and *vulnerable* don't just speak to me and my many friends for whom they are more obviously appropriate. I hope they speak to you, too.

People have often said to me, "I can't imagine what it's like for you to live with cystic fibrosis." To be honest, the comment annoys me because I think they could imagine if they knew what to think about. Granted, it would be difficult for most of you to imagine what it is like to live with the *symptoms* of cystic fibrosis, or cerebral palsy, or



# וְחַיֵּשׁ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים

any other group of *symptoms* you want to name.

But I suspect most of you have struggled with your own self-image, your own sense of autonomy, your own self-centeredness at times. And eventually, most of you will begin wrestling with your own mortality. Surely most of you have asked "why?" of God. Why me, why this, why now? Surely most of you at one time have felt abandoned by or alienated from God, and at another time felt God's closeness and compassion. If you can identify with any of these things, then I think you can imagine what it's like to

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## God can transform our spiritual brokenness into spiritual wholeness, our weakness into strength, our disability into ability.

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live with cystic fibrosis or any other "disability." Perhaps that's a nice way of saying that I resent people's attempts to help me deal with my brokenness when they haven't begun to identify and deal with their own.

**Responsible for each other.** I also like the words earthbound, needy, and vulnerable, not just because I think they apply to all of us, but because they remind us that we need God, and we need each other. We are not either dependent or independent. We are all *interdependent*. We are responsible for providing for each other's needs.

But there is another danger here because interdependence isn't just giving. It's also receiving. Most of us can be pretty good givers when we have to be. Receiving is sometimes more difficult. It makes us uncomfortable. It feels awkward always to find myself on the receiving end.

I have a friend whose husband died several years ago after a lengthy illness. During the final months, she and her husband required assistance from a variety of sources, including their congregation. Mostly it was good, but sometimes it was too much. When it was all over, someone asked her how her husband had experienced this outpouring of aid. Had he really felt like part of the congregation or had he just been a good patient? It was an astute question.

It is difficult always to be receiving, especially if you have gifts to share. Perhaps it is time we ask not only what you can do for disabled persons, but also what disabled persons can do for you. Perhaps you have needs *we* can fill. Maybe we have things to share and teach. Maybe it will only be our awareness of the finiteness of *all*

human life. But that is what interdependence is all about. It is recognition of our *mutual* finiteness, our *mutual* neediness.

**In the image.** But to return to our original metaphor. To be human means to be earthbound, needy, and vulnerable. But what does it mean to be human and in the image?


Janzen suggests that the phrase "in the image" is less a description of what we are like than it is a prescription for what we are supposed to do. We are to be God's image on earth. We are to be God's representatives in the world.

That's a high calling for people who are dust, throat, flesh, and bones. And sometimes it seems far too high, especially if your flesh and bones aren't all you would like them to be. Then again, you don't have to be whole in mind, body, or spirit to be a representative of God. Have you noticed that there are few perfect people in the Bible? Sarah was too old to bear children, Rebecca and Jacob deceived poor old Isaac, Moses was a murderer, Aaron stuttered, David committed adultery, Ruth was a widow and foreigner, Peter denied Jesus three times, and Paul in his former career persecuted Christians.

The story of God's creative acts in history is in fact the story of weakness turned into strength. It is the story of inadequate people called into service and empowered for that service by God. That seems a strange way for God to work. But as Paul reminds us in 1 Corinthians 1:26-31, God chooses things which seem foolish, weak, and powerless—in the eyes of the world—to be his representatives, his image, in the world.

The best example that this is in fact so is Jesus Christ—born in a barn and crucified on a cross. In the image of the crucified Christ, we witness God's identification with and participation in the weakness and vulnerability of human existence.

**The gift of God's Spirit.** But more than that, we also *experience* this identification and participation. For we are not just *adam*, *nephesh*, and *basar*. We possess also *ruah* רִּיחַ, the gift of God's Spirit. With it comes the power to accept and work within our limitations and thereby in a sense overcome them. *Ruah* is the power of God to transform our spiritual brokenness into spiritual wholeness, our weakness into strength, our disability into ability.

We, all of us, you and I, are the disabled church. And as such, we are in the image. We are the brokenness in the world, with which God, through the crucified Christ, has chosen to identify. But we are also the disabled church, *enabled and gifted*, through the gift of the Spirit, to be representatives of God's transforming and creative power and presence in the world. 

# חַיִּים וְיֵהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיֵּשֶׁ יְהוָה



## A meditative response to the Gospel of Mark

# Provocations

by Barbara Esch Shisler

### Mark 1:14-20

*The right time has come,  
and the kingdom of God is near!*

And in the beginning there was Time.  
(before, there was Always Was.)  
And Time moved like a child  
in its crawling, toddling, running,  
until the Right Time  
when what Always Was  
became a man on a hill,  
hourglass in hand,  
shouting news  
too edged to catch.

Centuries pass,  
and still we miss,  
and still  
Time and kingdom come.

### Mark 7:14-23

*You are no more intelligent  
than the others . . .*

noblesse oblige:  
nobility obligates  
  
You have been sought, taught,  
explained to, cradled  
and coddled.  
You have known my most intimate  
moments, shared my deepest thoughts,  
heard my plainest words,  
and still you don't hear,  
don't see, don't *understand*—  
Witless ones!  
You are as stupid  
as the rest!

### Mark 9:38-41

*Whoever is not against us is for us.*

But Lord—  
They chant,  
They wear crucifixes,  
They buy bumper stickers,  
They feast,  
They beat drums,  
They work Sundays,  
They withhold taxes,  
They join the army,  
They pray in tongues,  
They live in monasteries,  
They preach in the streets—

(All together now;  
Jesus is Lord!)

Barbara Esch Shisler, Telford, Pa., is a staff person at a group home for the developmentally disabled and a member of Perkasio Mennonite Church. She calls her work on these pages "devotional verse." The Bible quotations at the beginning of each one are from Today's English Version.





## Mark 10:13-16

*Whoever does not receive  
the kingdom of God like a child  
will never enter it.*

## Mark 9:49-50

*For every one will be salted with fire.*

Inside the Golden Agers Club  
I say hello with practiced cheer,  
Miss Johnson smiles without her eyes,  
Old Frederick lifts his hand to ear.

The music starts, the games begin,  
to entertain long-suffering folks,  
Elmira slumps upon her wheels,  
Bright Mr. Smith repeats his jokes.

Within the boundaries of this room  
their lives are like a table heaped,  
They, nodding, know it won't be long  
until their seasoning's complete.

Children?  
What do they know?  
Naïve and foolish,  
they ask questions,  
believe anything,  
and say what pops in their heads.  
Children can't be trusted  
with a complexity like the kingdom.

Now observe our readiness to receive.  
We've gone to seminary  
and studied Greek.  
Practiced religious techniques.  
Discussed exegesis and eschatology.  
We have the answers to the questions.

Why, Lord,  
are you just  
leaning there  
against that  
gate?

## Mark 10:46-52

*What do you want me to do for you?*

Dirty, mangy, noisy, ridiculous  
beggar.  
Blind, but so what,  
sure deserves what he got,  
and the brass to bawl  
like an old goat  
disrupting our discussion  
with the master.  
Just whom does he think he is?

And the King of kings,  
Lord of lords,  
stops to inquire:  
What do you want  
me to do  
for you?

(You'd think he was a servant.)





# A rationale for the interim pastor

by Norman Derstine

Calling a pastor is one of the most important decisions that a congregation makes! Then why call one for a short term, maybe nine months or a year? The answer must come in the context of each situation. Congregations, like people, have their own personalities and needs.

Many conference leaders are advising congregations to consider the advantage of securing an interim pastor. And some leaders are saying, "You had better secure an

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## What are some of the advantages of choosing someone who can be the bridge to the next phase of congregational leadership?

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interim or the circumstances surrounding your calling your new pastor might make the person an interim. And that certainly would not be fair to the new pastor or helpful for your congregation."

What are some of the advantages of choosing someone who can be the bridge to the next phase of congregational leadership?

**Changes are difficult.** When a personable and effective pastor leaves after a long tenure of service, there is a sense of loss and emptiness that hovers over the church family. A "grief process" develops similar to experiencing death in a family. It is helpful if a congregation has "space" to work through this grief.

It is especially in these situations that an interim arrangement can be helpful. Time is a healer and healing needs to take place before a replacement is found. People must be detached before they can effectively attach themselves to the new shepherd.

**Changes are helpful.** Pastors and congregations both need change. To carry the load of leading a congregation over a long period of time is taxing. Change gives pastors the emotional and psychological lift that enables them to bring a fresh approach in a different setting. While the congregation may feel that a change will be catastrophic, Holy Spirit-led changes are good for both pastor and people.

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Norman Derstine, Salem, Oreg., is interim pastor of Salem Mennonite Church. His many years of service in the Mennonite Church have included the pastoral ministry as well as administrative work at Eastern Mennonite College and Seminary.

Regardless of how good a pastor has been, there are others who can bring helpful direction through effective teaching and leadership. An interim leader can give the congregation more time to assess its direction and mission. The congregation needs to call the kind of pastor that will be best for its next stage of kingdom building.

**Changes bring diversity.** Pastoral transition is bound to bring change! It seems easy for a congregation to "get set in its ways." Each pastor has distinct gifts and personalities and ways of helping to guide the church. Interim pastors can help members accept change, for they are there for only a short time. Interim pastors can help break down certain expectations without building long-term patterns of worship or administration.

Tradition has its place but it must not be the sole criterion for doing things a certain way. Congregations must both espouse and supersede tradition. Leadership changes help people put these two in proper perspective.

**Changes strengthen the laity.** Lay persons must assume additional roles even when changes are planned with good lead time for getting a replacement. Elders or pastoral council members are thrust more directly into the task of helping to carry on the work of the church. Other gifted and dedicated lay persons are also needed to assume additional responsibilities. And when an interim pastor arrives on the scene it is very important to have strong, committed lay leadership in place.

The interim pastor, then, is seen by the congregation as part of a "team." The "team" is also very important in helping to bridge the gap until the new pastor is installed. And with our understanding of the "priesthood of all believers," whatever arrangement is in place and functioning well should not be dismantled when the new leader arrives. We must find ways to lighten the load of those who are called to preach and shepherd the flock.

**Distilled wisdom.** Before I went into my first congregation in a short-term role, I made contact with Kenneth Good, who has served in more congregations as an interim pastor than anyone else in our denomination. From his wide and diverse experience he gave me the following distilled wisdom: (1) Make your ministry *people-centered* instead of *problem-centered*. (Many congregations need an interim leader because they have run into some serious problems.) (2) Avoid, as much as possible, being involved in administration.

Interim assignments ought to be what the name suggests. Short, stopgap measures for congregational building. They can be particularly appropriate for those pastors who are not ready to retire fully.





## BOOK REVIEW

### Bringing together love and holiness

**Journey Towards Holiness** by Alan Kreider. Herald Press, 1987. 304 pp. \$9.95.

It has been said that one difference between theological conservatives and liberals is that the latter put God's love, rather than God's holiness, at the center of their theology. I like the way Alan Kreider's *Journey Towards Holiness* brings these two attributes together.

Biblical holiness is "social holiness," says the author. "Holiness is not at all private or otherworldly. As the people experienced his holiness, God invaded their lives as individuals and communities ... their attitudes and their economics began to take on a distinctive character. Their ways of doing things became different from the way 'normal people' did them" (p. 12).

Kreider's approach is to take us on a guided tour of the Bible. Beginning with the story of Hebrew immigrants in Egypt, we journey through both Testaments to the present, examining how God's holiness brings changes in people and relationships. In spite of all the discouraging aspects of our human story, I found this book adding to my excitement about God's people always being a sign of hope. This is a faith-inspiring book.

The author describes God's holiness through four recurring themes. First, God's holiness is a powerful, living force. Christians have too often been "unable to integrate moral zeal ... with the awesome ..." (p. 18). In other words, if we remain unmoved in worship, we remain unholy in life.

Second, God's holiness has to do with a separateness that results in a transformed and transforming life. Closely related is a third aspect of holiness: God-likeness. "Holiness, in short, is the way things ought to be and—when the holy city comes—the way they will be" (p. 20).

A fourth aspect of holiness is dynamism. "Holiness shows itself in action, shattering all resistances to its sovereignty and liberating women and men from all forms of bondage" (p. 20). God is on the move!

The author is a careful historian as well as a good storyteller. I enjoyed such descriptive phrases as (Israel's) "forced labor in the brickyards of Egypt" and (Pharaoh's) "600 mobile missile-launching machines called chariots." Here is an important work on theology that avoids being dull.—**Harvey Yoder, pastor of Zion Mennonite Church, Broadway, Va.**

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# MBM's task is to foster nuttiness, says Shenk

A mission board's task is to foster nuttiness, declared Wilbert Shenk in "Frontiers of Mission," a paper presented to the Board of Directors of Mennonite Board of Missions during its Feb. 19-21 meeting in Elkhart, Ind. "All change takes place by deviants on the margin," he said. "Someone who dared to move out to the margin and think unconventional thoughts. MBM exists to see that people go to the frontier and do nutty things."

Not much nuttiness was observed at the annual-review meeting of the board and its three committees. Some 30 persons engaged in quite conventional activity—hearing reports, shuffling papers, discussing, and on occasion trying to keep awake.

The closest thing to extreme behavior observed in the meeting was a vigorous interchange between board chairperson Glen Miller and Administration and Resources Committee chairperson Richard Baum over how to respond to a projected \$62,000 shortfall in last year's operation. The A & R Committee proposed that during the first six months of this year, expenses be kept at the same level as last year, but Miller objected. So did MBM administrators who are already operating on the basis of higher budgets than last year. It was finally agreed to monitor receipts during the first six months and apply austerity measures during the second half of the year if receipts are not adequate.

Causes for the shortage were several, as interpreted by Pat Swartzendruber, director of church relations: "Contributions received were \$161,000 less than the \$4,475,000 budget. Per-member askings for missions were \$83.50—with \$55.46 received per member. An unexpected advance of \$220,000 to resolve contractual agreements with Pioneer Hospital in Rocky Ford, Colo., was another factor leading to the deficit." ("We tried to be nice people and stayed with the program too long," said Baum about the hospital.)

The new budget of \$4,695,000 is 8.4 per-

cent above last year's receipts and the proposed per-member contribution is \$86.00. It was agreed that it is important to lend every effort to obtain the funds for this budget. "I think something is happening across the church," said Miller optimistically. MBM president Paul Gingrich agreed.

Two committees of the board relate to its wide-ranging activities: Overseas Ministries and Home Ministries. The third, Administration and Resources, is concerned with keeping the store. Of the two program areas, more expansion was observed in Home Ministries. Here, it was reported, Edwin Bontrager has been added as director of church growth in the Evangelism and Church Development Department. It was further reported that there are plans for a new Voluntary Service program especially for 18-21-year-olds who do not aspire to attend college. And Media Ministries is restless about how best to use its \$200,000 annual budget. Should it move back from a message to secularists, as in the *Choice* radio spots, to a ministry to marginal Christians as in the old *Mennonite Hour*?

Also Ray Horst of the Evangelism and Church Development Department presented a projection for the number of new churches to be planted in order to reach 500 by 1995 in accordance with the Ten-Year Goals of the Mennonite Church. It called for 35 in 1986, but he noted that actually only 11 new ones were organized last year. The model Horst presented assumes a five-year organization period for each new congregation with outside support on a declining scale. He indicated that under this assumption it will cost from \$122,500 to \$146,000 to begin a new congregation, aside from the capital investment.

Home Ministries Committee member Isaac Glick wondered if a new term could not be found to take the place of *church planting*, "lest they view themselves as 'planted' churches. Can we find other analogies that are more in line with our



*Mennonite Church moderator James Lapp (center) joins MBM board members John Eby (left) and Richard Baum at their meeting.*

theology?" No one seemed to have an answer.

There was repeated reference in the meeting to the Ten-Year Goals, which some are now saying should be called "Goals for '95." So much so that I felt led to ask Paul Gingrich where these goals came from. "They go back to the 'Vision for Witness' statement," he said. "Then not long before Ames 85 there came a strong push to quantify the goals. I knew we wouldn't go anywhere without responding to this push. Now I feel it was right to give in. But there is a danger in going with numbers."

"Are you responsible for the phrase on 'suffering' in the goals?" I asked.

"Yes. Let us not think we can confront the military-industrial complex without suffering. There is a paradigm for this all over the world."

"How much longer do we have to make a difference?" I wondered.

"When we reach one of these periods of cultural disillusionment, we have either revival or disintegration. When there is disintegration, the center of vigor moves on. I don't know if we have decided yet in North America whether to be renewed or to disintegrate. I think renewal will have the marks of persecution. One of the most difficult things for the church would be for Pat Robertson to be elected president. But maybe this is what the church needs."

It was a little hard to imagine a suffering church in the context of meeting at MBM headquarters, where every prospect pleases and the people of the auxiliary provide meals for the board. But the president's prediction is here in the record. Some of us may live long enough to test its validity.—*Daniel Hertzler*



## Burbanks begin ministry among American Indians in Phoenix, Ariz.

A new chapter has begun in the ministry of Naswood and Bertha Burbank among American Indians. As of Feb. 1, they are spending two days a week working with Indians in Phoenix, Ariz. They are sponsored by Grace Mennonite Church of Phoenix, Southwest Conference, and Mennonite Board of Missions.

Ray Horst, MBM's director of evangelism and church development, said an estimated 27,000 American Indians—mostly Navajo and Hopi—live in Phoenix. "Burbanks will contact persons referred to them from various Indian reservations—people who have moved to Phoenix for work, education, medical treatment," he said.

Naswood and Bertha will also work with schools and hospitals that relate to Indians. "Burbanks are planning contacts in areas where American Indians are concentrated," Horst continued. "Naswood hopes to serve as a chaplain to the people and lead Bible studies where there is interest, with the intent of beginning a fellowship group."

Naswood continues working three days a week for a Mennonite builder, but that could change later if the ministry fills a need and becomes more demanding.

An administrative committee for Burbanks' ministry includes Horst; Grace Church representatives James Kropf, Dan Schrock, and Richard Jutzi; and Southwest Conference representatives Lloyd Fisher and Vincent Krabill. The committee has also been given responsibility for *The Navajo Gospel Hour*. The 15-minute program, now in its 31st year, airs three times a week on two Western Indian Mission radio stations in Arizona. Naswood and his brother, Peter, share speaking duties on the program.

Burbanks moved to Phoenix in 1981 from the Navajo Indian reservation in Arizona. In November they received one of two 1986 James and Rowena Lark awards from MBM for their 22 years of ministry among Navajo Indians.

## Provident Bookstore chain sells its building in Kitchener, Ont.

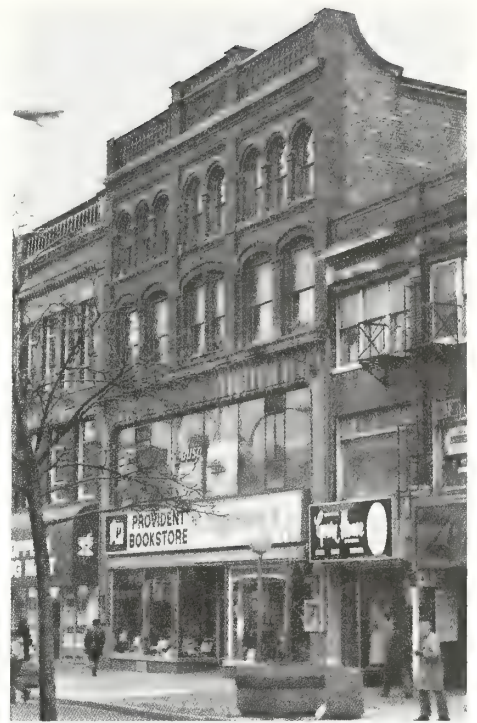
The Provident Bookstore chain of Mennonite Publishing House has sold the building that houses the largest of its four stores in Ontario. Located on King Street in downtown Kitchener, the three-story structure has been the home of a Provident bookstore for 22 years. The store will continue to operate at 117 King St. West under a two-year lease until a new location is found.

A steadily declining customer count and the resulting loss of revenue was cited as the major reason for moving the store.

"We've been frustrated by having the finest selection of religious, children's, and family books in the Kitchener/Waterloo area and yet seeing the number of customers decrease each year," says Provident Bookstores director Jack Scott. "We are simply looking for a place that will be more convenient for our customers. We welcome suggestions any person would have for a new location."

"We are enthused by the leadership for the store provided by Judy Jutzi, the new supervisor," notes Delford Zehr, Provident's general manager in Ontario. "Everyone on the staff is excited about serving customers. Our task is to find a new main store location from which to promote our uniquely Anabaptist blend of literature, music, and office/church supplies."

Mennonite Publishing House has operated a store in the Kitchener area for nearly 50 years. In 1938 MPH purchased an existing bookstore from A. J. Schultz in response to requests from Ontario Mennonite leaders. This original store operated at several locations, moving to the current address in 1964. Containing over 18,000 books, the King Street store is one of four Provident outlets in Ontario.



*Provident Bookstore building in Kitchener, Ont.*

A smaller branch store operates in Stanley Park Mall in Kitchener, and two stores are located in London. Provident has 10 other stores in Pennsylvania, Indiana, Illinois, and Iowa.

## GROWING AS STEWARDS AND WITNESSES

### Take care

Great spiritual awakenings have always begun as opportunities. Do the Ten-Year Goals hold opportunities to examine our hearts and ask, "Are we a thankful people? Are we a sharing people? Are we a celebrative people?"

During a stewardship weekend with a Virginia congregation we heard this story: A local woman felt God was asking her to share something. Since she had little money, possibilities for sharing seemed very limited. As time went on the woman knew God was asking her to tithe her garden. Now that was a new thought! She determined that she would give away the first of everything that came in season.

So when the first luscious red strawberries ripened—she always looked forward to those—she gave them away. She continued the practice as other produce was ready to use. Giving away the first bushel of green beans was especially hard. When summer ended the woman paused as she thought back about her gift-giving through the months to neighbors in need. With joy and thankfulness she celebrated her opportunities for faithful caretaking.

The title of our weekend was "Take Care: Called to Be Caretakers." For many, stewardship has a limited meaning—related only to money. We define caretaking as "my response to God's grace in my life." "Take Care" is a call to team up with God for responsible living in a world engulfed in consumerism, greed, and careless living.

Can we join together to become faithful caretakers in today's world? It will often mean making difficult and different choices from what our friends make. But remember, caretaking can only be understood in the midst of doing.—*Dorothy and Orval Shank*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Robert Hartzler, Belleville, Pa.

Some further thoughts four months after my Nov. 4 letter critiquing the Fellowship of Concerned Mennonites:

1. I offer an apology and my sincere regrets to those who took offense. It was not my intent to anger or alienate anyone.

2. I stand by my original critique which was verified by the storm of emotional responses. Menno's are very critical of those who dare to criticize them.

3. I carry no ill-will for FCM persons regardless of what the subsequent letter writers implied. Having served on several churchwide boards and committees—including Mennonite Church General Board and the Council on Faith, Life, and Strategy—I am acquainted with and love many FCM persons. That does not mean that I agree with their interpretations or methods. I commend Simon Schrock, a Beachy Amish bishop, for addressing the issues substantially.

4. Have we forgotten that the Anabaptist vision and movement was born and grew in the crucible of sharp and heated debate and dialogue? A quick sampling of Menno or Grebel would suffice. On the other hand, we need never stoop to the use of personal attacks.

Finally, I commend our *Gospel Herald* editor for making our official organ a forum representing the diversity in our fellowship.

### Robert Erck, Lombard, Ill.

John Gehman in his letter ("Readers Say," Feb. 17) attempts to bolster the cause of creationism by employing some arguments that may be questionable.

The statement, "The growth of the creationist position in the face of evolutionistic dogma in academic circles is itself a testimony to a scientific credibility for creation," can just as easily be used to promote astrology or ESP by substituting the appropriate words. Is the growth of these positions in the face of scientific "dogma" perhaps not because people

prefer explanations that make them feel good? Similarly, creationists publish "extensive literature" and have "professional organizations" but so do astrologers and UFOlogists.

Which position best explains the facts? I think that evolutionary theories describe experimental observations better than creationist theories, but I am sure that surprises and changes will be seen in the future. Creationist theories seem to work well only for a limited number of cases. Perhaps the "truth" is a combination of both.

### Steve Ediger, Wichita, Kans.

Abraham K. Gehman's article, "No Cross—No Crown" (Feb. 10), is a needed encouragement to live the disciplined Christian life.

I am concerned, however, that the cross be appreciated as a response to God's love and our desire to more fully realize our being in God. The burdens we bear for the world should reflect the life of Christ within us, of our desire to get next to Christ. We embrace these burdens in the power of this divine relationship and become self-fulfilled at being so near to Christ and each other. It is not advisable to bear a cross beyond our calling or maturity; we need to follow God's leading.

Like Abraham Gehman, I want to be confronted if I am *perceived* to be walking in a way that is contrary to the life and teachings of Christ and his apostles. What is primarily at stake here is a respect for the "inner voice" within each of us. We care about each other's behavior because we are concerned about each person's "spirit life." We can approach each other with humility because we recognize our own limited understanding of God.

### Henry Paul Yoder, Guatemala City, Guatemala

I happened to be in the United States during the week that *Amerika* was shown on television. The suggestions in your editorial of Feb. 3 and the article by Peter Dyck in the same issue were most helpful.

As one with experience in Central America I was struck with the similarity of *Amerika* to our reality—especially El Salvador and Guatemala. If one could change the names of the characters and the locations, it was all there—repression, denial and change of traditional values, moving internal exiles (in Central America they are moved to "model villages," another name for concentration camps), censorship, suppression of religious freedom (Delegates of the Word—Bible study leaders—are hounded and their Bibles labeled as "communist literature"), burning of houses, destruction of

entire villages (including the massacre of villagers), disappearances, assassinations, imprisonments, and torture.

There is one great difference, however. What is happening in Central America is done in the name of anticommunism, with the aid of U.S. military advisers and your tax dollars.

### Philip Bender, Altona, Man.

"Strange Tongues or Plain Talk?" by Catherine and Richard Kroeger (Feb. 3) was exceptionally useful in illuminating Paul's intent in his injunctions to silence in 1 Corinthians 14, and should help us avoid misapplications of this text today.

Could we have a second article by the Kroegers on that *other* troublesome text which pertains to women, men, and the exercise of gifts in the church—1 Timothy 2:11-15?

### Reed K. Merino, Lansdale, Pa.

I must take strenuous exception to the exegesis of 1 Corinthians 14:34-35 and the conclusions reached by Catherine and Richard Kroeger in the article "Strange Tongues or Plain Talk?" (Feb. 3).

I was fortunate to receive a rather good and extensive theological education. Unfortunately it was in the schools of denominations committed to "higher" criticism. But one thing I must say on behalf of the liberal scholars who taught me: their scholarly discipline typically caused them to accept the clear *meaning* of the apostle, even when they rejected his authority. Perhaps they could afford to be so candid because they did not fear any consequences from the ecclesiastical authorities (who had long ago succumbed to the doctrine of demons that not *all* of the New Testament is the Word of God).

Those liberal scholars would have talked something like this: "Of course it's clear that Paul taught that only men were to guide the assembly, and that he believed that God thought so as well; however, we have progressed beyond Paul's first-century limitations." Now, as absurd as their optimistic opinion about our progress may be, they at least would have the sense to admit the obvious meaning of Paul's language.

Please, evangelical biblical interpreters, do one of the following: Either have the integrity of liberal scholars—say that Paul (and Jesus, Peter, etc.) actually *meant* what they seem to be saying (about women, turning the other cheek, a six-day creation, the charismatic gifts, etc.)—and then have the logical consistency to go on to say that we ought to replace those of their more outmoded concepts with your more enlightened modern ones. Or yield to the apostles as the God-authorized spokesmen of Christ, on the basis that you fear the judgment of Paul's



God more than you fear the judgment of your 20th-century peers. I have already made my decision.

**Jim Hunsberger, Waterloo, Ont.**

I want to affirm your editorial, "The Extra Time" (Jan. 27). Michael Schwartzentruber's, *From Crisis to New Creation* indeed calls us all to be fellow sufferers in life. In addition, I hear his call for you and me to "stop grazing like placid elephants." Each of us is encouraged to be truly human and accept the fact that we are to take ownership of the reality that mortality is an integral part of being fully human.

It is in the accepting of our mortality, our weakness, and our disability that one finds new freedom and an invitation to enhance our stewardship of "the extra time" that our blessed Lord has given us in varying portions.

**Rich Meyer, Alwynskop, Lesotho**

Pat Neis made an excellent point ("My Friends the Revolutionaries," Jan. 6) about the false hope of political ideologies: "Any ideology which rejects the living and righteous God of the Bible will ultimately degenerate to violence to accomplish its ends." Unfortunately, she

compromises this important insight by focusing her criticism on political systems not to her liking, while she treads lightly around the failings of the political ideology she prefers. She allows that there are "abuses of capitalism," implying that capitalism itself is basically good, but communism is "entrenched evil," "clenched fists and twisted mouths . . . wild, evil ranting."

Yes, Eastern-bloc communism rejects the living and righteous God of the Bible. It does so openly. Western capitalism also rejects God: it worships mammon. Though the Bible says that no one can serve two masters, Western capitalism pays lip service to God while loving money. No countries make louder protestations of being "Christian nations" than the U.S. and South Africa, but neither country lets their profession of Christianity get in the way of their violent repression of people who don't accept their ideology. Thus they add the sins of blasphemy and religious hypocrisy to their rejection of God!

Ms. Neis wishes more of us could see the face of communist oppression "that millions in China, Cuba, Russia, Afghanistan, Cambodia, Hungary, and Vietnam have come to know and dread." My heart goes out to those millions. But it seems that Ms. Neis' political affiliations

have caused her to offer us a pretty selective list. My heart also hurts for the millions of Filipinos, El Salvadorans, South Africans, Nicaraguans, Micronesians, black and Native Americans who have seen the face of capitalist oppression.

The biblical message is clear: Only God, the Creator and sustainer of life, has a right to claim our allegiance, and we must repudiate *any* usurper. It misses the point to debate whether American capitalism or Soviet communism denies the good news of God in Christ more. Let us not pick and choose between false gods, but renounce them all. (Is it better to bow to a golden calf or to a statue of King Nebuchadnezzar?)

For an American like Ms. Neis to concentrate on the false claims of the communists shows that the false claims of her own rulers have been too successful in gaining acceptance.

**Ellen Yoder, Garden City, Mo.**

I want to comment on two articles in the Dec. 30 issue.

First, "A Letter to a Lawyer About Divorce and Remarriage" by Josiah Matthews. I wholeheartedly agree with what he said and would like to see more articles as scriptural as that one appear in *Gospel Herald*. He uses Scriptures that show divorce and remarriage is wrong. According to the way I understand the New Testament, unfaithfulness is the only ground for divorce, and remarriage is always wrong as long as the mate is alive. Those who remarry are committing adultery.

The other article is "A Faith for the Future" by J. Nelson Kraybill. I want to comment on the paragraph, "Of course God *could* have created the world in six 24-hour days—as a traditional reading of the text would suggest. But to accept that means we must also believe God tried his best to fool us, creating millions of fossils and geological evidence that someday would mislead scientists into believing the world was formed gradually over eons. Such an approach seems dishonest, an attribute I cannot ascribe to God."

What does he mean in this paragraph? Anyone who reads or studies fossils and geological evidences from a Christian viewpoint, taking Noah's flood as a fact in history, will see that fossils prove *creation*, not evolution. If you want to see how foolish evolution is and how scientific creation is, read the following book: *Why We Believe in Creation, Not Evolution* by Fred John Meldau (Christian Victory Publications, Denver, Colo.).

A biblical creation must be basic to Christian faith or one is likely not to take the rest of the Bible seriously either. Remember Satan has been trying hard to deceive man ever since he tempted Eve in the Garden of Eden.

## A Fresh Look at Church Growth

### Church Growth Under Fire

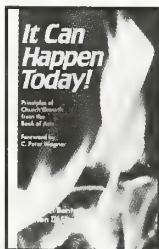
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# MENNOSCOPE

**Kirk Alliman has been appointed to a third term as president of Hesston College** by Mennonite Board of Education. The term starts on July 1. The appointment was made upon the recommendation of the Hesston College Board of Overseers following a review by a committee appointed by MBE. Alliman was first named president in 1981 following 11 years as an administrator with Church World Service in New York. "Kirk has strong support both from within the institution and from without," noted the committee in its report. "He has demonstrated the managerial and leadership qualities necessary to lead Hesston for another three-year term." The committee said a major accomplishment of Alliman has been the strengthening of Hesston's financial base.

**The first Mennonite congregation in Hawaii is taking shape** under the leadership of Luc Van Pham, a former Mennonite pastor in Vietnam. The emerging group is using the facilities of the Vietnamese Good News Center in downtown Honolulu. The church-planting work of Pham and his wife, Qui Thi Vu, is under the direction of Mennonite Board of Missions and linked to Southwest Conference. Also participating in the venture are Lancaster and Franconia conferences.

**Franconia Conference has started a Hispanic congregation, is about to open another one, and has strengthened a third one.** The new church is *Fuente de Salvacion* in Norristown, Pa., under the leadership of Pedro Hernandez. It uses the facilities of First Mennonite Church. The emerging congregation—called *Betel*—is in Allentown, Pa., and its leaders are Luis and Irma Castro. *Estrella de la Manana* in Pottstown, Pa., meanwhile, has rededicated its building after extensive renovation and has formally installed its one-year pastor, Jose Rodriguez.

**Central America Week is scheduled for Mar. 21-29.** It is a time for North American Christians to think about and pray for peace in that troubled region—under the theme "All of Us Can do Something." Mennonite Central Committee encourages congregations to observe the week by setting aside the Mar. 22 Sunday worship service for prayer, fasting, and celebrations on behalf of Central American Christians. A free Central America poster is available from MCC at Box M, Akron, PA 17501. A Central America Week packet is also available for \$3.50 from the Interreligious Task Force on Central America at 475 Riverside Dr., #563, New York, NY 10115.

## Pastoral transitions:

- **Tom Kauffman** will become lead pastor of Mennonite Church of Normal, Ill., on Aug. 1. He is currently pastor of Paoli (Ind.) Mennonite Fellowship.
- **Terry Yoder** was ordained as assistant pastor of Neffsville (Pa.) Mennonite Church on Nov. 23. He was licensed in 1983.

## Missionary comings/goings:

- **Ken and Twila Brunk** went to Trinidad/Tobago in March to begin a three-year term under Virginia Mennonite Board of Missions. They serve Trinidad/Tobago Mennonite Church in a variety of ways. Their address is Box 300, Port of Spain, Trinidad/Tobago.
- **Stephen and Karen Intagliata** returned to Bolivia in January following a one-year North American assignment. They serve in a church planting and development project in a low-income area of Santa Cruz. They are General

Conference Mennonite missionaries seconded to Mennonite Board of Missions. Their address is Casilla 213, Santa Cruz, Bolivia.

## Upcoming events:

- **Annual Assembly of Atlantic Coast Conference**, Mar. 13-15, at Hopewell Mennonite Church, Elverson, Pa. The theme is "Acts Today," and the guest speaker is Lloyd Weaver, Jr., a Virginia Conference leader and a pastor in Newport News, Va. The business sessions will include discussion of a proposed 12 percent increase in the conference budget. The conference has 43 congregations and seven emerging ones in Pennsylvania, New Jersey, New York, Maryland, North Carolina, Tennessee, and Massachusetts. More information from the conference at Box 369, Gap, PA 17521; phone 717-442-4791.

- **West Liberty Missions Festival**, May 15-16, at South Union Mennonite Church, West Liberty, Ohio. The theme is "Partners Proclaiming Christ," and the event—planned for the whole family—will include worship, preaching, seminars, films, videos, and food. It is sponsored by four local Mennonite congregations—Bethel, Oak Grove, Bellefontaine, and South Union. The main speakers are Mennonite Board of Missions president Paul Gingrich, retired church workers Stanley and Doris Shenk, and longtime missionaries Frank and Anna Byler. More information from Peter Graber at 613 N. Main St., Bellefontaine, OH 43311; phone 513-592-1171.

- **75th Anniversary Celebration**, Mar. 28-29, at Mennonite Church of Normal, Ill. The event will feature the release of a book on the history of the church, storytelling, music, fellowship meals, an illustrated historical review, and a display of photos, church records, and members' quilts. Known previously as First Mennonite Church of Normal, the congregation changed its name slightly 10 years ago when it merged with Bloomington Mennonite Church. More information from the church at 805 S. Cottage Ave., Normal, IL 61761; phone 309-452-6622.

- **40th Anniversary Celebration**, Apr. 11-12, at Media Mennonite Church, Nottingham, Pa. Scheduled are a slide presentation, special music, a look at the past and present, a fellowship dinner, and messages by Pastor Lloyd Weaver of Newport News, Va. More information from the church at 22 Lees Bridge Rd., Nottingham, PA 19362; phone 215-932-2933.

## Church-related job openings:

- **Houseparents**, Christian Residential Opportunities and Social Services (CROSS), Chambersburg, Pa. Needed is a married couple in a group home for developmentally disabled adults. One spouse may be employed outside the home. Personal living quarters are provided. CROSS is sponsored by local historic peace churches. Contact the agency at Box 1078, Chambersburg, PA 17201; phone 717-328-2998.

- **Assistant boys dean**, Western Mennonite School, Salem, Ore. This is for a single male, and involves supervision, counseling, and other tasks. Room and board is provided, along with medical coverage and a monthly stipend. Applicants who are recent college graduates may also receive help in paying back college debts. Contact Bryan Stauffer at WMS, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503-363-2000.

- **Maintenance worker**, Camp Friedenswald, Cassopolis, Mich. This is a year-round, full-time Voluntary Service position. Previous maintenance experience is helpful but not required. Friedenswald is a Mennonite facility. Contact Curt Bechler at the camp, 15406 Watercrest Dr., Cassopolis, MI 49031; phone 616-476-2426.

- **Community ministries coordinator**, Germantown Mennonite Church, Philadelphia, Pa. This is a half-time position. Qualifications include flexibility and self-motivation, good communication and conceptualization skills, a college degree in a human services area, and three years of experience involving an urban setting, minority people, organizing skills, and project responsibility. Contact Bob Good at 240



**From father to son.** In February Luke Birky stepped down as administrator of Albany (Oreg.) Mennonite Home. He was succeeded by his son, Karl.

Luke began his responsibilities at the home in 1979. Since that time the nursing home section has grown from 39 beds to 91. The assisted living units, for people who do not need full-scale nursing care, have increased from 38 beds to 58. The retirement apartments, known as Mennonite Village, have developed from 20 to 133. Current plans call for a new chapel, business office, and enlarged dining and activity areas.

Luke and Vera Birky have been involved in Mennonite health institutions since their marriage in 1947. Their retirement activities will include volunteering for church projects and travel to visit their children and grandchildren.

Karl has worked as a high school math teacher and as an accountant. In the early 1970s he returned to college and earned a master's degree in hospital and health services administration from Ohio State University. He has been a hospital administrator in Youngstown, Ohio, and Cortez, Colo. His wife is Virginia, a home economics teacher.



**Special meetings:** Joe Diener, Kansas City, Kans., at Pleasant View, Harrisonville, Mo., Mar. 29-31.

**New members** by baptism and confession of faith: Salem, Oreg.: Tim and Doretta Schrock by confession of faith. Trinity, Morton, Ill.: Todd and Denise Paluska by baptism and Bob and Stephanie Brophy by confession of faith. Grace, Phoenix, Ariz.: Jeff Romine. Beech, Louisville, Ohio: Ryan Byler, Mark Herris, Jarrod Miller, Jeffrey Miller, Tim Miller, Crissy Morrison, Jeffrey Schloneger, Myra Vernier, Angela Williams, and Melissa Williams.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bradley**, James and Sally (Winter), Garden City, Mo., first child, Anndé Reneé, Jan. 13.

**Brenneman**, William and Celeste (Snyder), Grantsville, Md., second child, first son, Tyler Lee, Dec. 5.

**Brunk**, Ronnie and Donna (Leach), Bridgewater, Va., first child, Aaron Dennis, Feb. 12.

**Clark**, Steve and Lori (Widmer), Iowa City, Iowa, second child, first son, Bradley Deaton, Feb. 2.

**Friesen**, Howard and Maribeth (Diener), Kettering, Ohio, third child, second son, Joseph Daniel, Jan. 21.

**Gerig**, John and Jolene, Danville, Pa., second child, first son, John Kristofer Sebastian, Jan. 27.

**Green**, Donald and Beth (Wengerd), Salisbury, Pa., first child, Chelsea Noelle, Dec. 14.

**Handrich**, Gerald and Diane, Fairview, Mich., third son, Lance Dean, Feb. 12.

**Handrich**, Tony and June (Smucker), Salem, Oreg., second child, first son, Benjamin James, Dec. 23.

**Hartzler**, Charles and Esther (Spicher), Belleville, Pa., second son, Cody Robert, Feb. 9.

**Hershberger**, Roger and DeAnn (Willems), Harrisonburg, Va., third daughter, Marla Elaine, Jan. 14.

**Kennel**, Tim and Bev (Burkholder), Roanoke, Ill., first child, Renel Marie, Jan. 14.

**Lais**, Lynn and Janice (Bryant), Grantsville, Md., first child, Britta Michael, Nov. 3.

**Longenecker**, Bill and Louise (Shirk), Oxford, Pa., third child, first daughter, Julie Beth, Dec. 23.

**Pratt**, Rollin and Elsa, Tucson, Ariz., first child, Celina Rose, Jan. 29.

**Solt**, Ernest and Pamela Ann (Singer), Lewistown, Pa., third child, second son, Joshua Lee, Dec. 29.

**Swartzentruber**, Daniel and Rebecca (Bishop), Freeport, Ill., third child, first son, David Daniel, Feb. 19.

**Tice**, Laban and Julia (Beitzel), Springs, Pa., second child, first daughter, Sarah Anne, Feb. 18.

**Ulrich**, Mark and Sharon (Zoss), Lowpoint, Ill., third child, second son, Mark Christian, Oct. 10.

**Weber**, Arnold and Alvira (Dueck), Tofield, Alta., fourth child, third son, Barry David, Feb. 4.

**Yoder**, Dean and Cherry (Swager), Accident, Md., first child, Ryan Adam, Nov. 26.

**Zehr**, Brent and Rosemary (Kinzie), Cambridge, Ont., second son, Michael Ahren, Jan. 28.

**Zehr**, Wayne and Doris (Gerber), Wellesley, Ont., third son, Derek Richard, Feb. 2.



**Thirteen from Mennonite Church begin MCC service.** Among the 58 people who recently began terms of service with Mennonite Central Committee were 13 from the Mennonite Church. They participated in an orientation held Jan. 6-16 at MCC headquarters in Akron, Pa. They are:

Front (left to right)—Lidia Bustamante de Zehr, Catamarca, Argentina, community development worker in Bolivia; Grace Stoltzfus, Akron, Pa., assistant manager of the SELFHELP Crafts store in Ephrata, Pa.; Lori Weiler, Plymouth Meeting, Pa., adult educator at a settlement school in Hindman, Ky.; and Mary and Mark Hurst (with Micah, Moriah, and Matthew), Lancaster, Pa., community chaplaincy work in Saint John, N.B.

Back—Douglas Zehr, Catamarca, Argentina, appropriate technology coordinator in Bolivia; Jon and Carolyn Rudy, North Newton, Kans., community development workers in Somalia; Linda Herr, New Holland, Pa., English teacher at the Coptic Orthodox Institute in Egypt; Beth and Paul Good, New Hamburg, Ont., SELFHELP Crafts work in New Hamburg; Tom Ewert, Wichita, Kans., agronomist with the Rice Research Institute in Bangladesh; and Leland Miller, Greenwood, Del., agricultural internship for Oregon State University in Bolivia.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Coblentz-Yoder.** Andrew Coblentz and Charlene Yoder, both of Hartville, Ohio, Hartville cong., by Carl K. Newswanger, Feb. 14.

**Erb-Martin.** Mark Erb, Tavistock, Ont., Steinmann cong., and Joyce Martin, Kitchener, Ont., Wallenstein Bible Chapel, by Abe Frey, Jan. 24.

**Horn-Thoman.** H. Dean Horn and Mary Jean Thoman, both of West Liberty, Ohio, Oak Grove cong., by Larry Augsburg, Dec. 7.

**Price-Schlabach.** Mark Price, Urbana, Ohio, Free Methodist Church, and Sharon Schlabach, West Liberty, Ohio, Oak Grove cong., by Larry Augsburg, Dec. 20.

**VanDer Molen-Hostetler.** Richard VanDer Molen, Chicago, Ill., LaSalle Street Church, and Debra Hostetler, Chicago, Ill., Cazenovia cong., by Bill Leslie, Dec. 27.

**Burkey, Lester**, son of Pete and Mary (Steider) Burkey, was born at Milford, Nebr., Jan. 13, 1910; died at Friend, Nebr., Feb. 13, 1987; aged 77 y. On Dec. 10, 1930, he was married to Stella Zimmerman, who survives. Also surviving are one daughter (Jeanette Stutzman), 2 grandchildren, one sister (Clara Hostetler), and one half brother (Irvin Burkey). He was a member of East Fairview Mennonite Church, where funeral services were held on Feb. 16, in charge of Lloyd Gingerich and Lloyd Burkey; interment in East Fairview Cemetery.

**Cressman, Joseph**, son of Osias and Annie Cressman, was born in New Hamburg, Ont., Nov. 25, 1896; died at Fairview Mennonite Home, Cambridge, Ont., Jan. 30, 1987; aged 90 y. On Dec. 27, 1922, he was married to Ida Gingrich, who survives. Also surviving are 2 daughters (Lois Lowe and Ferne Burkhardt), 2 sons (Arnold and Vernon), and one sister (Elmina Wideman). He was ordained to the office of deacon and served the Wilnot and Berea Mennonite churches. He was a member of Preston Mennonite Church. Funeral services were held at Fairview Mennonite Home on Feb. 1, in charge of Brian Bauman; interment in Wilnot Mennonite Cemetery.

**Cutman, Charles Henry**, son of James H. and Ana Barbara (Klump) Cutman, was born at Belleville, Pa., Jan. 7, 1902; died of a stroke at Lewistown Hospital, Lewistown, Pa., Feb. 8, 1987; aged 84 y. Surviving are 2 sisters (Sadie M. Hartzler and Rosa Blovelt) and 3 brothers (Lawrence, Arthur, and William). He was preceded in death by one brother and 3 sisters. He was a member of Rockville Mennonite Church. Funeral services were held at Allensville Mennonite Church, in charge of Timothy Peachey, Mark Peachey, and Erie Renno; interment in Allensville Mennonite Cemetery.

**Ferster, Clinton Miles**, son of John K. and Amanda (Lauver) Ferster, was born at Richfield, Pa., May 15, 1898; died at the Zandt Nursing Home, Richfield, Pa., Feb. 10, 1987; aged 88 y. On Sept. 2, 1919, he was married to Maybell M. Landis, who survives. Also surviving are a foster son (William Reynolds), a foster daughter (Eva Reynolds), 2 foster

## OBITUARIES

**Blough, Miriam L. Brubaker**, daughter of Joseph and Rhoda May Brubaker, was born on June 14, 1906; died on Feb. 4, 1987; aged 80 y. On Nov. 14, 1936, she was married to R. Paul Blough, who survives. Also surviving are 2 sons (Paul R. and John), 3 grandchildren, 2 brothers (Carl and John), and 4 sisters (Elva Dilts, Velma Oswald, Mary Mumaw, and Dorcas Brubaker). She was a member of Oak Grove Mennonite Church, where funeral services were held on Feb. 7, in charge of James Schrag; interment in Sherwood Memorial Gardens.



grandchildren, 4 foster great-grandchildren, and 2 sisters (Mary Graybill and Olive Saner). He was preceded in death by 5 sisters, 4 brothers, and a foster grandson. He and his wife served as missionaries in Tanzania and Ethiopia and he served as evangelist and interim pastor in churches in the United States and Canada. He was a member of Mount Olive Mennonite Church. Funeral services were held at Lauvers Mennonite Church on Feb. 14, in charge of Carl Graybill, Glenn Martin, Paul Ebersole, and Allen Kauffman; interment in the adjoining cemetery.

**French, Wilma Ann Smucker**, daughter of Alpheus D. and Amanda (Hertzler) Smucker, was born at Allensville, Pa., July 29, 1936; died of a brain tumor at Lewistown Hospital, Lewistown, Pa., Oct. 27, 1986; aged 50 y. On Aug. 10, 1960, she was married to Raymond E. French, who survives. Also surviving are 3 daughters (Lori, Becca, and Cindy), her father, and 2 sisters (Fern Smucker and Janet Byler). She was a member of Rockville Mennonite Church. Funeral services were held at Allensville Mennonite Church on Oct. 29, in charge of David J. Sharp and Waldo E. Miller; interment in Allensville Mennonite Cemetery.

**Gingerich, Willis J.**, son of Louis and Catherine (Jutzi) Gingerich, was born in Wilmot Twp., Ont., Feb. 23, 1909; died of leukemia at St. Mary's Hospital, Kitchener, Ont., Feb. 5, 1987; aged 77 y. On Nov. 2, 1932, he was married to Mabel Bast, who survives. Also surviving are 4 sons (Verlus, Ronald, Robert, and Richard), 8 grandchildren, and 2 brothers (Ivan and Christian). He was a member of Steinmann Mennonite Church, where funeral services were held on Feb. 8, in charge of Fred Lichti and Elmer Schwartzentruber; interment in Steinmann Mennonite Cemetery.

**Hartzler, Emmett J.**, son of Jonathan T. and Martha Mae (Hooley) Hartzler, was born in Champaign Co., Ohio, Jan. 12, 1896; died of heart failure at Mary Rutan Hospital, Bellefontaine, Ohio, Jan. 3, 1987; aged 90 y. On May 24, 1926, he was married to Cora Book, who survives. Also surviving are 2 sons (Melburn B. and J. Emerson Hartzler), 5 daughters (Carol Miller, Evelyn Kenagy, Audrey Snyder, Hilda Kinghorn, and Luci Allen), 21 grandchildren, and 3 great-grandchildren. He was a member of Oak Grove Mennonite Church, where funeral services were held on Jan. 7, in charge of Kenneth Kinghorn and Larry Augsburg; interment in Oak Grove Cemetery.

**Johns, Emma Detweiler**, daughter of Valentine D. and Catherine (Slagell) Detweiler, was born in Beaver Crossing, Nebr., Mar. 4, 1907; died at Hydro, Okla., Dec. 27, 1986; aged 79 y. On June 25, 1933, she was married to Paul Johns, who died on May 15, 1976. Surviving are one daughter (Luella Fern Bachman), 2 brothers (John R. and Ben), and 2 sisters (Katie King and Ella Miller). She was preceded in death by 4 sisters and one brother. She was a member of Pleasant View Mennonite Church, where funeral services were held on Dec. 29, in charge of Chester Slagell; interment in Pleasant View Cemetery.

**King, Ida Mae Stauffer**, daughter of John L. and Barbara (Roth) Stauffer, was born at Milford, Nebr., Feb. 25, 1902; died of congestive heart failure at Edmonton, Alta., Feb. 5, 1987; aged 84 y. On July 28, 1921, she was married to Jacob Jonathan King, who died in June 1968. Surviving are 2 sons (Leonard and Morley), 2 daughters (Hilda Good and Lola Boyce), 10 grandchildren, and 12 great-grandchildren. She was preceded in death by one grandchild. She was a member of Holyrood Mennonite Church. Funeral services were held at Salem Mennonite Church on Feb. 9, in charge of Roger Hochstetler and Merlin Stauffer; interment in Salem Mennonite Cemetery.

**Kuepfer, Lottie Kuepfer**, daughter of Ezra Z. and Lydia (Bender) Kuepfer, was born in Morning Twp., Ont., Sept. 1, 1916; died of cancer at Stratford (Ont.) Hospital on Jan. 21,

1987; aged 70 y. On June 11, 1936, she was married to Reuben W. Kuepfer, who died on Mar. 28, 1978. Surviving are one son (Emerson), one daughter (Viola Streicher), one brother (Ivan Kuepfer), and one sister (Lavina Jantzi). She was preceded in death by 4 daughters and 2 sons. She was a member of Riverdale Mennonite Church, where funeral services were held on Jan. 25, in charge of Glenn Zehr and Dal Bauman; interment in Seventh Line Amish Mennonite Cemetery.

**Miller, Eunice Irene Esh**, daughter of Levi H. and Sadie (Yoder) Esh, was born in Belleville, Pa., Mar. 11, 1923; died of complications following a traffic accident at Geisinger Medical Center, Danville, Pa., Nov. 3, 1986; aged 63 y. On Nov. 25, 1943, she was married to Chester A. Miller, who survives. Also surviving are 2 sons (William and Glenn), 2 foster children (William and Edward Fryer), 4 grandchildren, 3 brothers (Marlin, Raymond, and Irvin), and 2 sisters (Mary Wilson and Rachel Yoder). She was preceded in death by one brother (Paul). She was a member of Rockville Mennonite Church. Funeral services were held at Baggus Funeral Home on Nov. 6, in charge of David J. Sharp; interment in Allensville Mennonite Cemetery.

**Moyer, Justus D.**, son of Norman M. and Ida (Detweiler) Moyer, was born in Perkaspie, Pa., Feb. 6, 1922; died of a cardiac arrest at Sellersville, Pa., Feb. 12, 1987; aged 65 y. On Mar. 9, 1941, he was married to Mary Moyer, who survives. Also surviving are 3 daughters (Jean M. Dyck, Darlene Myers, and Mary Ann Gerhart), 4 sons (Richard M., Donald M., Justus Dale, and David M.), and 22 grandchildren. He was a member of Blooming Glen Mennonite Church, where funeral services were held on Feb. 15, in charge of Bob Shreiner and Mark M. Derstine; interment in Blooming Glen Mennonite Church Cemetery.

**Peachey, Levi E.**, son of Levi L. and Lydia M. (Yoder) Peachey, was born at Belleville, Pa., Oct. 14, 1906; died of a heart attack at Lewistown Hospital, Lewistown, Pa., Aug. 16, 1986; aged 80 y. On June 7, 1936, he was married to Lizzie Mae Staybrook, who survives. He was the last surviving member of his family. He was preceded in death by 6 brothers and 4 sisters. He was a member of Rockville Mennonite Church, where funeral services were held on Aug. 19, in charge of David J. Sharp and Gerald Peachey; interment in Locust Grove Cemetery.

**Roth, Susie J. Siegel**, daughter of John and Susie (Yoder) Siegel, was born in Fulton Co., Ohio, Aug. 3, 1906; died of cancer at Wauseon, Ohio, Feb. 11, 1987; aged 80 y. On Oct. 1, 1925, she was married to Aaron Roth, who died on Apr. 12, 1981. Surviving are 2 half sisters (Jane and Blanche Siegel) and 2 stepbrothers (Frank and Louis Daniels). She was preceded in death by one daughter (Shirley Mae). She was a member of Tedrow Mennonite Church, where funeral services were held on Feb. 13, in charge of Randall K. Nafziger; interment in Eckley Cemetery.

**Schweitzer, Dave**, son of Chris and Mary (Erb) Schweitzer, was born at Milford, Nebr., July 9, 1902; died at Fillmore County Hospital, Geneva, Nebr., Dec. 24, 1986; aged 84 y. On June 11, 1931, he was married to Verona L. Stutzman, who survives. Also surviving are one daughter (Gloria Jean), 3 grandchildren, one great-grandson, and one brother (Alvin). He was preceded in death by an infant daughter (Eleanor Mae), 4 sisters, and 2 brothers. He was a member of Faith Mennonite Church, where funeral services were held on Dec. 29, in charge of Milton Harder; interment in Lincoln Memorial Park.

**Smith, Ralph**, son of John and Maggie (Renninger) Smith, was born at Belleville, Pa., July 19, 1902; died of a heart attack at Belleville, Pa., Nov. 22, 1986; aged 84 y. He was married to Nettie Krepps, who died on Jan. 25, 1971. He was the last surviving member of his family.

He was a member of Rockville Mennonite Church, where funeral services were held on Nov. 25, in charge of David J. Sharp; interment in St. Johns Lutheran Cemetery.

**Yoder, Irvin E.**, son of Ezra and Savilla (Beachy) Yoder, was born at Grantsville, Md., Jan. 29, 1915; died at Meyersdale (Pa.) Community Hospital on Feb. 6, 1987; aged 72 y. On July 18, 1937, he was married to Salome Bontrager, who survives. Also surviving are 3 sons (James, Jason, and Joseph), 3 daughters (Marietta Farlow, Marlene Tice, and Judith Yoder), 7 grandchildren, 2 sisters (Anna Yoder and Sarah Yoder), one stepsister (Elizabeth Yoder), 3 half sisters (Elsie Schrock, Pauline Schrock, and Frieda Yoder), 3 brothers (Walter, Rufus, and Christ), and 2 half brothers (Cloyd and Floyd). He was a member of Springs Mennonite Church, where funeral services were held on Feb. 8, in charge of Harry Good, Steven Heatwole, and Leroy Yoder; interment in Maple Glen Cemetery.

**Yoder, Robert H.**, son of William R. and Emma (Horst) Yoder, was born at North Lima, Ohio, Sept. 2, 1919; died of pulmonary fibrosis/pneumonia at Goshen, Ind., Feb. 8, 1987; aged 67 y. On May 5, 1951, he was married to Maude Miller, who survives. Also surviving are one son (Robert W.) and 3 sisters (Elsie Yoder, Elva Yoder, and Ruth Yoder). He was preceded in death by one sister (Verna Yoder). Funeral services were held at Elkhart, Ind., on Feb. 11, in charge of David Graham; interment in Violet Cemetery.

**Zook, Kathryn Miller**, daughter of Harry D. and Edith (Wiler) Miller, was born at Lagrange, Ind., Oct. 17, 1915; died of cancer at New Paris, Ind., Feb. 10, 1987; aged 71 y. On June 26, 1955, she was married to Ellis R. Zook, who died on Dec. 4, 1974. Surviving are 2 stepdaughters (Erma Calhoun and Eunice Little), one stepson (Mervin), 10 stepgrandchildren, 8 step-great-grandchildren, and 2 sisters (Freeda Atwater and Lucile Miller). She was a member of College Mennonite Church, where funeral services were held on Feb. 14, in charge of James H. Waltner and Nancy Kauffman; interment in Violet Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Ontario/Quebec Conference and Western Ontario Conference joint annual meeting, Kitchener, Ont., Mar. 13-15  
Atlantic Coast Conference annual meeting, Elverson, Pa., Mar. 13-15  
Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Goshen College commencement, Goshen, Ind., Apr. 12  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by David Hiebert, cover photo by Robert Meier; p. 168 by Daniel Hertzler; p. 173 by Jim King.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **While Oral Roberts pleads for funds, son moves into posh new home**

While evangelist Oral Roberts exhorts his followers to send him \$4.5 million so that God will not kill him, his son and heir apparent is moving into luxurious new living quarters. Richard Roberts has moved with his pregnant wife and their daughter into a 7,100-square-foot, \$214,000 home with a \$20,000 swimming pool.

Oral Roberts also appears well prepared for worldly life should he not be called to his reward in March. County records show he occupies a 6,328-square-foot home near his son's new home. Oral Roberts' home is valued by county officials at \$500,000. The home of the elder Roberts also has a swimming pool. Both houses are on lots just north of the evangelist's sprawling, futuristic Oral Roberts University campus and his City of Faith Medical and Research Center in Tulsa, Okla.

Richard Roberts helps operate his father's evangelistic organization and appears five days a week on his own television show. Revelations of Richard Roberts' new living arrangement has fueled ongoing controversy over Oral Roberts' latest fund-raising push.

### **Minnesota state agency probes bias charges at Baptist school**

Because of its policy that discourages interracial dating, a small fundamentalist college in Owatonna, Minn., is being investigated by the state's Department of Human Rights. The investigation of Pillsbury Baptist Bible College began after a complaint was filed by a woman graduate of the predominately white college of 312 students. Pillsbury's handbook states that the college "reserves the right to refuse couples to date when it is not in the best interests of the student or college."

The dating policy was cited by several black football players who said racism caused them either to quit the school or be expelled. Twenty black students left

the school at the end of the first semester in December and only three black students remain on the campus. In addition to enforcing the interracial dating policy, the players said faculty members and administrators singled out black students for demerits more than white students. They also said blacks were denigrated during campus chapel services.

Larry Courtney, the school's former football coach who began recruiting black athletes in 1985, agreed that black students had been singled out for negative comment. "I feel badly because I'm the one who told them to go there—that it would be good for them," he said. Until Courtney began recruiting black athletes, few blacks had attended Pillsbury. Joseph Rammel, a college administrator, said Pillsbury was not ready for the influx of blacks who came last fall.

### **Global population explosion challenges churches, says Leighton Ford**

World evangelization is the primary and urgent challenge confronting the church in the closing years of this century, according to Leighton Ford, chairman of the Lausanne Committee for World Evangelization. He cited global population projections recently released by the U.S. Census Bureau.

The bureau estimated that, in the remaining 14 years of this century, world population will increase by 1.3 billion to reach a total of 6.2 billion. "Christians in developed countries have to be shaken out of their complacency to recognize that this phenomenal population explosion confronts us with a gigantic challenge," Ford said.

Ford, an American evangelical leader, noted that in two of the fastest-growing regions—southern Africa and Latin America—there has been explosive church growth. He pointed out, however, that churches and Christians in those poorer regions would require substantial financial help to produce Scriptures and that churches in developed countries should be prepared to send missionary support personnel as required by national churches.

### **Fuller faculty report downplays importance of miracles**

Miracles occur today but the presence of "signs and wonders" does not always indicate that God is at work, according to a report prepared by a faculty task force at Fuller Theological Seminary. The report is the result of a year's work by a team that was formed after the evangelical seminary in Pasadena, Calif., temporarily discontinued a controversial course on miracles.

Since it began in 1982 the class had been one of the most popular offered at Fuller's School of World Missions. But

the seminary's theology faculty objected to such activity as the use of prayers for healing in the classroom, saying it was more appropriate to a church setting.

The report generally downplays the importance of miracles, saying that "the gospel does not clearly vindicate itself to the world when ministers proclaim the occasional release of affluent individuals from bearable aches and pains while thousands of starving children call in vain to be fed."

### **Union leader praises Catholic bishops' letter on the economy**

United Auto Workers president Owen Bieber has praised the American Catholic bishops for countering what he termed "the narrow individualism" and greed promoted by the Reagan administration. He ripped into the administration in a recent address to about 400 representatives of Catholic dioceses around the country. They came to the capital for a conference on the bishops' recent pastoral letter, or teaching document, on the U.S. economy.

"Without expressly saying so, the Reagan administration has made greed respectable as an all-American value," the labor leader charged. Speaking in theoretical terms, he acknowledged that the individual pursuit of self-interest is not always at odds with promotion of the general welfare. "However, an excess of self-interest leads to a narrow individualism and a cruel society," said Bieber, a prominent lay Catholic and head of the nation's third largest industrial and general labor union.

### **Protests support nun sentenced to 90 days for peace activism**

Protests reminiscent of the 1960s have taken place in several locations in eastern Michigan in support of Sister Elizabeth Walters, who is serving a 90-day sentence for her role in a peace demonstration last August. The Roman Catholic nun is a pastoral minister at St. John's Student Parish in East Lansing, Mich., a church serving students at Michigan State University. She is serving a 90-day prison sentence for her role in a protest at Wurtsmith Air Force Base in Oscoda, Mich., and is one of nearly 100 protesters arrested in recent months in this area of Michigan for peace protests.

Carrying placards bearing messages such as the words of Albert Einstein—"We shall require a substantially new manner of thinking if mankind is to survive"—a number of clergy and other religious activists have joined in protests at places like Michigan State University and near the site of the Williams International plant in Walled Lake, Mich., where engines for nuclear-tipped Cruise missiles are manufactured.



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## Happily ever after

In my role as congregational librarian I ordered a boxed set of children's books by the late E. B. White: *Charlotte's Web*, *Stuart Little*, and *The Trumpet of the Swan*. On impulse I read the books before cataloguing them.

White was a celebrated essayist who wrote for *The New Yorker* and *Harper's Magazine* from a farm in Maine and whose book of essays *One Man's Meat* I first read 20 years ago. Indeed I used White's letter to Henry David Thoreau as a model for one I wrote to Menno Simons after a visit to the Menno Simons monument in 1967. White speaks to me because he wrote clearly and honestly about his own experiences. One can deal with a man like that even though one doesn't agree with him on every point.

I learned, for example, from the essay "Sabbath Morn" written in 1939 that White and his family had just about given up on organized religion. "I go to church once in awhile and sing the hymns very loud; it clears the blood, and I love the gush of holiness when the old bone-shaking anthems ripple up and down my spine and crackle in my larynx. But for the most part, religion is tucked away in a bottom drawer, among things we love but never use. . . . By the standards of a hundred years ago, my family today is a group of misguided agnostics." (*One Man's Meat*, pp. 44-45.)

From his writings I recognize that if White was agnostic, he was a moral, concerned agnostic. I would not expect to need to lock my house from him if I were a neighbor nor expect him to try to cheat me if we had dealings. Except for the evident patriotism revealed in his essays written during World War II, I believe I would find considerable among his ethical principles with which to agree. What would such a man write for children?

I found upon examination that the three books in this set are fairy stories. My memory of fairy stories after some 50 years is rather dim, but I seem to remember that the heroes overcame obstacles by extraordinary efforts and that the stories tended to end with the comforting phrase, "they lived happily ever after." White's stories have basically positive endings.

The descriptions on the box show that the books fit the classic fairy-tale pattern. In *Charlotte's Web*, "Wilbur, a lovable pig, is rescued from a cruel fate by a beautiful and intelligent spider." *Stuart Little* is "an adventurous and heroic little fellow." And "Louis, a Trumpeter Swan . . . triumphs over his handicap by becoming a famous trumpet player."

In every book, the line between reality and fantasy is crossed early and freely so that no one in his right mind could fail to see that these are tales, not history. And although there are villains in each story, the main characters mostly have impeccable morals. A possible exception is Louis' father who steals a trumpet for Louis

from a music store. But in the end the store operator is repaid many times over. White's morality wouldn't let the swans get away with thievery on a permanent basis.

Should children be permitted to read such tales? Yes, I think so. In contrast to Santa Claus, which is an adult myth foisted on children, I believe fairy stories are sufficiently transparent that the children are not deceived. Perhaps such stories even have a special function: to help children understand that it is only in fairy tales that problems are cut through so neatly and people live happily ever after.

Somehow many adults have failed to learn this lesson. Indeed, one notes from the news of today that one additional perverse idea is motivating many in high places: that it is possible to gain good ends by evil means. This, according to the conventional wisdom, is the way the world works and you have to go along with it.

In an interview given in connection with the recent Mission Board meeting, Paul Gingrich predicted a time of suffering for the church in the U.S. if the church is faithful. In a time of trouble in the country the church could make a good scapegoat.

Numbers of adults in the U.S. today are living in a kind of fantasyland more bizarre than some of the action in fairy tales. Leaders in the federal government refuse to take economic responsibility and have driven the national debt to a figure unimaginable only a few years ago. According to Tristram Coffin's *Washington Spectator*, interest on the debt is now \$207 billion a year, more than twice the total federal budget in 1962.

Families too are in economic trouble. Coffin reports that the average American household is spending nearly a third of its income on debts. Unemployment among industrial workers and despair among farmers are too well known to need further documentation. Our society could well be on the road to permanent decline.

When we come to this point we are reminded that the Bible has a clearer word on the human dilemma than any fairy tale. Much of its material was written to encourage faithfulness in times of stress. As the politicians and financial analysts accused of wrongdoing are paraded before us, we do well to recall a passage such as 1 Timothy 6:8-9: "If we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction."

In addition to whatever we may be able to do for anyone else, the Ten-Year Goals can perform an important function for us as a church: to set our minds on something more important than the stock market. And perhaps from this perspective it is indeed possible to live happily ever after.—Daniel Hertzler



# GOSPEL HERALD



**New Mennonites bring a diversity and freshness which can help attract others.**

## **Beyond ethnicity: the testimony of a 'convicted' Mennonite**

*by Sally Schreiner*



"I'm not an ethnic Mennonite," I explained to the elderly gentleman who introduced himself somewhere in the Mennonite heartland during my travels for Mennonite Central Committee. He surprised me with the vigor of his reply: "That's fine," he said. "You don't need to be apologetic about that. We need the new blood and enthusiasm of people like you to keep our church alive!"

As a "convicted Mennonite" who has embraced the Anabaptist Christian tradition as an adult, I'd had some thoughts along these lines myself. But it was good to have them confirmed by an old-timer and insider from this tradition. During my 14 years of membership in the Mennonite Church I have become more and more convinced that new Mennonites have much to offer to a 450-year-old renewal movement.

My journey into the Mennonite Church was not one I

would have expected or predicted from my first few contacts with Mennonites. My first exposure came when my United Presbyterian Church in suburban Pittsburgh used the facilities of Laurelville Mennonite Church Center for weekend youth activities. Noticing the quaint head coverings of the ladies who served us our food, I was told that these were Mennonites, a minority Christian sect noted for its simplicity and separation from the world.

My next contact with Mennonites came when I attended Northwestern University in Evanston, Illinois, during the height of the Vietnam War protests. A blind date during my freshman year took me to a coffeehouse operated by Mennonites in a Christian commune called Reba Place Fellowship. I was intrigued by the lifestyle practiced by these folks. They pooled their incomes and



lived on the same economic level as welfare recipients, sharing all property in common. They lived in proximity to one another, worshiped in a living room on Sunday mornings, and engaged in peace witness activities. I considered them a curiosity such as one might read about in *National Geographic*.

My disillusionment with the "Establishment" led me and some of my friends to form a house church during

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## Many nonethnic Mennonites have expressed to me their discomfort with the clannishness which keeps newcomers on the fringes.

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those college years and seek to be "the church" to one another in a secular environment devoid of Christian hope. Our group's evolution from a Campus Crusade for Christ prayer group to a house church eventually led us to consider living in "intentional community." We sought to deepen our relationships and to increase the amount of support we could give one another. People from Reba Place listened to our questions, encouraged our vision, and helped make our dream a reality. They rented apartments to us so that our group of 16 could live close to one another in their neighborhood about a mile from campus.

**Joining Reba Place.** After a year's trial and error, our student community dissolved—partly through disillusionment and partly because several were graduating and ready to move on. Those of us still interested in the ideal of community were encouraged to remain and explore membership with the older group at Reba Place. So, along with five of my friends, I became what is called an "intentional neighbor" and enrolled in the Sermon on the Mount class held for prospective members of Reba Place.

The Mennonite identity of Reba Place was downplayed at this time; in fact, the community did not officially affiliate with the Mennonite Church and Church of the Brethren until 1976. What attracted me was not any particular denominational label but the integrity of the Christian lifestyle I witnessed among the members. I was struck by the wholeheartedness of their Sunday morning worship services. They incorporated such creative ele-

ments as dance, drama, spontaneous sharing, and music drawn from many different traditions.

I was impressed by the members' commitment to open and honest relationships. This came through in the ways folks responded to one another during small-group meetings. I was challenged by their desire to follow Jesus' teachings by emulating the economic sharing demonstrated by the Jerusalem church in the book of Acts. So in February 1973 I publicly affirmed my sense of God's leading to this church and my desire to commit myself to membership.

During the next seven years as I lived in large extended family households at Reba Place, I experienced transformation and healing in many areas of my life. My biggest gain came in seeing my faith move from a head level (knowing all the right doctrines) to a heart level (genuinely feeling God's love, forgiveness, and empowerment). Living in close proximity to brothers and sisters had the rock tumbler effect of knocking off some rough edges of my personality and defense mechanisms and using me, in turn, to polish others. Exposure to models of Christian maturity around me taught me much about piety, work, worship, service, hospitality, parenting, and pastoring.

**Politics and particulars.** It was not until I took a service leave from Reba Place to enter Mennonite Central Committee assignments in Atlanta, Georgia, and Akron, Pennsylvania, that I got my formal education in Mennonite politics and particulars. Through MCC orientation, voluntary service, and administrative work, I had face-to-face exposure to all kinds of Mennonites from conservative to Muppie and Canadian to Brazilian. I slowly learned to sort out the meaning and origins of the strange alphabet soup of Mennonite jargon—GC, MC, BIC, MBM, MCC, CHM, AMBS, MMA, and so on. As my range of contacts and experiences increased, I learned to play "The Mennonite Game" like a pro. I often surprised people when they learned I wasn't an ethnic Mennonite, despite my German surname and my Pennsylvania origins. I was moved by the faith and service ethic of many of the people I met. I was also disillusioned by some of the competition and political wrangling I saw within church bureaucracies.

As I moved on from MCC to Associated Mennonite Biblical Seminaries in Elkhart, Indiana, my education in "things Mennonite" continued. Courses on "Luther, Calvin, and Anabaptism" and "Introduction to Theology" helped me to better understand the Reformed theology I had imbibed as a child and to identify where my later-chosen Anabaptist orientation rubbed against this heritage.

I came to appreciate many things about the Anabaptist tradition which I had only picked up by osmosis heretofore: the emphasis on a lived and personally owned

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adult faith vs. an inherited faith; the nonhierarchical model of church which stresses the priesthood of all believers; the attempt to live as the redeemed community which is to model kingdom values in the midst of secular society; the necessity of separating church from state so that the church is free to witness boldly to the state; the commitment to biblical pacifism; a strong ethic of love and service; and the willingness to die, if need be, for the

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## **New Mennonites help keep the tradition alive by confirming its relevance and adapting it to new contexts.**

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sake of being true to the faith. Living out the life at Reba Place and learning more of the content of this tradition through MCC and seminary have given me some handles for sharing my faith in the Christian and non-Christian circles in which I travel.

As I have come to know more and more ethnic Mennonites at the level where our spiritual journeys have been shared with one another, I have discovered that my identity as a "convicted Anabaptist" gives me some advantages over those born into the Mennonite fold. I realize that there is an inherent contradiction in being the second-, third-, or seventh-generation offspring born into a radical renewal movement based on adult voluntarism. If the essence of Anabaptism is affirming a voluntary, adult Christian faith conviction, then the ethnic Mennonite needs to find ways to become enough unhooked from the inherited baggage of this tradition to freely choose affiliation with it.

**Cultural accretions.** I have seen many peers struggle with cultural accretions which have presented them with a rigid set of doctrines and ingrown form of church with which they are reluctant to identify. The sorting, backing off, and critical analysis which this unhooking calls for is no easy process, since it is often intertwined with the individual's family dynamics and developmental struggles. As a new Mennonite, I am freer to support the ideals of Anabaptism, claim what is good, and dissociate myself from its negative accretions. (Of course, I have baggage from my own tradition and family to work through. But I'm able to make clearer distinctions between what I am leaving behind me and what I am choosing to embrace in making the jump from one faith tradition to another.)

Perhaps the need to sort out the negative baggage from the ideal contributes to the Mennonite reticence to proclaim this faith outside Mennonite circles. Sympathetic outsiders like evangelical futurist Tom Sine observe that Mennonites have a great holistic tradition linking spirituality to justice. They should share it with the broader evangelical church, but seem hampered by their shyness and low self-image. Enthusiastic new Mennonites can perhaps make a contribution here by their willingness to articulate the faith and reach out with it beyond the borders of the Mennonite community.

A tightly bonded group of ethnic Mennonites presents a united front which is hard for outsiders to break into or want to penetrate. Many nonethnic Mennonites have expressed to me their discomfort with this clannishness and homogeneity which keeps newcomers without rural backgrounds or names like Yoder on the fringes of church life. As new Mennonites become part of our congregations, they bring with them a diversity and freshness which can help attract other outsiders and welcome them in. One of the drawing powers of Reba Place Church at this point is the diversity of membership. It includes persons from white, black, Hispanic, and Asian backgrounds. They come from a broad range of nonchurched and church traditions—Jewish, Roman Catholic, Episcopalian, Baptist, Buddhist. Only a small percentage is ethnic Mennonite and Brethren.

**A critical asset.** New Mennonites are thus a critical asset to us as we seek to reach the Ten-Year Goals of the Mennonite Church. They should be recruited and encouraged to help lead the way with evangelism and church planting, particularly in the urban context—a new and unfamiliar setting to our denomination. Gary Martin, instructor of evangelism and church planting at AMBS, says that beginning a new urban church with a core group composed entirely of ethnic Mennonites is the surest way to fail in such a venture.

I believe new Mennonites can also help to build bridges to other Christian groups. Due to ignorance, lack of exposure, and inherited prejudice, Mennonites often isolate themselves from other Christian groups who would offer them support and fellowship. Coming from an authentic faith community of a different denomination, I know that Mennonites don't have a corner on the truth. I see that I have gained good things from my multiple Christian heritage and still have much to learn from contact beyond my own group.

My congregation at Reba Place has gained vitality and deepened its body life from such contacts in the broader Christian sphere as the ecumenical charismatic movement, Catholic spirituality resources, Hebrew-Christian worship traditions, and interfaith peace groups. Cooperation with congregations of other denominations has made it possible for us to do much more together than we could accomplish alone. Among our shared projects have been staffing a local shelter for the homeless, providing an "overground railroad" to provide safe transport to Canada for Central Americans, maintaining an outreach to Cambodian refugees, and holding healing seminars. I don't know if so many bridges outward would have been built, were it not for the presence and openness of people from many diverse Christian backgrounds within our congregation.

Just as the body consists of many members who need one another's gifts to function properly, so ethnic Mennonites and newer Mennonites need one another to build up the body of Christ. Ethnic Mennonites have preserved and passed on a tradition which has much to say to successive generations. New Mennonites help keep that tradition alive and vital by confirming its relevance and adapting it to new contexts. By affirming one another's strengths and learning from each other, we can build a stronger and more diverse church which will be a bolder witness to the world.





# Has the Mennonite Church given up its farm heritage?

by *Lawrence Burkholder*

I was one of something over 200 delegates to Ames 85 who spent parts of two days asking what Mennonites should try to do about the farm crisis. As a minister and as a farmer, I eagerly anticipated these discussions. Now, one and a half years later, I have some observations and questions for the church.

Although the farm issue is prominent in both secular and religious media, I believe that many people have failed to grasp the extent of trauma in agriculture. A well-known farm leader claims that 2,000 American farm families are throwing in the towel each week. Farms in Iowa, the site of Ames 85, are apparently changing hands twice as fast as during the Great Depression in the 1930s. Studies here in Ontario suggest that over the next five years, 20 percent of this province's farmers could go bankrupt.

If these figures are at all connected to reality, it's clear that a lot of Mennonite Church members are in big trouble. Probably every rural congregation in Ontario faces a farm bankruptcy this year. And even those farm families that survive are going to practice a lot of belt-tightening. There are many consequences of this situation, not the least of which is its impact on our ability to double our tithing during the next 10 years as our denominational goals project.

However, I'm much more worried about how we intend to deal with the spiritual and economic fallout on farmers themselves. Delegates to Ames 85, for example, magnanimously recommended a radical aid plan, one on the scope of national governments' intervention. I doubt if many members across the church realize that their delegates accepted a proposal, first made by Willard Swartley, that the church consider whether it could buy enough surplus grain to relieve Mennonite farmers' money woes. Such a plan would potentially cost millions, would generate problems of fairness and implementation, and would be basically unworkable. Mennonite Mutual Aid and Mennonite Central Committee, the agencies charged with exploring the proposal, doubtless realize these things, and so have yet to tell us how we could do it.

**What are we to do?** So, if we can't relieve Mennonite farmers' financial troubles in the way Swartley suggested at Ames 85, what are we to do?

As Mennonite Christians, I believe that we have a limited number of options. We can say, for example, as some do, that the gospel of Jesus Christ does not insulate businesspeople from paying for their mistakes. If a farmer goes under as the end result of a chain of bad or

unlucky decisions, the church shouldn't automatically jump to his or her aid. No matter that governments urged farmers to expand, or that land prices tumbled 50 percent and more, slashing operating equity and retirement

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**The church must find ways to financially assist start-up farmers so that they aren't as susceptible to the vagaries of the marketplace.**

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capital. In our system, the argument goes, "you pays your money and takes your chances."

A more compassionate response is for the Mennonite Church to grudgingly let economic forces take their course, but try to deal pastorally with people who experience reverses. I think that this is the current approach of pastors, MCC's Farm Crisis Task Force, and farmers themselves. It acknowledges that if 20 percent of the farm community is going bankrupt, the financial problems are on the scale of national catastrophes which only massive government action can resolve.

Then, there is a third response: to attempt to give direct aid to strapped farmers. I know of an Ontario congregation that put up no-interest money to let a farm couple liquidate substantial debt—a kind of modern-day barn raising. Unfortunately, the funds for large-scale help like this would be exorbitant. When Ontario studies project that average farms with initial equities in the late 1970s of \$400,000 face bankruptcy by the early nineties, it's obvious that the farm crisis will steam roll over most endangered farmers and any efforts that are made to preserve them.

As I look around me, I must admit that I wonder, "Should we give up? Is the farm problem just too big and too complex for us to tackle?"

**Profound changes.** Some very profound changes are occurring in agriculture. For starters, many of those going bankrupt are *not* fringe, inefficient producers. They are the young farmers in their 30s, often with post-high school agricultural schooling. They hit the start-up cycle during expansion years, and carried huge debt into the current crisis. As we move toward the next generation, surviving farmers will tend to be those in the post-50-year-old range. In other words, the North American farm

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Lawrence Burkholder, Markham, Ont., is a farmer who was the pastor of Steeles Avenue Mennonite Church until it merged with another small congregation last year to become Rouge Valley Mennonite Church.



population is aging prematurely. I doubt that Mennonite farmers are exempt from this.

I have seen this process locally, where several close acquaintances, all younger than 35, tried to establish farm operations during the last 10 years. In virtually every instance, those who lacked access to established family farms are those who have been first in trouble. In fact, their survival rate is only about 25 percent.

Now, we may say that this is not the business of the church. However, I contend that it *is* the responsibility of the church. The church is ready to tell farmers that they ought to be stewards of the land and of God's creation, and this is true. The church is, and always has been, ready to depend on farmers for money to enable us to work together at foreign missions, and this is right. The church was ready to ask farmers to bear the brunt of donating emergency famine supplies for Africa, and this is understandable. So I say that we must also be ready to do more than offer pastoral concern to those who are on the front lines of trying to follow the Genesis mandate to look after God's farm, the earth.

Frankly, I'm wondering if we've been premature to give up on the farm problem. We harken back to the simpler expressions of peoplehood, and conclude that in today's brave new world, farm solutions are beyond us. I don't think that this needs to be the case. Paul wrote that in Christ are hid all the treasures of wisdom and knowledge; as persons with his spirit, this knowledge is ours. I challenge the church, the bright minds and kindred spirits out there, to think new thoughts, to dream dreams, to have visions, and to see if the Lord wouldn't lead us to new ideas. We Mennonites have pioneered in blending word and deed in third-world ministries, in serving the elderly in North America, in refugee resettlement, and in all our mutual aid programs. I challenge the church to creative pioneering on behalf of our farm community.

**Some suggestions.** May I suggest some directions to look? First, it's clear that affordable access to land and other production resources is crucial. Therefore, we must find ways for the church to financially assist start-up farmers so that they aren't as susceptible to the vagaries of the marketplace. In a capital-intensive economic system like North America, we must relearn interdependence: shared equipment ownership and even shared land ownership via trusts or incorporated companies. If we don't start now, there is coming a time when there will be few young farmers willing and able to begin careers in agriculture. Perhaps the Hutterite and Native American models of cooperative ownership are more prophetic than we realized.

Second, land use itself is increasingly a point of tension,

from improper methods of tillage to unrestrained urban sprawl. We must state our soil preservation convictions far more vigorously than we have up till now, not merely to farmers who are already converted, but to the planning

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**How ironic and tragic it would be if a people whose tradition has valued both agriculture and peoplehood should be found wanting.**

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bodies who make the decisions. And we must tell our farmers how they can afford to practice Genesis land use in the face of immense pressures to exploit the land to ensure business survival.

Finally, we need to require our seminaries to equip their graduates to minister to farmers. This will mean that courses in farm economics are more relevant than another course in Old Testament Hebrew or peacemaking in South Africa. We try to equip our pastors for inner-city service, or overseas missions, or suburban church planting. Isn't it about time that those persons heading for rural North American ministry know what they are getting into?

**Haves and have-nots.** Three millennia ago, Israel entered the "Promised Land." The Lord recognized that people and systems have an inherent urge to stratify: to separate the haves from the have-nots. For this reason, God provided mechanisms that enable people of faith to be restored in harmony with creation, with other people, and with the economic structure. The Lord put it simply—

*In this year of jubilee you shall return, every one of you, to his patrimony. . . . You must not victimize one another, but you shall fear the Lord your God. . . . Observe my statutes, keep my judgments, and carry them out; and you shall live in the land in security. . . . The land is mine, and you are coming into it as aliens and settlers.—from Leviticus 25:13-23*

Mennonite people of God: are you with me? Can we reclaim our heritage? How ironic and tragic it would be if a people whose tradition has valued both agriculture and peoplehood should be found wanting. During this 20th century, farmers have been sold into slavery. Can we together redeem them?





## BOOK REVIEW

### Mennonite poetry: yes, it does exist

**Three Mennonite Poets** featuring Jean Janzen, Yorifumi Yaguchi, and David Waltner-Toews. Good Books, 1986. 120 pp. \$13.95 (\$8.95 in paperback).

**The God of Sarah, Rebekah, and Rachel** by Barbara Keener Shenk. Herald Press, 1985. 128 pp. \$19.95.

Two Mennonite publishers recently risked books of poetry. Why would they do this? Conscious of the traditional Mennonite skepticism about poetry, editor Phyllis Pellman Good includes an understandably defensive afterword in *Three Mennonite Poets*. "Why publish a collection of this sort?" she asks. Her answer: "We hope that because these three poets have written so well . . . we might all see the sweep of our own lives more clearly."

The poets included are well chosen for an audience not overly experienced with substantial modern poetry. All are accessible, unpretentious crafters of language. Their poems do not look or sound like "poetry" in the old sense; they rarely rhyme or follow tight metrical schemes. But they convey experience and ideas that are personal and yet accessible and relevant to any reflective person.

The most polished poems are Jean Janzen's. She deals with traditional themes of love, aging, and death in a style that is warm, humane, and filled with vivid sensation. Versatile enough to publish poems both in religious magazines and literary journals, she captures images from a life many of us will recognize with precision and passion:

*My bearded uncle stands up straight  
in the crowded cattle car. His suit  
is black, his collar white and stiff.*

*When he speaks, his breath  
makes little frozen clouds.  
God gave him this land, he says.  
He will keep it, he says.  
He will lie down in it. (p. 21)*

Yorifumi Yaguchi's strange and risky poems show the Japanese love of surreal images presented straight-faced: a "pig-like beast" jumps out of him during a prayer, a fish listens from inside a rock. His language is less polished and fluid than Janzen's, but has a depth of perception and a good humor along with a dark sense of human weakness that yields fascinating realizations like "Many Winds":

*Many winds  
swarm to  
a wounded word,  
picking at it  
like vultures  
until it becomes  
a white bone,  
half buried in the  
sand, and sharpens  
into a razor. (p. 63)*

David Waltner-Toews is the youngest of these poets, and his poems are the most casual. Even those on the death of his father have an understated simplicity. Like Janzen, Waltner-Toews' roots are in the Russian Mennonite tradition, but he focuses more directly on the ethnic markers of food and Low German, dealing in playful yet finally substantial ways with generational conflict. In "Tante Tina's Lament" the speaker regrets her son's worldliness and materialism, but a few years later it is the son's turn to lament his own son's rejection of his lifestyle:

*His tongue is a hundred dollar check  
written on a one dollar brain account.  
He says businessmen have no heart,  
they should all be farmers. (p. 98)*

Barbara Keener Shenk's *The God of Sarah, Rebekah, and Rachel* is a handsomely produced and illustrated collection of sonnets written from the viewpoints of biblical women. Shenk is a counselor and teacher whose interest in psychology and the ways human beings,

especially women, struggle for security and relation in difficult situations shines through these poems. Less concrete in its language and more conventionally "poetic" than *Three Mennonite Poets*, this is a book for browsing and reflection. Its strength is that the poems, with drawings by Sibyl Graber Gerig and relevant biblical passages, lead us unobtrusively into the situations and dilemmas they capture.

Why should we read poems, and these poems in particular? Because they make us aware of the love, fear, hope, lust, doubt, and faith of our brothers and sisters. Because they make us aware that those feelings are singular and personal and yet part of everyone's experience. Because poems, and art in general, can capture the singularity, universality, and power of emotion and experience in ways no other form can equal.—**Jeff Gundy**, a poet and a professor at Bluffton College—a General Conference Mennonite school in Ohio

### Who cares?

I am nothing  
but a slender birch, hidden  
in a forest of trees.

Who cares if I am spindly  
and weak? Who cares  
if I fall?

I am one  
of a multitude, waiting  
for the ax.

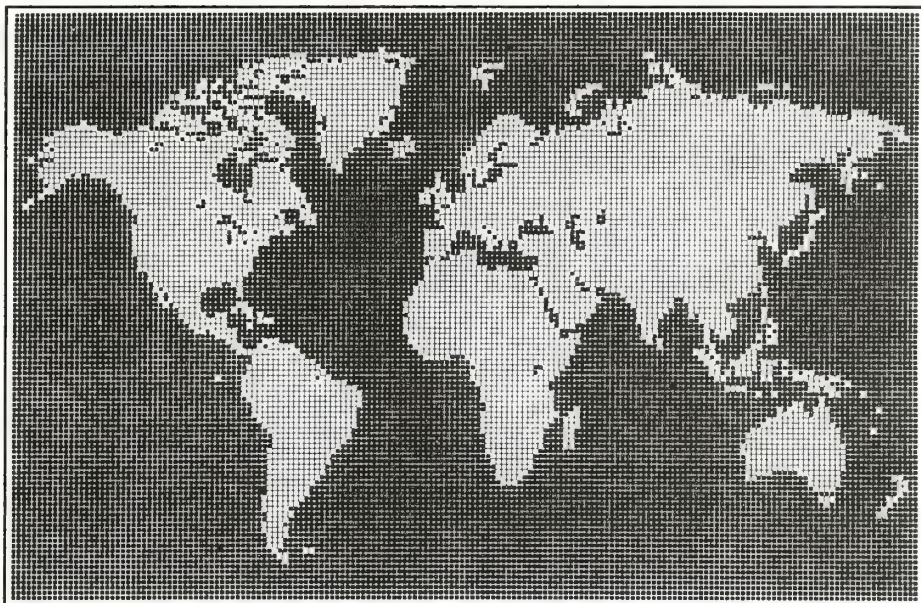
Still, I feel  
the feet of a little bird  
resting among my branches.

And I know  
the one who watches him  
also watches me.

—Marilyn Black Phemister



## COMMITMENT



# TO US, IT MEANS THE WORLD

We, as Mennonites, care deeply about Jesus Christ and about each other.

We also care for the world by sharing the good news of Christ in our words and actions. For us, it is a way of life.

Let's continue this tradition of caring, in our home communities and around the world.

PRAY, for the expansion of the kingdom. GO, as the Lord leads. GIVE, as you are able.

**Mennonite  
Board of Missions**

Box 370 • Elkhart, IN 46515-0370  
219/294-7523 (Voice/TTY)





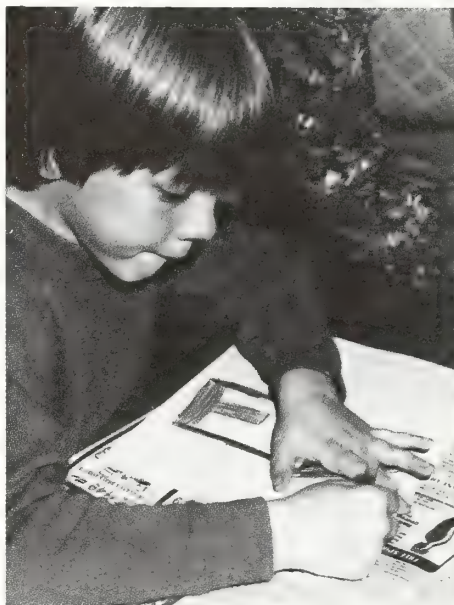
## 'Amerika' sparks counter-effort by Mennonites in Nebraska

A people-to-people project to share goodwill among the citizens—and especially among the children—of the United States and the Soviet Union has generated an enthusiastic response beyond all expectations, according to Bek Linsenmeyer of First Mennonite Church of Lincoln, Nebr. The idea was prompted by the February television series *Amerika*, which offered a fictional portrayal of the occupation of the U.S. by the Soviets. Since much of the series was filmed in Nebraska, people in that state became aware of the controversial program long before the rest of the country.

Linsenmeyer was concerned about the hostile stereotypes of the Soviet people that were presented. "We work from a position of misconceptions," she said. "I believe we do not really have very many facts about the Russians." Especially she was concerned about the reaction of the children to the frightful TV scenes. "I believe our children deserve a better influence than this," she said.

Her plan? Let American children prepare drawings "that they would share with a friend," then involve people in churches in sewing these drawings into comforters. Finally, these comforters

would be sent to children in the Soviet Union as peace gifts. Linsenmeyer said she hoped children would see that the Soviet people, regardless of their form of



Elliot Linsenmeyer, son of the originator of the project, draws a picture for Soviet children.

government, are also people that God loves and wants others to love. "We have an opportunity to go beyond this specific issue," she said, "to go on to share with our children our broader beliefs about peacemaking."

The idea quickly stirred media interest in Lincoln, where newspaper, radio, and TV reporters contacted Linsenmeyer. The *Lincoln Journal* printed a feature article which was then picked up by the Associated Press news agency for international distribution. Soon the Novosti Press Agency in the Soviet Union saw the story and distributed it to newspapers throughout that country. Meanwhile, Linsenmeyer contacted the Soviet Embassy in Washington in an effort to work out some arrangement for the completed comforters to reach the Soviet Union and spread their message of peace and goodwill.

On Feb. 18, right at the midpoint of the *Amerika* series, she received a call from the New York representative of Novosti, informing her that the Soviet government had said "yes" to the project, and that arrangements were in progress for the comforters to reach their destination.

Linsenmeyer said she's hoping for at least 15 comforters. She knows of several churches in addition to her own that plan to take part in the project, and she has also had inquiries from people in six other states. More information is available from Linsenmeyer at 3201 R St., Lincoln, NE 68503; phone 402-476-3917.

## Mennonite builders examine faith issues related to their work

"Perhaps what is significant about this meeting is that it's happening," said keynote speaker Marlin Miller of Associated Mennonite Biblical Seminaries at the second annual Builders Convention, Jan. 28-30, in Sarasota, Fla.

Some 130 builders attended the event, cosponsored by Laurelville Mennonite Church Center and Mennonite Economic Development Associates. The purpose was to examine various faith issues related to the construction industry, said to be one of the most popular vocational choices among Mennonites. This year's convention had a dual emphasis: (1) how to apply biblical peacemaking to the construction business; and (2) how to provide low-cost housing for the needy.

Miller, president of Goshen Biblical Seminary on the AMBS campus, managed to touch on both topics in his address. He pointed out that biblical peace-

making is more than avoiding conflict or refusing to go to war—it also includes broader issues of justice and righteousness. Builders who want to apply biblical peacemaking to their business, he said, have several areas of action:

- Harmony with creation.* It is important to maintain peace with the created order, such as not overbuilding.

- Concern with the poor.* Justice in the Bible was often measured by what happened to the poor and oppressed. Builders could use their power and resources to obtain justice for the poor.

- Human community.* Being a peacemaker also means improving living conditions for others. Overcrowded apartment blocks, for example, is one form of inhumane living conditions.

- Employer-employee relations.* Builders should create the kinds of work situations that contribute to peace.

- Conflict resolution.* Builders could employ creative alternatives to legal conflict, such as conciliation.

Ron Haarer, a contractor from Phoenix, Ariz., encouraged builders to see their

work as an arena for Christian service. He touched a responsive chord when he described his early feelings of unease for having chosen a business career at a time when the church seemed to say that only professional pastors and missionaries could properly serve the Lord. But over the years he had become convinced that God had called him to build. He urged builders to use their gifts on behalf of the church, particularly in the areas of planning and finance.

Considerable attention was paid to low-cost housing, seen as one way to obtain justice for the poor. A day-long workshop on designing the low-cost home was held prior to the start of the convention. The workshop, attended by 65 persons, was coordinated by LeRoy Troyer of Mishawaka, Ind., and David Wiens of Evarts, Ky.

Chet Raber of Lancaster, Pa., led a half-day seminar on conflict management. Included was an intensive personal inventory in which participants were tested on their own styles of dealing with conflict.—*Wally Kroeker*



## Worship highlights Pastors Week at AMBS

Could participants in the annual Pastors Week at Associated Mennonite Biblical Seminaries, Jan. 26-30, take the worship innovations they experienced back home?

Duane Beck, pastor of Belmont Mennonite Church in Elkhart, Ind., along with Belmont member Marlene Kropf, led worship for the week. Activities on the theme, "Rediscovering Matthew," exposed the 215 registrants to that Gospel through worship, preaching, and the arts—including music, drama, film, and storytelling.

Beck said frequent comments to him about the worship had been, "It's great, but we can't do it back home," he told the group on the last day. "Yes you can and no you can't," he said. "All of the things we've done here were done at our congregation."

All the texts for the worship and daily sermon were taken from Matthew, focusing on seeking, meeting Christ, and adoring God. Each worship and preaching time centered on a particular characteristic of God. The text, for instance, that speaks of God's reconciling acts (Matt. 18:15-19) was the basis for a sermon on confession and reconciliation in the church given by Doris Donnelly, codirector of the Center for Spirituality at St. Mary's College in South Bend, Ind. Other sermons were given by AMBS faculty members June Alliman Yoder and LeRoy Friesen.

Beck suggested that worship planners create a climate to introduce innovations in worship. Such climates happen over a period of months and years, he said. Changes in worship need to move from the familiar to what is new and unfamiliar. "Give people freedom and permission to do things," he said. "Worship arises from the people—build on what's there."

Kropf underscored the need for team effort and flexibility of time. The Belmont congregation sometimes goes a half hour beyond the scheduled 1½ hours for worship. "If people are having a good time in the worship they don't mind staying an extra half hour," she said, adding that confession has been an important part of their service each week as well as words of assurance and grace.

Richard Gardner, a Church of the Brethren leader from Elgin, Ill., and writer of the forthcoming *Believers' Church Bible Commentary on Matthew*, gave the daily hour of exegesis on the selected texts. The Goshen College Chamber Choir sang *St. Matthew's Passion* as one of the evening events.

One evening involved a Fun Night dinner and a humorous musical revue on the

choosing of the 12 disciples written by Mel Schmidt, pastor of First Mennonite Church of Bluffton, Ohio.

## Atlantic Coast Conference to participate in YES program

Atlantic Coast Conference will participate with Eastern Mennonite Board of Missions in its Youth Evangelism Service (YES) program. YES prepares teams to serve four to nine months in cross-cultural mission assignments.

Eastern Board's Discipleship Ministries Department, which administers YES, is unable to accommodate the growing number of volunteers at its present Discipleship Training Center in Philadelphia. The center can accommodate 20 volunteers in each of its three-month training sessions.

In consultation with Eastern Board, an agency of Lancaster Conference, Atlantic Coast Conference has agreed to provide a facility for a second training center in

another Eastern Seaboard city. Discipleship Ministries director Galen Burkholder says volunteers will be grouped in teams according to the country where they will serve and be assigned to one of the training centers. Discipleship Ministries will continue overall administration of YES and process all applications of volunteers. Atlantic Coast Conference will form a YES Administrative Council to give direction to the new center.

The Philadelphia center holds training sessions beginning in January, June, and September. Since its beginning in 1980, YES has fielded 160 volunteers to various locations in the United States and eight foreign countries.

Burkholder says his department wants to challenge all youth and young adults of Lancaster Conference to seriously consider giving at least six months to sharing the gospel in a setting other than their home community. He believes "nearly everyone can benefit, often in a life-shaping way, from a period of service away from home." He also notes that short-term service frequently raises a person's sensitivity to God's call to longer-term involvement in the mission of the church.

### GROWING AS STEWARDS AND WITNESSES

## A third-century response

How does a Mennonite conference express thanksgiving for its history, meet the pastoral needs of emerging congregations, and work at meeting the Ten-Year Goals of the Mennonite Church—all at the same time? Western Ontario Conference has done just that by establishing the "Third-Century Outreach Fund," an effort to develop a \$500,000 endowment to support the pastoral needs of new and emerging congregations.

The name for the fund came from the bicentennial celebrations of the Mennonites in Canada in 1986. After 200 years of peace and prosperity, it was considered appropriate that in thanksgiving to God, the name should direct our thoughts ahead to the third century of Mennonite witness in Canada.

Impetus for the fund came as the conference struggled to meet the growing pastoral needs of its emerging congregations. With the encouragement of the Ten-Year Goals to begin even more congregations, leaders realized that it would be increasingly difficult to meet pastoral needs from yearly budgets. Endowment would allow at least partial support of leadership in new congregations for several years. With support phased out over a period of four to five years, additional congregations could be assisted on a regular basis.

Approved by conference delegates a year ago, the fund was launched officially last November. By May every congregation in the conference will be visited on a Sunday morning to ensure that every member receives an invitation to give. Meeting the goal will require an average gift of \$156 per member. People will also be encouraged to remember the fund in their wills, to ensure the principal will keep pace with inflation and conference growth.

The first grant is being made this year to help begin a congregation on the western edge of Waterloo. When the integration of three Mennonite conferences in Ontario is complete, the fund will become the property of the new Mennonite Conference of Eastern Canada.

—Nelson Scheifele



## MCC Canada enjoys new spirit of cooperation

A new spirit of cooperation pervaded the annual meeting of Mennonite Central Committee Canada, Jan. 22-24, at Fort Garry Mennonite Fellowship in Winnipeg, Man. The spirit of cooperation was credited to the emerging theological consensus at the Consultation of Moderators and Secretaries held prior to the MCC meeting.

However this did not prevent the 29-member MCC Canada board representing 11 Mennonite and Brethren in Christ groups from discussing the difficult issues. Some board members objected to the way MCC Canada involves itself in peace and justice issues. "I have no question that our staff are acting in the spirit of Jesus Christ," said Siegfried Bartel of British Columbia, "but it would be better if our peace position would be emphasized within our biblical position."

Other board members, however, warned against backing away from important issues. "As followers of Jesus Christ, we are peacemakers and that demands justice," said Ron Mathies of Ontario. "We have got to keep that in mind as the paramount consideration. Jesus got involved in this dirty world."

Another point of discussion was the submission of the 1986 "Governmental Communications Register" which documented nearly 100 MCC Canada letters and statements to governmental bodies. It was pointed out that in the past many



*Brethren in Christ representative Ross Nigh (right) congratulates Mennonite Church representative Ray Brubacher on his election as chairman of the MCC Canada board, succeeding Nigh. Brubacher is pastor of Elmira (Ont.) Mennonite Church.*

felt that MCC Canada has been too critical of the government. The register showed, however, that there were a fair number of letters of commendation on such matters as native land claims. Other pieces of communication urged continuing aid to refugees, concern about religious broadcasting regulations, opposition to Canada's support of the U.S. raid on Libya, and criticism of advertising for alcoholic beverages.

After concern was expressed about the high abortion rate, Mennonite Brethren representative John Redekop urged the development of MCC-run pregnancy counseling clinics. Several members en-

couraged MCC Canada to continue its service-oriented approach to abortion—offering support rather than condemnation.

The board also heard reports on exchanges with the Soviet Union and the situation of Mennonites there. Former MCC Canada executive director J. M. Klassen, who now volunteers his time with the MCC East-West Program, obtained permission to increase the program's modest budget.

The long-awaited plan for a "Christian Service Education" program to be administered by MCC Canada and several Canadian Mennonite colleges was finally approved. It will prepare people for service at home and abroad.

The only financial problem for the board was how to complete payment on the new MCC Canada office building in Winnipeg. Initially it had been hoped that part of the \$1.4 million cost would be covered by each provincial MCC office raising its share of the funds. But provinces have been having difficulty fulfilling their obligations and it was finally agreed to complete the payment with a transfer from general funds.

The board approved an \$18 million budget. Nearly all of the \$3 million increase will be applied to overseas work.

Many of the MCC Canada staff starred in a presentation of "Pilgrimage and Poverty" at a special session for the public. It connected Anna Baerg, a 90-year-old Russian-born Mennonite, with the current philosophy and work of MCC Canada.

—Wilma Derksen for Meetinghouse



*In Christ  
We Grow*

### Planners offer air travel options

United Airlines offers special rates to persons planning to attend Purdue 87, the biennial convention of the Mennonite Church, July 7-12, at Purdue University in West Lafayette, Ind. Persons staying over Saturday night will be granted 5 percent off the "Q fare"—the ultimate saver rate—and those leaving before Saturday night will be granted 40 percent off the regular coach fare. United has been designated the official airline of Purdue 87.

The nearest airport served by United is Indianapolis—65 miles from the Purdue campus. From there United Limo service is available for \$14 one way. Purdue University Airport is also available, but Britt is the only airline coming to that airport from either Chicago or Dayton. In

case of an emergency, First Mennonite Church of Indianapolis (phone 317-251-1980) and Lombard Mennonite Church (312-627-5310) near Chicago's O'Hare Airport will provide information.

Menno Travel Service of Wheaton, Ill., is the official travel agent for Purdue 87. Air travel arrangements can be made by calling 1-800-323-9402 (except Illinois residents) and asking for the "convention desk."

## Eastern Board to begin work in African country of Djibouti

Eastern Mennonite Board of Missions has decided to send workers to Djibouti by 1988. The tiny country on the northeast coast of Africa has a population of 350,000 made up mostly of Somali- and Afar-speaking Muslims. It is a former French colony.

Two or three English language teachers will probably be appointed as a beginning

team. The work in Djibouti was requested by the Mennonite churches of eastern Africa. Djibouti will be the 17th country for Eastern Board workers.

A member of the Arab League, Djibouti still operates under a French constitution and has a well-disciplined French system of education with mostly French teachers. An estimated 50 percent of the students in Djibouti's capital of Djibouti are of French nationality. Freedom of religion is well understood. Refugees from Ethiopia are estimated to be more than 10,000.

In making the recommendation, overseas ministries director David Shenk recalled discussions by Christians in neighboring Somalia as early as 1963 about Mennonite mission involvement in Djibouti. "Today, 24 years later, let's not delay any longer," he said.

Associate overseas director Harold Reed visited Djibouti in November and learned that the government would welcome English language instructors to teach either in the educational system of the country or in a private adult education classes.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### John Sherman, Toledo, Ohio

I found "The 30-Day Experiment" (Mar. 3, p. 153) tremendously disappointing. Its author, comparing God's call to give with modern marketing techniques, challenged us to tithe. He cited Malachi 3:10 as God's return promise to prosper us, the implication being that we should tithe to reap God's blessing.

Christians tithe because of love for Jesus Christ himself, and whether he chooses to bless us in return is, to his disciples, purely incidental. To tithe for God's blessing is selfishness, and irony rests in the fact that God does not honor such a "sacrifice." (Consider Psalm 122:6; Luke 21:1-4; 2 Chronicles 24:20; Jeremiah 10:21.)

### Carl S. Keener, State College, Pa.

J. W. Gehman's letter ("Readers Say," Feb. 17) concerning creation science calls for several additional comments. By its nature *science* is a progressive human search for understanding the complex patterns and processes of the universe.

Creation science is bad science for several reasons:

- Creation scientists have not offered any sustained empirical evidence for their key premises (young earth, flood geology, separate creation of "kinds" of living things—Is a kind a "species"?).

- Creation scientists demonstrate a serious lack of familiarity with the technical (solid research can pass this test, but apparently the creation scientists are not submitting manuscripts).

- Creation scientists frequently suggest seriously flawed explanations to account for their views of natural history (like Gary Parker's statement in his *Creation: The Facts of Life*, p. 80, "except for albinism . . . the human gene pool is no bigger and no different now than the gene pool present in our first parents," which shows a critical failure to understand elementary population genetics).

- Creation scientists offer a medley of quotes rather than hard evidence to support their case.

- Creation scientists demonstrate a serious lack of familiarity with the technical literature of systematic biology, popula-

tion genetics, and paleobiology.

- Creation scientists stray too often from their field of expertise (for example, an M.D. or a Ph.D. in chemistry or hydraulics engineering don't make a person competent in systematic biology, geology, or genetics).

- Creation scientists lack a firm historical perspective (in other words, a thorough knowledge of the post-Darwinian controversies of the 19th century and the development of the neo-Darwinian synthesis of the 1930s and 40s).

Gehman's view of science seems to be essentially Baconian (an overemphasis on "facts" with a relative downplaying of "hypothesis"). But modern scientists are not strict Baconians any more. They tend to follow Karl Popper, who regards all "facts" as theory-laden and who argues that one does good science by critically testing conjectures or "hypotheses."

As a systematic botanist I would be intellectually dishonest in my scientific work if I were to subscribe to the key premises of the creation scientists. In my role as a natural historian I belong to a community of fellow scientists and we endeavor to understand the history and the structural differences of the living things around us. But as a Mennonite Christian I belong also to a community of fellow pilgrims and in this community the Bible speaks compellingly to our need for salvation and it explains how we might be witnesses to God's love in our daily walk with Christ. One can, I think, be loyal to both communities.

### John Martin, Kitchener, Ont.

I would like to make a few comments regarding renewal (two articles on renewal in Jan. 27 issue and "The Role of Emotions in Christian Faith" in the Jan. 20 issue).

First of all we shouldn't equate the presence of the Spirit with emotionalism. That is a mistake of the Pentecostal and charismatic movements. Emotionalism only makes someone feel good for the moment. The next morning the feelings can all be gone. I believe that our service programs done by persons who make financial sacrifices for the sake of serving God and their fellow humans are more a sign of the presence of the Spirit than rousing emotional rallies. Faithfulness in the form of love and service is the true mark of the Spirit, not some feeling. Seeking for emotional highs can become self-centered and can also create psychological instability in the swing from high moods to low moods.

Second, renewal in the form of being more faithful to the way revealed in Jesus involves a decision that we have to make. God does not force himself upon us. We are free, responsible creatures who have to make the decision to follow the path of

faith, love, and service. Are we looking for some emotional experience to make us more faithful when the real step to faithfulness involves a genuine decision and commitment upon our part? Jesus said that if any person would come after me he must deny himself, take up his cross, and follow me.

Note that it is *we* who do all of that. Jesus calls us but he doesn't do the changing for us. Much of the charismatic movement forgets about personal responsibility and personal freedom. They want the Spirit to do it for them instead of making the commitment to change themselves. According to Jesus it is *we* who have to decide to be faithful. That is what it means to be a responsible child of God.

### Samuel B. Nafziger, LaCrosse, Alta.

J. Nelson Kraybill's "A Faith for the Future" (Dec. 30) exhibits some good thinking, but a large area of Christian thinking about science has not been addressed. His statement, "God *could* have created the world in six 24-hour days. . . . But to accept that means we must also believe God tried his best to fool us, creating millions of fossils . . . that someday would mislead scientists." This statement assumes a dichotomy that really does not exist.

Many hundreds of scientists with advanced degrees believe that fossil evidence and geological formations can be of relatively recent origin, say less than 10,000 years. These scientists, though they are Christian, do not appeal to the Bible, nor faith, nor a divine being for their position. Creation and the Creator can be considered separately. Both creationists and evolutionists bring their personal biases into their interpretation of data, but the Christians are in a better position to be objective observers than the atheists.

The evidences for a young earth are much better than the evidences that favor long ages of slow development. There are more than 70 cosmic and geochronological indicators that point to the earth as of relatively recent origin, such as: the decay of the earth's magnetic field, the cooling of the earth, the existence of comets, the existence of spiral galaxies. Polonium pleochroic halos in rocks indicate rapid formation.

Scientists who believe in the dogma of evolution largely ignore the implication of much of this data. They cling to the data from radiometric techniques which yield the long periods of time needed for their system of faith. Yet there are serious questions about the validity of radiometric dating. It is far from a proven scientific tool.

As cosmologies, creation and evolution are both based on faith. Neither can be scientifically proven nor disproven.



## MENNOSCOPE

**A national center for the study of Amish, Mennonite, Brethren, and other Anabaptist and pietist groups is being established at Elizabethtown (Pa.) College—a Church of the Brethren school. A \$500,000 facility will be built for the center in the style of an old Brethren meetinghouse. Construction is expected to begin this fall. The center's director is John Hostetler, who joined the faculty last year as the college's first "distinguished scholar-in-residence." Hostetler, a longtime professor at Temple University in Philadelphia and an international authority on Anabaptist and pietist groups, was born Amish and later joined the Mennonite Church. He is assisted in establishing the new center by his wife, Beulah, who is also on the Elizabethtown faculty and who is also an authority on Anabaptist and pietist groups.**

**Mennonite Central Committee Canada has established a Mental Health Program** in response to the results of a questionnaire it distributed to constituency churches in 1985. The results revealed a strong desire for resources related to ministry with mentally ill people and their families. The new program, related to U.S.-based Mennonite Mental Health Services, is guided by an eight-member committee. The committee is chaired by Ron Dyck, who directs Alberta's suicide prevention program.

### Goshen College faculty openings:

- Education.** This is a part-time position that may become full-time in subsequent years or immediately for someone who would also be education coordinator for the children and adolescent psychiatric unit at Oaklawn Hospital. Responsibilities at the college include supervising student teachers and teaching courses in elementary education and educational psychology. Requirements include recent elementary teaching experience, preferably in classrooms that have children with special learning needs and/or minority backgrounds. A doctorate is preferred.
- Foods and nutrition.** This is a full-time tenure-track position. Responsibilities include directing the foods and nutrition program; teaching courses in foods, nutrition, and food-service management; and advising students in the program. Requirements include a graduate degree in foods and nutrition and membership in RD and ADA. A Ph.D. is preferred, as well as practitioner and teaching experience.
- Broadcasting.** This is a full-time tenure-track position. Responsibilities include teaching courses in radio and television production and managing the FM radio station. Qualifications include a master's degree (doctorate preferred) and professional experience.

The three positions begin in August. Send application letter, résumé, transcript, and three references by Mar. 31 to Willard Martin at GC, Goshen, IN 46526.

**Correction:** The dates for the 25th anniversary celebration of Glenn Heights Mennonite Church in Lakewood, Colo., have been changed from Aug. 15-16 (as reported in the Feb. 24 *Gospel Herald*) to Aug. 22-23.

### New appointments:

- Steve Gordon,** Choice Books supervisor, Conservative Conference, starting in December. He succeeds Elton Moshier. For the past 10

years he has both operated a business of his own and one for consolidated stores in Columbus, Ohio. Choice Books is a bookrack ministry coordinated by Mennonite Board of Missions. The Conservative Conference program is based in Rosedale, Ohio.

- Wanda Teague,** young adult coordinator, Virginia Conference. This is a new part-time position for an older group than that served by the conference youth minister. Teague operates a Suzuki music school in Harrisonburg, Va., and serves as director of music at Cornerstone Mennonite Fellowship in Broadway, Va.

- Angela Miller Petersheim,** executive director, Christian Residential Opportunities and Social Services (CROSS). She was a charter board member and secretary of this organization in Chambersburg, Pa., which serves developmentally disabled adults. It was started by local Mennonites and other members of historic peace churches. Petersheim worked previously as a residential coordinator in a program for chronically mentally ill adults and as a teacher for emotionally disturbed adolescents.

### Pastoral transitions:

- Ken Bontreger and Don Delagrang** were installed as overseers of the six Indiana-Michigan Conference congregations in the Fort Wayne, Ind., area on Nov. 30. Bontreger is pastor of North Leo Mennonite Church, and Delagrang is pastor of Central Mennonite Church.

- Bruce Rechsteiner** resigned as pastor of New Life Christian Fellowship, Vineyard Haven, Mass., on Dec. 31. He served as licensed pastor since 1983—one year after the congregation was formed.

- Isabel Mullet** was licensed as assistant pastor of Hillside Chapel, Jackson, Ohio, on Dec. 14.

She serves alongside Pastor James Mullet, her husband.

- Richard Henderson** was licensed as associate minister of administration and community services at Lee Heights Community Church, Cleveland, Ohio, on Nov. 16. He assists Pastor Vern Miller.

- Helen Miller** was licensed as associate minister of program and worship at Lee Heights Community Church, Cleveland, Ohio, on Nov. 16. She assists Pastor Vern Miller, her husband.

### Upcoming events:

- Lancaster Conference Annual Meeting,** Mar. 20-22, at Lancaster (Pa.) Mennonite High School. The theme is "Being God's People," and the special speakers are Goshen, Ind., pastor Mel Shetler; Eastern Mennonite College professor Calvin Shenk; York-Adams District bishop Carlton Stambaugh; and Harrisburg, Pa., pastor Lindsey Robinson. Also planned are delegate business sessions, worship, seminars, a missions rally, and a youth rally. Lancaster Conference has about 17,000 members in 187 congregations. More information from the conference office in Salunga, PA 17538; phone 717-898-2411.

- Caregiving Conference,** Apr. 3-5, at Laurelville (Pa.) Mennonite Church Center. The theme is "Wellness in Illness," and the event is for Christian care givers of all kinds. The main speaker is Erland Waltner, executive secretary of Mennonite Medical Association. Seminars will be offered on Alzheimer's and organic mental disorders, heart disease, transplants, hospice, eating disorders, and cancer. The event is sponsored by Mennonite Medical Association, Mennonite Mutual Aid, and Laurelville. More information from Laurelville



**Top Canadian official visits MCC project in Bangladesh.** Joe Clark (right), Canada's secretary of state for external affairs, toured a Mennonite Central Committee agricultural program site during a recent visit to Bangladesh. With him is MCC Bangladesh country representative Mark Nord (left) and MCC agricultural staff person Sudhir Kumar (next to Nord). Clark saw rower pumps used to irrigate a vegetable farm and briefly operated a pump. The rower pump was invented in Bangladesh by former MCC engineer George Klassen of Manitoba.

In the dry season, the weather is cool and ideal for vegetable farming if there is enough water. The rower pump, named because the operator sits and pumps with a rowing motion, was designed to irrigate crops during the dry season. Some 500 small-scale farmers surrounding MCC's Feni Agricultural Research Station now use these simple pumps, which are also now promoted by MCC in other countries in Asia and Africa.

Clark, who is also a former prime minister of Canada, was in Bangladesh on a goodwill trip to discuss trade relations and other matters. Bangladesh receives the largest amount of Canada's foreign aid, most of it channeled through the Canadian International Development Agency, which in turn provides grants to MCC projects in Bangladesh. Clark said he saw signs of hope for the future of Bangladesh. He commented on the industry of the people and expressed new understanding of MCC and its grassroots work in rural areas.



at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•*Interchurch Evangelistic Crusade*, Apr. 5-12, at Roberts Arena, Sarasota, Fla. The speaker is Myron Augsburg, pastor of Washington (D.C.) Community Fellowship and immediate past moderator of the Mennonite Church. The crusade is supported by 50 churches representing many denominations. More information from the crusade office at 2828 Arlington St., Sarasota, FL 33579.

•*Renewal Celebration*, Mar. 20-21, at Hesston (Kans.) Inter-Mennonite Church. This eighth annual event is sponsored by Kansas Mennonite Renewal Service. The theme this year is "The Kingdom of God," and the guest speaker is Melvin Miller of Quakertown, Pa. Also planned are teaching seminars led by local Mennonite pastors Herb Minnich and Waldo Miller. More information from the church at Box 786, Hesston, KS 67062; phone 316-327-2101.

•*Illinois Mennonite Relief Sale*, Mar. 20-21, at the Civic Center in Peoria. The 29th annual event will raise money for Mennonite Central Committee. The attractions include an auction, a variety of foods, and crafts sales. More information from Donald Roth at 249 Baltimore Ave., Morton, IL 61550; phone 309-266-7704.

•*Benefit Auction*, May 9, in Boston, Mass. This will raise money for Shalom Project—an effort to construct a building in the city to be used by a Mennonite congregation (Good Shepherd Christian Fellowship) and a Messianic Jewish group (Congregation Ruach Israel). The two have already purchased land for the building. More information from David Pegarella at Eastern Mennonite Board of Missions, Salunga, PA 17538; phone 717-898-2251.

•*Formerly Married Retreat*, Apr. 10-12, at Laurelville (Pa.) Mennonite Church Center. The theme is "Finding Inner Security," and the speaker is Truman Brunk, Jr., pastor of Warwick River Mennonite Church, Newport News, Va. The annual event was planned this time by a Lancaster County, Pa., singles group coordinated by Mary Martin. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

#### New books:

•*Pilgrims of a Common Life* by Trevor Saxby. This examines the Christian "community of goods" concept as taught in the Bible and practiced by various groups through the centuries. The author is a teacher and pastor in England who not only earned a doctorate on the subject but belongs to a Christian community that shares all its money and possessions. Published by Herald Press of Mennonite Publishing House, the book is available for \$17.95 (\$24.95 in Canada).

•*Ted Studebaker: A Man Who Loved Peace* by Joy Hofacker Moore. This is a picture storybook for young children about a conscientious objector who served during the Vietnam War as an agriculturalist and was killed by the Viet Cong rebels. The author and the illustrator (Jim Guenther) are both members of the



**Students learn about missions as a lifestyle.** Nearly 20 students from Hesston and Bethel colleges attended a mission retreat at Whitestone Mennonite Church in Hesston, Kans., Feb. 13-14. The focus was "Mission Is Lifestyle." It was sponsored by Mennonite Board of Missions (Mennonite Church) and Commission on Overseas Mission (General Conference Mennonite Church). Hesston is an MC school, and Bethel is GC.

Here Stephen Shank (right), an MBM worker in Belgium, chats with Hesston student Loren Hostettler. Other resource persons were Dennis and Jeanne Rempel, COM missionaries who recently returned from Burkina Faso; Sandy Miller, recruitment manager for MBM; and Peter Voran, assistant overseas personnel secretary for COM.

Church of the Brethren, like Studebaker, and live in West Milton, Ohio—near the home of Studebaker. Published by Herald Press of Mennonite Publishing House, the book is available for \$9.95 (\$13.95 in Canada).

•*How to Work for the Good of the Nation: The Christian and the Armed Forces* by Claude Baecher and Michael Gaudry. This is a collection of essays published in French by Christ Seul Books of the French Mennonite Church. The book is available for 30 francs from Christ Seul Books at CCP Dijon 1972.81 Z, France.

#### Church-related job openings:

•*Regional assistant*, Mennonite Central Committee Central States, Newton, Kans., starting in July. Duties include personnel recruitment and general assistance to the director. Preference will be given to people who are from the Central States region and who have served with MCC before. Contact Gerald Shank by Apr. 1 at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

•*Assistant group actuary*, Mennonite Mutual Aid. Required are a bachelor's degree in mathematics, membership in the American Academy of Actuaries, and an associateship in the Society of Actuaries. Preferred is at least three years of experience in group life, health, and disability products. Send résumé to the Personnel Department at MMA, Box 483, Goshen, IN 46526.

•*Food service manager*, Laurelville (Pa.) Men-

nonite Church Center. This is a full-time, year-round, salaried position. Contact Dana Sommers at Laurelville, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

**Special meetings:** John Drescher, Harrisonburg, Va., at Plains, Lansdale, Pa., Mar. 27-29.

**New members** by baptism and confession of faith: *Peace, Lorain Co., Ohio:* Irma Dalton, Mike Palazzolo, Allen Patterson, Katherine Patterson, and Jeff and Terri Whalen by baptism and Donald and Carolyn Comeaux, Kirby Comeaux, and Ron and Benita Williams by confession of faith. *Allentown, Pa.:* Kenton Wade Glick. *Central, Archbold, Ohio:* Trevor Crossgrove, Jeremy Lantz, Jacob Nafziger, Chad Richer, Ryan Sauder, Cathy Rufenacht, Mari Greene, Alex Short, Steven Stuckey, and Matthew Tingley. *Sandy Hill, Coatesville, Pa.:* Danielle Diller, Dina Stoltzfus, Connie Zook, Scott Regener, Herman Lapp, Brian Smoker, and Douglas Smoker.

**Change of address:** First Mennonite Church from 111 W. Greenwood to 250 S. Baltimore, Morton, IL 61550.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bechtel**, Brian and Janet (Wagler), Odon, Ind., first child, Darrin Lee, Feb. 22.

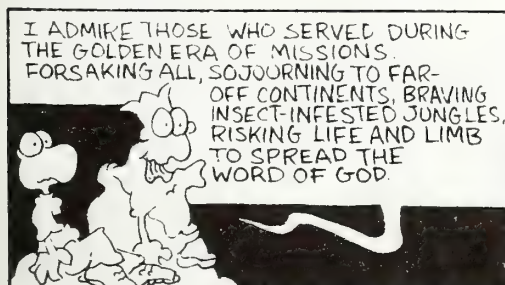
**Bender**, Mark and Christa (Gruenwald), New Hamburg, Ont., fourth child, third son, John Lloyd, Feb. 8.

**Brenneman**, Mark and Sue (Sutter), Flushing, N.Y., second child, first son, Joshua Mark, Nov. 2.

**Falk**, Dennis and Kathy (Heiser), Champaign, Ill., first child, Tyler James, Feb. 25.

**Gingerich**, James and Barbara Nelson, Indianapolis, Ind., first child, Jonathan, Feb. 21.

## Pontius



Joel Kauffmann



**Hershberger**, Marvin and Paulette (Miller), Kalona, Iowa, first child, Jonathan Paul, Feb. 12.

**Kauffman**, Gary and Chris (Mullen), Syracuse, Ind., second child, first daughter, Julia, Feb. 20.

**Lais**, Lynn and Jan (Bryant), Grantsville, Md., first child, Britta Michael, Nov. 3.

**Landes**, Steven and Sandy (Moyer), Hilltown, Pa., second child, first son, Daniel Steven, Jan. 16.

**Laws Landis**, Carl and Deborah, Lancaster, Pa., second daughter, Joanna, Feb. 17.

**Longacre**, Richard and Rose (Drescher), Souderton, Pa., second daughter, Heather Dawn, Feb. 26.

**Moncado**, Michael and Delaine (Naffziger), Kansas City, Mo., second child, first daughter, Allison Jo, Dec. 7.

**Moyer**, James and Pamela (Gross), Doylestown, Pa., fifth child, second son, Benjamin Luke, Feb. 12.

**Nolen**, Greg and Darlene (Allebach), Telford, Pa., third child, first daughter, Crystal Nadine, Nov. 14.

**Nyce**, Gerald and Cindy (Allebach), Blooming Glen, Pa., third child, second daughter, Ashley Danielle, Jan. 28.

**Schlabach**, Carlyle and Julie (Birky), South Bend, Ind., second child, first daughter, Calah Renee, Feb. 14.

**Siegfried**, Fred and Julie (Yoder), Doylestown, Pa., first child, Jason William, Dec. 20.

**Stalter**, Phil and Sharon (Weaver), Indianapolis, Ind., first child, Alissa Renee, Feb. 1.

**Weaver**, Roger and Jolene (Miller), Gaborone, Botswana, second child, first daughter, Nicole Dineo, Nov. 30.

**Weber**, Linford and Florence (Gehman), Fleetwood, Pa., second daughter, Deanne Michelle, Jan. 12.

**Yothers**, Jay and Sherry (Allebach), Telford, Pa., second child, first daughter, Melissa Renee, Feb. 2.

(Leona Beitzel, Rhoda Miller, Olive Puffinburg, Ruth Headings, Miriam Brenneman, Arlene Zook, and Lois Brenneman), and 5 brothers (Carl, Alvin, Allen, Elmer, and Ernest, Jr.). He was preceded in death by one brother (Samuel) and an infant sister (Alice). He was a member of Glade Mennonite Church. Funeral services were held at Bethesda Church of the Brethren on Jan. 4, in charge of Dwaine Swartzentruber and Connell Chaney; interment in Glade Cemetery.

**Denlinger, Sara Messner**, daughter of John and Emma (Hess) Messner, was born in Strasburg, Pa., Dec. 25, 1916; died on Feb. 10, 1987; aged 71 y. She was married to Mervin Denlinger, who survives. Also surviving are 2 daughters (Elaine Mummau and Eloise High), 6 grandchildren, 3 brothers (Harold, Robert, and Albert Messner), and 3 sisters (Marian Horst, Dorothy Witmer, and Arlene Erb). She was a member of Strasburg Mennonite Church, where funeral services were held on Feb. 14, in charge of Charles E. Good, J. Wade Groff, and Isaac Fredrick; interment in the adjoining cemetery.

**Fisher, Gladys Miriam Newcomer**, daughter of Ira and Laura (Kreider) Newcomer, was born at Rittman/Wadsworth, Ohio, July 29, 1909; died at Shady Lawn Nursing Home, Dalton, Ohio, Feb. 20, 1987; aged 77 y. On Sept. 21, 1955, she was married to Wilbert Fisher, who died in 1972. Surviving are one stepdaughter (June Kirkhart), 3 stepgrandchildren, one sister (Doris Hostetler), and 2 brothers (Floyd and Elban Newcomer). She was preceded in death by one stepson (Jack Fisher). She was a member of Orrville Mennonite Church, where funeral services were held on Feb. 23, in charge of Richard Ross and James Steiner; interment in Crown Hill Cemetery.

**Hensler, Lloyd C.**, son of William and Laura (Zerby) Hensler, was born in Howard Co., Ind., Nov. 20, 1903; died at Saint Joseph Hospital, Kokomo, Ind., Feb. 16, 1987; aged 83 y. On Feb. 20, 1926, he was married to Elva Idella Shrock, who died on Mar. 29, 1985. Surviving are one son (Charles Hensler), 3 grandchildren, 7 great-grandchildren, one brother (Albert Hensler), and 2 sisters (Lula Collins and Ada Pulver). He was a member of Howard-Miami Mennonite Church, where funeral services were held on Feb. 19, in charge of Lee Miller and Keith Miller; interment in Mast Cemetery.

**Herman, Virgil Dean**, son of Arthur and Anna (Schweitzer) Herman, was born in Milford, Nebr., Apr. 20, 1925; died of heart failure at Milford, Nebr., Feb. 17, 1987; aged 61 y. Surviving are his father, 2 daughters (Beulah Horne and Wilma Morrison), and 2 brothers (Erlis and Harlen). He was a member of East Fairview Mennonite Church, where funeral services were held on Feb. 20, in charge of Norman Beckler and Lloyd Gingerich; interment in East Fairview Cemetery.

**Neff, G. Henry**, was born in Bristol, Ind., Oct. 16, 1905; died at Elkhart General Hospital, Elkhart, Ind., Aug. 26, 1986; aged 80 y. On Apr. 10, 1926, he was married to Leota M. Thompson, who survives. Also surviving are one daughter (Betty K. Ingram), one son (Robert L.), 9 grandchildren, 3 great-grandchildren, 3 sisters (Florence Berth, Myrtle Smeltzer, and Ida Weaver), and one brother (Lester). He was a member of Prairie Street Mennonite Church. Funeral services were held at the Hartzler-Gutermuth Funeral Home on Aug. 29, in charge of Charles Cooper; interment in the Prairie Street Cemetery.

**Schweitzer, Perry**, son of Nickolas and Mattie (Troyer) Schweitzer, was born in Milford, Nebr., June 17, 1907; died at the Fillmore County Hospital, Geneva, Nebr., Feb. 16, 1987; aged 79 y. On July 5, 1944, he was married to Ione Stauffer, who survives. Also surviving are one son (Perry, Jr.), one daughter (Beth), and 2 sisters (Gertrude Saltzman and Ellen Oswald).

He was preceded in death by 2 brothers (William and Lloyd) and 3 sisters (Mary, Katie, and Lena). He was a member of the Salem Mennonite Church, where funeral services were held on Feb. 19, in charge of Wilton Detweiler; interment in the church cemetery.

**Shank, Mabel**, daughter of David and Leah (Lapp) Spiker, was born in New Wilmington, Pa., June 12, 1897; died of congestive heart failure at Hutton Nursing Home, Salem, Ohio, Feb. 21, 1987; aged 89 y. On Mar. 11, 1919, she was married to Walter Shank, who died on Sept. 28, 1972. Surviving are 2 sons (Ivan and Carl), 7 grandchildren, 12 great-grandchildren, and one half brother (John Bell). She was preceded in death by one sister (Sadie Blosser) and one brother (Isaac). She was a member of North Lima Mennonite Church, where funeral services were held on Feb. 24, in charge of Richard Bartholomew; interment in the North Lima Mennonite Cemetery.

**Stutzman, Donald Glen**, son of James and Edith (Gross) Stutzman, was born at Sellersville, Pa., Aug. 14, 1942; died at his home in Schwenksville, Pa., following a farm accident, Jan. 26, 1987; aged 44 y. On June 5, 1965, he was married to Gladys Derstine, who survives. Also surviving are 3 daughters (Lisa, Lynelle, and Lavonne), 2 sons (Lamar and Loren), 3 sisters (Mary Ellen, Jeane, and Lorraine Myers), and 5 brothers (James, Kenneth, Marlowe, Merle, and Dale). Funeral services were held at Salford Mennonite Church on Jan. 29, in charge of John Stoltzfus, Jon Landis, and John Derstine; interment in Salford Cemetery.

**Yoder, Andrew**, was born at Sugarcreek, Ohio, Nov. 8, 1916; died of a stroke at Sarasota, Fla., Feb. 1, 1987; aged 70 y. In November 1939, he was married to Lizzie Ann Miller, who died on Aug. 11, 1979. Surviving are 8 sons (Abe, David, Roy, Robert, Andrew, Jr., Vernon, Ivan, and Marvin) and 2 daughters (Mary Sprang and Katie Miller). He was a member of Bahia Vista Mennonite Church. Funeral services were held at Sugarcreek, Ohio, on Feb. 5, in charge of Freeman Hostetler and Homer Kandel; interment in Pleasant View Cemetery, Sugarcreek, Ohio.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Glick-Comeaux**. Kenton W. Glick, Riverside, N.J., and Joy Marie Comeaux, Allentown, Pa., both of Allentown cong., Feb. 14.

**Millemon-Bitting**. Edwin Millemon, Enid, Okla., Methodist Church, and Kelley Bitting, Princeton, Ill., Willow Springs cong., by Brad Faler, Feb. 14.

**Miller-Miller**. Sven Erick Miller, Lowville, N.Y., Lowville cong., and Laurel Jayne Miller, Union City, Pa., Valley View cong., by Mervin Miller and Milton Zehr, Dec. 6.

**Rohrer-Good**. Michael T. Rohrer, Washington Boro, Pa., Chestnut Hill cong., and Lori A. Good, Lancaster, Pa., Strasburg cong., by Charles E. Good, Nov. 15.

## OBITUARIES

**Brenneman, William Hugh**, son of Ernest and Amelia (Schrock) Brenneman, was born at Accident, Md., Feb. 26, 1921; died at Frostburg, Md., Dec. 31, 1986; aged 65 y. He was married to Elsie Ohler, who survives. Also surviving are his mother, one son (Gene), one daughter (Lana Gale Frazee), 3 grandsons, 7 sisters

## CALENDAR

*Provided by General Board of Mennonite Church*

Ohio Conference annual meeting, Walnut Creek, Ohio, Mar. 19-21  
Lancaster Conference spring assembly and annual meeting, Lancaster, Pa., Mar. 19-22  
Goshen College commencement, Goshen, Ind., Apr. 12  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by Jim Butti; cover photo by Paul Schrock; p. 186 by Ron Rempel; p. 188 by Paul Pereveroff; p. 189 by Carla Reimer.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Interfaith approach urged to help solve problems of farmers**

Love for the land is an integral part of the Judeo-Christian heritage, and Christians and Jews today should join forces in helping the American farmer overcome financial woes. These were the themes of an interfaith conference on rural America held in Chicago recently under the sponsorship of the American Jewish Committee, National Council of Churches Rural Crisis Issues Team, National Catholic Rural Life Conference, and several farm advocacy groups.

John Pawlikowski of Catholic Theological Union in Chicago said that "for Christians to fully respond to the current farm crisis they must first recover from the Hebrew Scripture a sense of the sacredness of the land and of the whole creational role of humankind in preserving that sacredness."

James Rudin of the American Jewish Committee urged farmers to join with other groups in coalitions to help solve their problems. "One can admire the traditional independence of farmers," he said, "but if Jewish history is any guide, personal independence alone is not a sufficient guarantee of group survival."

### **Controversy surrounds proposed ethics agency for TV preachers**

Influenced partly by evangelist Oral Roberts' controversial money-or-death fund-raising appeal, well-known television and radio preachers have decided to set up a national ethics commission to monitor the financial activities of religious broadcasters in the United States.

But critics charged that the monitoring commission, approved quietly in Washington, D.C., during the recent annual convention of the National Religious Broadcasters, was deliberately made too weak to prevent unethical practices. The critics said the panel will make it possible for evangelists to bypass tough standards of public accountability upheld by an eight-year-old evangelical bureau which leading TV preachers have refused to join.

"Some people think this is just a cover-up," said NRB executive director Ben Armstrong, in responding to the criticism. "But we believe the commission will set fair, equitable, and high standards." The Ethics and Financial Integrity Com-

mission will begin work in six months. It will be an arm of NRB, which is made up of 1,200 religious broadcasting organizations.

Proposed NRB standards for TV preachers fall short of those mandated by an existing organization, the Evangelical Council for Financial Accountability. Most of the well-known evangelists are not members of the council because they have failed to meet those standards.

### **S.C. independent Baptists call pope 'Antichrist' and oppose his visit**

When Pope John Paul II visits South Carolina in September, the ecumenical red carpet will be rolled out for an interfaith prayer service in a university stadium and a session where the leader of the world's Roman Catholics will meet with 25 Christian leaders from around the country.

But leaders of a group of independent Baptists say they don't want any part of the interdenominational fanfare. Calling the pope the "Antichrist," South Carolina Baptist Fellowship—an organization of about 250 fundamentalist congregations—has issued a statement protesting the papal visit and objecting to the expenditure of state funds for the event.

### **Conservative United Methodists urge removal of mission heads**

An organization of conservative United Methodists has launched a campaign to remove liberal executives from top posts at the church's mission agency, oust a homosexual Denver clergyman from the ministry, and put a stop to official church approval of "inclusive" language when referring to God.

Evangelicals in the 9.3-million-member denomination are "fixing to get a little more militant," said James Robb, spokesman for the unofficial Good News caucus. The 40-member Good News board of directors voted at a recent meeting to support congregations and pastors who withhold donations from regional and national church budgets to protest what the conservatives called "mounting signs of unfaithfulness."

### **Survey finds conservative Christians want to convert Jews**

A national survey of 1,000 "religiously conservative" U.S. Christians has found that most believe they should try to convert Jews. Results of the survey, which was designed to measure attitudes toward Jews, have been released by the Anti-Defamation League of B'nai B'rith.

Among the findings that ADL described as "troubling" were the results that 59 percent replied affirmatively when asked if they agree that "Jews can

never be forgiven for what they did to Jesus until they accept him as the true savior" and that 50 percent said Christians should "actively help lead Jews to accept Jesus Christ as savior."

Findings on stereotypical attitudes toward Jews showed that 51 percent agreed that "Jews are tight with money," 27 percent felt that "Jews are more loyal to Israel than to the U.S.," and 27 percent also agreed that "because Jews are not bound by Christian ethics, they do things to get ahead that Christians do not generally do."

### **Christian agencies target India's largest city**

Several Christian agencies are linking arms to undertake a major three-year evangelistic outreach to India's largest city. Called "Calcutta, We Care," it involves the distribution of 3 million copies of a 32-page gospel booklet. Since Calcutta is home to people of many ethnic and linguistic backgrounds, the booklet is printed in 11 different languages. Each home in the sprawling metropolis will be visited in a systematic visitation coverage.

The ambitious evangelistic outreach poses a formidable challenge for Calcutta's small Christian community. The city, which has been described as "the world's largest slum," has a population of more than 10 million—living in an area designed to accommodate one million people. The number of professing Christians in all of India is less than 2 percent of the nation's population, but, although Calcutta is the country's largest city, the Christian community there is even smaller than the national average.

### **Anglican-Catholic statement on salvation called 'watershed'**

An Anglican-Catholic statement of agreement on "Salvation and the Church" published recently is an important step in the long process of bringing two long-separated traditions toward full communion, according to a U.S. member of the commission that produced the document. The statement, worked out by the Second Anglican-Roman Catholic International Commission, says that Anglicans and Catholics no longer have any substantial disagreement on the question of how personal salvation is achieved.

The document "represents a very important watershed of ecumenical agreement between two major branches of Western Christianity," said Kortright Davis of Washington, D.C., a member of the Anglican side of the 28-member joint commission. "It puts into harmonious focus a difficult issue which in the time of the Reformation created a very unwholesome divergence between Christians."



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## Things that remain

*Strengthen the things which remain.—Revelation 3:2*

Every week or two, it seems, there is a new revolution. We are used to hearing about—even a little jaded by—talk of the sexual revolution. There are various sorts of economic revolutions and regular political revolutions, or at least coups d'état. Things are regularly changing all over.

But perhaps the revolutions affecting us most directly are technological, particularly the electronic revolutions going on all around us. Though the editor remains firm with his wondrous free-flowing long hand, a second computer terminal just moved into our offices to make it possible to do more for less. These changes make us subject to the principalities represented in the electric company as when the power was off for maybe 20 seconds and the Faithful Secretary lost more than an hour's worth of composition.

Changes in technology are easier to take than changes in the church. Although change into the likeness of the Lord is to be expected of Christians (2 Cor. 3:18), change in Christians' practices is often hard to evaluate and may be upsetting. Is a change in practice change into the image of the Lord or adaptation to the world? In a time when changes in practice and strategy seem to appear all over the place, it is worthwhile to consider some things that remain stable.

First Corinthians 13:13 provides a list of three: "So faith, hope, love abide, these three; but the greatest of these is love." If on occasion we get a feeling that everything nailed down is coming loose, these three may serve both as sources of stability and as evaluators of change—whether it be of God or not.

Faith, for example, as a starter. We know that faith was the keystone of Paul's theology. He traced faith as far back as Abraham, which is pretty far. The writer to the Hebrews was even bolder, including in his list also Noah, Enoch, and Abel. How does one recognize faith in oneself and others? A key element is choice—intentionality. The people of faith chose to accept the gift of God and follow the way of God. That choice is what made them different.

The importance of the choice of faith is one thing which remains. It may not be immediately apparent whether a

person's actions are based on faith. But over time it will become clear to discerning people whether or not a person has made the choice of faith. A lot of loose theological talk makes the rounds regarding faith. The loosest involves the idea that faith is merely a word game between us and God. As the epistle of James reminds us, this kind of faith is worthless. True faith takes over a person's whole being.

Such faith engenders hope, a characteristic needed when times are bad. When haven't they been? The path to hope is described by Paul in Romans 5:1-5, a passage I remember my father once reciting rather desperately as a way to calm himself at a time of vexation. Hope provides perspective for our efforts. Considerable of what is done today in an effort to restrain the rapaciousness of governments and industries appears to have its base in fear. Jonathan Schell's *The Fate of the Earth* (Knopf, 1982) has been cited as an example of fear-based concern. Yet it is better to oppose nuclear weapons from fear than not at all. In a strange reversal of roles, some apocalyptic Christians suggest that they are not concerned about whether the world blows up. They expect to be safe in any case.

A better expression of the Christian's hope is to show our hope by joining with people of concern on behalf of the world and its environment. Because of our faith in God and "our hope of sharing the glory of God" (Rom. 5:2), we are called to support those who oppose abortion, support the cause of the poor, and protest greediness in high places.

Actually at this point we seem to be shading over into love which, says Paul, is the most enduring of the three. Regardless of what else changes, love remains. It is the basic expression of the Christian way. As Paul remarks, "love never ends." Love is so important in biblical thinking that the writer of 1 John declares, "God is love" (1 John 4:16). If anything endures as others change, it is love.

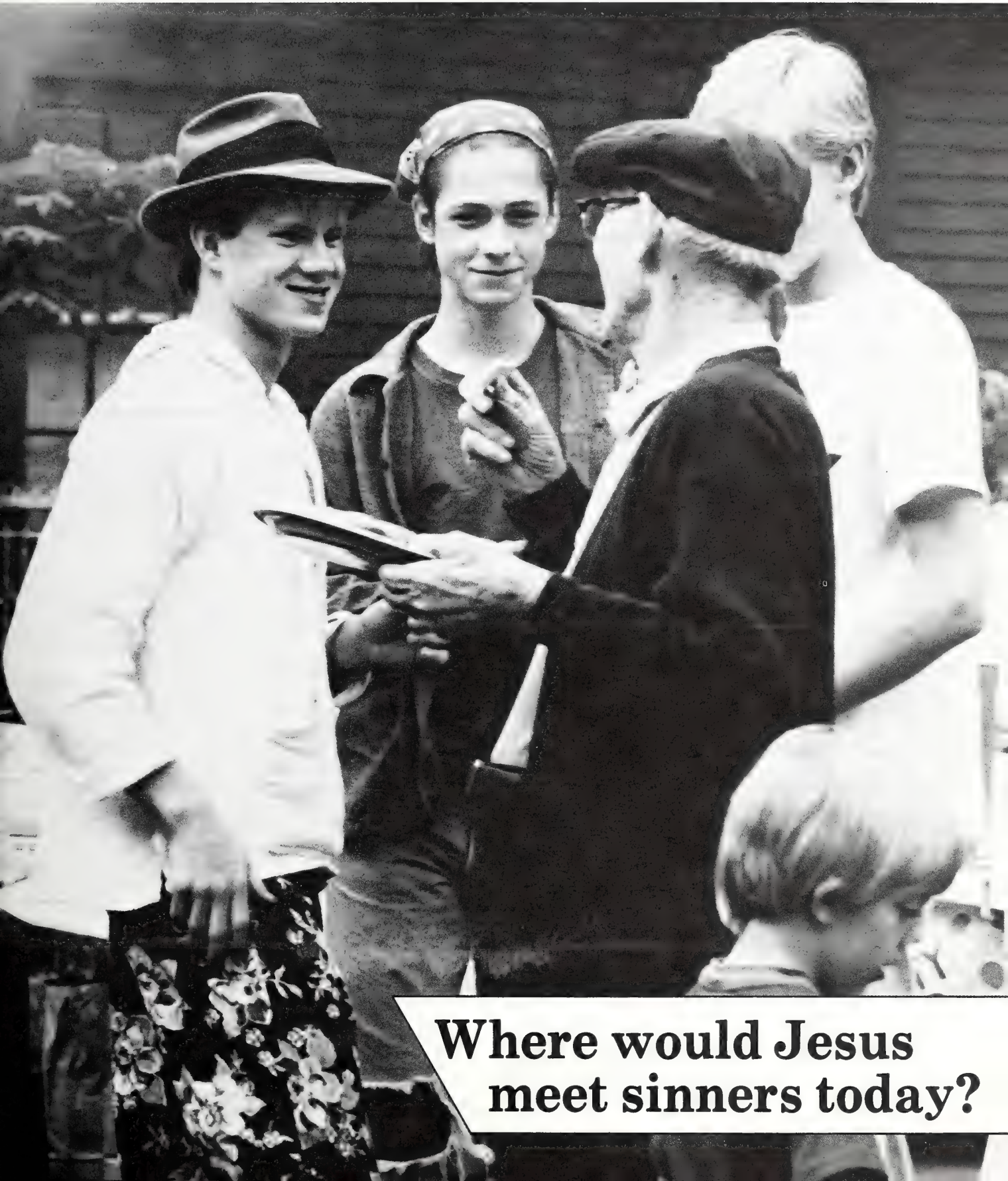
Have you seen Christian love expressed in your congregation? If so, you can be assured that God is at work there. So if the world seems to be changing—and it always does—and the familiar becomes unfamiliar, consider some things that remain. Faith, hope, and love endure, said Paul. If you can find these, hang on to them. They will carry you through if anything can.

—Daniel Hertzler



March 24, 1987

# GOSPEL HERALD



**Where would Jesus  
meet sinners today?**



# Where would Jesus meet sinners today?

by Michael A. King

He would be running a series of articles on questions asked about Jesus, he said. Would I consider writing one on "Why does your teacher eat with tax collectors and sinners?"

Yes, I said, and asked my guts and my bones—and the God who I think speaks through guts and bones—what I should write. If Jesus were here today, came the answer back, perhaps the question would be, "Why does your teacher dance with sinners in bars?" So I wrote about that. I imagined Jesus going into a bar where country music—that music which so eloquently evokes the troubles that afflict sin-twisted lives—played. I imagined him going up to a lonely woman and asking her if he could have this dance. She would close her eyes in a face turned soft by Jesus' love.

That (in fuller form) was my central illustration of the possible meaning of Matthew 9:11-13, which records the Pharisees as asking, "Why does your teacher eat with tax collectors and sinners?" And the text goes on to say that Jesus overheard this muttering and responded, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call righteous, but sinners."

**Two contradictory points?** I backed up my illustration with exegetical comments rooted in a book by E. P. Sanders (*Jesus and Judaism*, Fortress Press, 1985). I suggested that Sanders makes two pertinent points: First, it may be that Jesus sometimes associated freely and intimately with sinners without requiring that they first repent (pp. 174-211). Second, Jesus never tried to abolish the law (pp. 245-269).

Both points seem compatible with Matthew. Matthew records the puzzling, incriminating behavior indulged in by Jesus—consorting in what seems a jovial and carefree way with sinners, among whom he seems to just flop down, trade jokes, eat (a most intimate act in Jesus' day),

and have a high old time. But Matthew's Jesus also clearly says he came not to abolish the law; in fact, in the Sermon on the Mount, he radically toughens it.

I wrestled with how to hold together these two seemingly contradictory points as I wrote my article, and fi-

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## I imagined Jesus going into a bar where country music played.

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nally concluded that what was troublesome about Jesus was not that he was a lawless radical who could have cared less about sin. The trouble was that, at least in some settings (in others he clearly called for repentance), Jesus used an approach to calling people that most of us, both then and now, feel uneasy about.

He apparently didn't think he had to first hold up the law and say, "Here's the law; live up to it, then we can be friends." He seems to have decided, instead, that all he needed to do was love people and enter unabashedly into their lifestyles, their social circle, maybe even into just one or two of the cigarettes they were passing around. (No, I don't smoke.)

Not because he wanted to descend to their level. Not because he didn't know about and agree with the surgeon general's feelings about cigarettes. But because he trusted that as they came to love him, believe in him, and know him as one of the gang, and as they sensed the wholeness radiating from him—their lives would begin to ascend to his level. He risked becoming one of the gang so they could ultimately become one with him.

**A fat envelope.** I tried to put the heart of all this into my article, then off it went to one of my favorite editors, Daniel Hertzler. I waited one week. And more. Finally an envelope with *Gospel Herald* at the upper left appeared in

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Michael A. King, Philadelphia, Pa., is pastor of Germantown Mennonite Church. This is the first of four Lenten articles on Jesus.



my mail. It was too fat. Writers, you see, usually get a reply to articles they submit. But what they want is a thin reply, because that means a rejected manuscript is not in the envelope. A fat envelope is bad news.

So I got my fat reply, and it was my dancing Jesus coming back to me, with a diplomatic rejection letter from Dan. He sounded torn between rejection and wishing he could publish this article that “really got my attention.” Along with it was a careful critique of my article from someone Dan had turned to for a second opinion.

I would say there were two central concerns: one was that my approach, rooted in Sanders, went enough against the normal theological grain that it needed more support than I offered. A second, and more central one, was that the application of my approach—putting Jesus in a bar and having him dance, and speaking of things I dare not say again or I’ll get another fat envelope—was too far-out to communicate with more mainstream Menonites.

I pondered these matters, then got on the phone to good brother Dan, and wondered whether he was willing to let *Gospel Herald* speak to people who might find bars and dancing and suchlike meaningful, not because those are necessarily good things but because they are part of what people like I, who live and work in cities, confront every day—if not personally then through the people with whom we work.

Well, Dan was by no means deaf to that, but he thought my approach risked producing only hostility or misunderstanding in anyone who didn’t share my context. He had a point. I wondered if he could bridge my context and other contexts by printing both my article *and* a critique. He wondered if he could sleep on it.

We both slept on it and both decided this was not the time or place for my article. So I asked, what if I took this whole business—my first article, Dan’s and my interaction over it, any additional thoughts—and made them fodder for a second article? Okay, said Dan.

**Three thoughts.** This is the article. Let me add three thoughts and a pile of questions before I close. One thought is this: if Dan and his consultants are correct (and I think they are) in thinking my first article would have made many of you out there feel hostile, then it wouldn’t hurt for you and me to give each other more space to explore truth without being held too firmly accountable for it. When I imagine Jesus in a bar, I’m not sure I’m right. I’ve published probably four or five articles dealing in some way with sin over the past four years, and I researched all of them as carefully as I had time and

ability for.

But I still didn’t really know what I was talking about. Who does? So I keep coming back to the issue, and each time what I say is a little different, as my thinking

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## Jesus risked becoming one of the gang so they could ultimately become one with him.

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continues to grow and change and expand. I wish we could experience each other more in that vein, as people still living much in shadow but groping together toward light.

A second thought: We could perhaps grow in giving each other space to theologize within our particular contexts. I theologize as a young turkey in my early 30s, who came to faith after long struggles with doubt, who lives in a big city. I pastor among people exposed every day to bars and dancing and smoking and the question of how Jesus and those who follow him should reach out to those who do try to get their needs met in bars. If I were theologizing in a rural setting, I would wrestle with different questions and might see no reason to imagine Jesus in a bar.

A third thought: I wish all of us could experience what Dan and I experienced in wrestling with the issues raised by my article. Dan is probably twice my age, was shaped by forces different than shaped me, was (I believe) a peer of my dad’s and went to college with him, lives near Scottsdale in the western Pennsylvania mountains. But we were able to talk. I found myself challenged by his concerns and critique, and I sensed he was willing to learn from me.

**A pile of questions.** What do you think? Why did Jesus associate with sinners? Would Jesus dance in bars? If not, would he do anything that would offend good Menonites? Or only Jews? Can we heal sin if we hold ourselves aloof from it? How should we work at interpreting the Bible? How should we bridge our differences? How can we theologize within our different contexts and still communicate across the rifts that separate us? What should Dan print?





# A core of Mennonite spirituality

by Jay Carl Sensenig

I grew up in a Mennonite home. My religious upbringing included a core of Mennonite spirituality with a veneer of newer elements—personal salvation, personal evangelism, and a verbalized faith. To this were added a few tentative dabs of premillennialism.

Having reached middle age, I find myself on a pilgrimage to rediscover the core of my heritage. As a youth

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**Having reached middle age,  
I find myself on a pilgrimage  
to rediscover the core of  
my heritage.**

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I viewed my church as an interesting relic from the previous century. I wished the church could loosen up a bit and adapt to modern times. Now I worry that it is being too swiftly washed away in the tide of worldly forces. Some qualities I once considered spiritual now seem carnal. Some of what I once thought shallow now seems spiritual.

**Second thoughts.** As a young person, I sensed a difference between those who “accepted Christ as personal Savior” and those who “joined church.” The latter I considered unspiritual. They were afraid of expressing a personal faith and so fell back on a euphemism. Now I have had second thoughts. “Joining church” sounds like a very spiritual thing to do. When one is converted, one also comes under the authority of the church. Some who have accepted Jesus as their personal Savior have also had a private interpretation of how to live their lives.

Some have accused conservative Mennonite groups of emphasizing the outward rather than the inward. What of this newer spirituality? Much of it could be merely linguistic. I can go a long way with a certain group simply by adopting the lingo. I have done this on occasion, whether rightly or wrongly, I’m not sure. With some, “Holy Spirit” language is the key. With others, it is “Jesus” language of “born again” or “peace and justice.” Which is more outward, the words we speak or the lifestyle we pursue? Words, though very important, can be superficial. This is why some of us may not always be comfortable with so-called “spiritual” talk.

Some have lamented those Mennonite groups who have lacked a vision for missions. I do not want to defend the guilty. However, there are varying understandings of the nature of mission. A Mennonite understanding must first

lean heavily on the concept of the church. Evangelism is calling people from Satan’s kingdom into Christ’s kingdom, the church. Therefore, the church must be pure and disciplined, a sign to the world of what life is like under the rule of God.

Second, a Mennonite understanding should include the Christian life as proclamation. John H. Yoder in *He Came Preaching Peace* says that the life of love and forgiveness is itself the proclamation of the good news. One African Christian said he really understood the teachings of Jesus only after he saw Christians lovingly respond to the loss of their possessions. If this is so, then no one can forbid the preaching of this gospel. Nor can it be proclaimed apart from the peace witness.

The Bible was respected as authoritative and relevant in my heritage. Yet I have been around long enough to have heard most of the Bible commandments explained away by speakers and writers. We would be further ahead if we spent as much energy obeying the Bible as we do in trying to understand it. Many of the commandments of Jesus are hard—loving our enemies, no divorce and remarriage, giving to them that ask, not laying up treasure on earth.

I struggle with these. Many others also struggle. I prefer to face these courageously rather than trying to domesticate Jesus in order to justify our present situation. Even in the first generation of the church there were those who tried to neutralize the explosive power of Jesus’

## Teach me to love

Lord,  
teach me to love others,  
to give them my time,  
my patience,  
my mind.

Let me love them  
not thinking of myself,  
So that one day,  
I’ll come to realize,  
by loving them more,  
I’m loving you more.

And by loving you more,  
I’m loving myself.

—Linda Cole


Jay Carl Sensenig, Mogadishu, Somalia, is a worker with Eastern Mennonite Board of Missions.



teachings. Obedience to Jesus is not legalism. Rather it is the fullness of God's grace in the heart.

**High view of church.** I thought as a youth that the authority of the church should be limited to the specific rules of the Bible and that the church was seriously overstepping its bounds by imposing human traditions. Now I have a much higher view of the church. Jesus has invested the church with authority, the power to loosen and bind. One's commitment to Christ must also be a commitment to his church. Evangelism that speaks only of getting right with God and says nothing of responsibility to the church should have no place in our circles.

Some films on end times were circulating among Mennonite churches when I was a teenager. My congregation never showed these films, or any film for that matter. I found my way around to congregations where these bizarre interpretations were shown or taught—the rapture, the beast, horses up to their bridles in blood.

It has been a relief to lay this aside and return to the comforting last article in the confession of faith drawn up by Mennonites at Dordrecht in 1632. I believe that at the last trumpet call, both the living and the dead will appear before Christ. Those who defied God's grace will be sent to punishment. Those of us who are in Christ will enter into eternal life. This is my faith and hope. 

# Treasures in heaven

by Patricia Lehman McFarlane

I heard the auctioneer's voice three city lawns down the street. "Who'll give me 20 dollars?" he bellowed. I stepped out my back door and watched as the crowd leaned forward in anticipation. Anger and resentment filled me as I watched these strange people bid on and buy Mrs. Moyer's household treasures. How could this auctioneer glibly sell away the treasures of a man and woman's lifetime? "Some nice Currier and Ives pieces here," I overheard one buyer say to another.

Mr. and Mrs. Moyer had lived on our street for over 60 years. I remembered their quiet smiles and hellos over the years. They had often laughed at our preschool Jennifer when she stopped at their outside faucet to put gas in her tricycle. Now they were both gone—within months of each other—and their household goods were being unceremoniously handed out the kitchen window piece by piece.

**Home-canned cherries.** Mr. Moyer had died suddenly one summer day just 10 days after I had seen him outside fixing his sidewalk. We returned from my husband's home just the day before the funeral. A few weeks later we took Mrs. Moyer a jar of home-canned cherries and sat on her porch, listening as she described her loneliness.


An unexpected tap came at our front door some evenings later. It was Mrs. Moyer with the empty cherry jar and a full box of ice cream. "For the children," she smiled and then disappeared into the night again, eager to get home for her nephew's "checking in" phone call. That was the last time we talked. Just a few days later she too was dead, slipping quietly away in her sleep.

But today people were trotting through her house, sizing up her lovely furniture, and deciding how much to bid on the Moyer property. How could they do this all so calmly, I wondered. Didn't they know two dear, sweet people had created a happy life here, that the walls held years of whispered conversations and memories they would never know? My sadness deepened, and I went inside my own house to recuperate.

Then as I reflected on the disappearing treasures nearby, a new thought struck me. Why was I getting so angry about the dispersal of Mrs. Moyer's household goods? Her real treasure lay in the caring life she had led, not in the beautiful crystal she had accumulated. Her treasure lay in the ice cream "for the children," in her smiles and love throughout the years. "For where your treasure is, there will your heart be also." Perhaps I could transpose that verse today. "For where your heart is, there will your treasure be."

I felt my anger toward the auctioneer and the bidders dissipate. Perhaps I would even go down to Mrs. Moyer's sale after all. It would be my last chance to walk through her house and remember. . . .

**A treasure thought.** Another treasure thought came to me. Why did I remember it now? A pastor's wife once told me, "The only treasure you can take to heaven is your children." She was right, of course. I walked through my house imagining how people might someday haggle over my china, my hutch, or the old-fashioned rocking chair in the corner. But it wouldn't matter, not if my children were Christians and would someday be my treasure in heaven.

Mrs. Moyer, you taught me even more today by your death than by your life. 

Patricia Lehman McFarlane, Lancaster, Pa., is a free-lance writer and an English instructor at Millersville University. She is a member of Laurel Street Mennonite Church.



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## HEAR, HEAR!

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### Some alternatives for farmers

Surely many farmers are as tired as I am of reading articles telling them there is a farm problem. Let's look forward! Let's bless the farmers among us. People need love, insight, ideas, wisdom from God, guidance of the Spirit within themselves, and more love.

In farming as in the kingdom we need to find a need and fill it. Don't keep filling yesterday's supposed need if it is not real tomorrow. Let's look at two of the alternatives for farming today:

**Truck farming.** Consider truck farming. It has some strong points. There is the safety of diversification into many crops at different times of the year. There is the flexibility to change crops from year to year, season to season. Some vegetable growers contract with restaurants before planting time. Seldom would you need to work on Sunday. The machinery needs are moderate so those debts do not climb. Truck farming can be farming for the good of many as you provide employment for family and community. Bring your mission field into your fields. You can plan a lot of contact with your customers by having a roadside stand, going to market, or having a "pick-your-own" berry patch. With a variety of berries you can have a lot of contact with your customers. At market or a stand you can sell other products, too. To ease the work load and to minimize erosion, select crops that stay in year after year—such as asparagus, rhubarb, berries, fruits, and nuts. There are magazines and other helps available. See *Mother Earth News*, March/April 1986, p. 17, and March/April 1987, p. 110.

**Export love.** We are in the best position of any group on this earth to move farmers to other areas. This can be in the U.S., Canada, Mexico, Central America, or other places. In Christian cooperation let's make transplanting a pleasant choice. This is mission that multiplies and stays generation after generation.

Let's help those who really want to make the move. Some would move while financially strong. For others we could help. We could negotiate with their banker for the release of needed machinery to take along. Friends in other trades and professions will want to go along. An extended family group of friends or a business may want to support a moving family. They would support

them financially as well as in prayer and emotionally in keeping steady communication.

Some might combine both of the above by truck farming in a new location of God's choosing. If we're going to help, when would be a good time to start?

—**J. Paul Kauffman**, *Harrisonburg, Va.*

### A subtle form of pornography

What would your reaction be to a father or mother who brings *Playboy* into the home each day? What would be your reaction to the idea that family members regularly go to X-rated movies? Likely you would rise up in opposition against such a practice. Yet many persons who claim to be Christians follow a practice which is perhaps more devastating than these because of its subtlety and deep emotional implications. It makes the home the habitat of impurity and lust.

What is this practice? People who are horrified at pornography and infidelity will watch a soap opera day after day even though it is saturated with illicit relationships and obscene behavior. I'm told by those who have studied soap operas that everything in it is adverse and antagonistic to a wholesome, happy, and growing marriage relationship. Soap operas are anti-marriage, anti-children, anti-fidelity, and anti-godliness dramas building intrigue for the illicit and impure. Many persons are influenced daily by these cesspools of infidelity and illicit relationships. Colleges and universities have been known to schedule courses so as not to conflict with TV soap operas.

Why do I feel so strongly? Because people tell me how soap operas get into their blood until they imagine all kinds of things about their own marriage. Because people confess that, in spite of a strong belief in fidelity and purity, they find themselves emotionally siding with adulterers and marriage wreckers on the program. Because some confess they could not experience spiritual and physical healing until they dealt with the soap opera. Because some share that it led them to see and magnify faults in their partners they never saw before. Some have said that they cannot concentrate on the Bible or prayer or worship on Sunday because their mind is on the soap opera, and they wonder how it may turn out. Because we are told that TV addiction is comparable to alcohol for the alcoholic, with the same withdrawal symptoms when one seeks to stop.

What does this say about being in bondage; about thinking only on those things which are pure, true, and right; about bringing every thought into subjection to

the obedience of Christ; and about abstaining from all appearance of evil? Who can imagine the change in a marriage or family or one's personal life if even one day's time spent watching a soap opera were spent in the study of God's divine blueprint for marriage or in Bible reading and prayer for one's own family or that of another?

Would we allow pornography to saturate our homes in pictures, magazines, and books? Then why let it saturate our homes and minds via TV! For God's sake, for our own sake, for our family's sake, let us repent and look to God for help in dealing with this destructive, deceitful, and undermining influence to our families and faith.

—**John M. Drescher**, *Harrisonburg, Va.*

### Visit the White House with prayer

Last evening I picked off my shelf a 41-year-old book and began reading. The book is *Prayer: the Mightiest Force in the World* by Frank C. Laubach. I came across a few paragraphs that I felt speak very pertinently to much that is happening in Mennonite and related circles today:

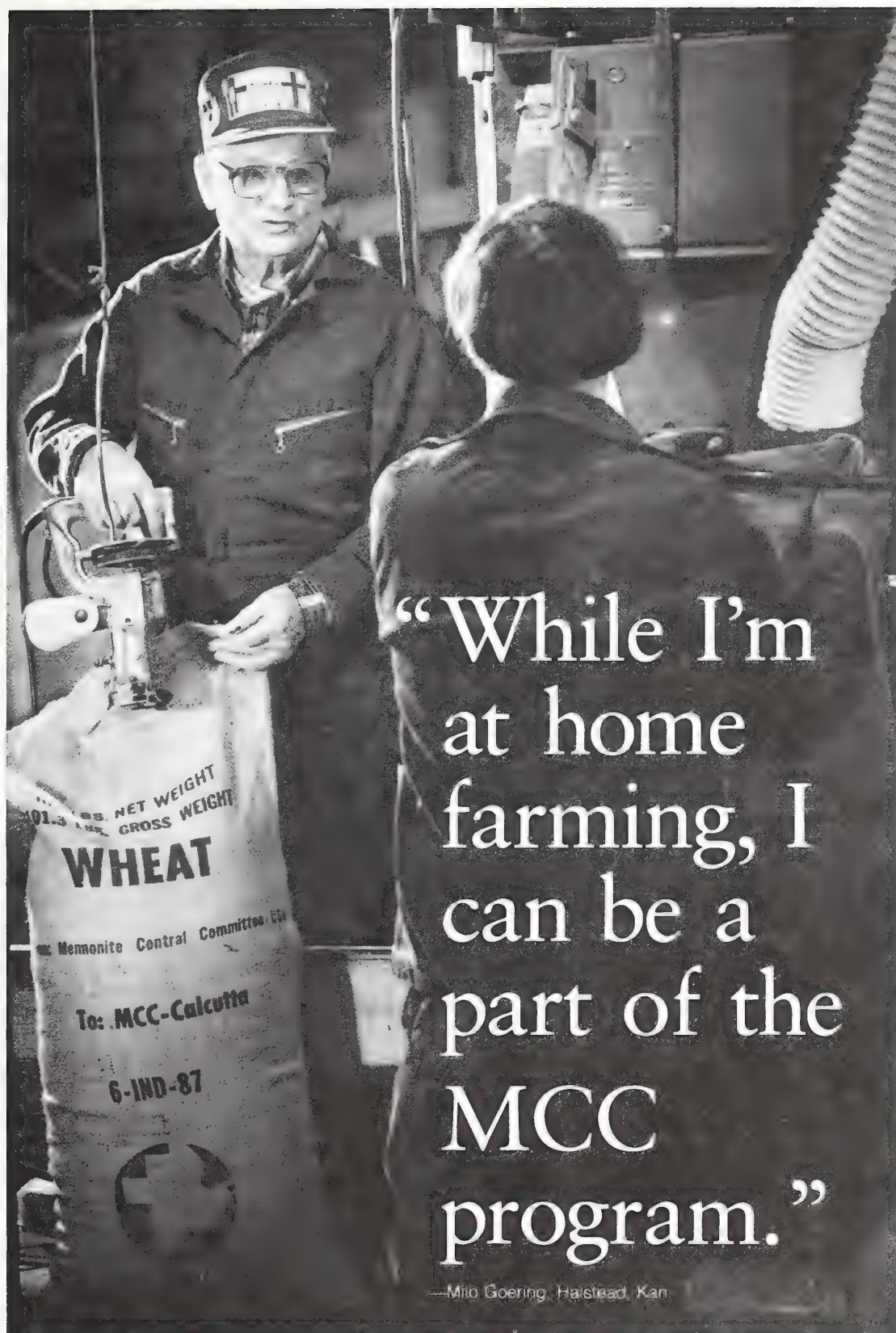
"We do not 'persuade God to try harder' when we pray; it is our world leaders, our statesmen, and churchmen whom we persuade to try harder. We help God when we pray. When great numbers of us pray for leaders, a mighty invisible spiritual force lifts our minds and eyes toward God. His Spirit flows through our prayer to them, and he can speak to them directly.

"We can do more for the world with prayer than if we could walk into Whitehall, London, or the Kremlin in Moscow, and tell those men what to do—far more! If they listened to our suggestions, we would probably be more or less wrong. But what God tells them, when they listen to him, must be right. It is infinitely better for world leaders to listen to God than for them to listen to us.

"Most of us can never enter the White House and offer advice to the president. Probably he will never have time to read our letters. But we can give him what is far more important than advice. We can give him a lift into the presence of God, make him hungry for divine wisdom, which is the grandest thing one man ever does for another. We can visit the White House with prayer at many times a day as we think of it, and every such visit makes us a channel between God and the president."

It seems to me I might have read something to this effect somewhere in the Bible.—**Verle Hoffman**, *Elkhart, Ind.*





“While I’m  
at home  
farming, I  
can be a  
part of the  
MCC  
program.”

—Milo Goering, Halstead, Kan.

Farmers in Harvey County, Kan., like many across the U.S. and Canada, have been collecting, bagging and shipping grain for the hungry for many years. “We know there are needs in the world and we enjoy working together to help,” Goering says.

Everyone can work for the poor.



**Mennonite  
Central  
Committee**

**Mennonite Central  
Committee and MCC U.S.**

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## Soviet Union permits biggest-ever importation of Christian books

The Soviet Union has permitted the importation of 5,000 sets of the 17-volume Barclay Bible commentary for use by church workers. The 85,000 books represent the largest number of pieces of Christian literature ever authorized for importation by the Soviet government.

The announcement was made by Konstantin Kharchev, chairman of the country's Council of Religious Affairs, at a Feb. 9 meeting in Moscow attended by representatives of the three groups sponsoring the commentary project—Mennonite Central Committee, Baptist World Alliance, and All-Union Council of Evangelical Christians/Baptists (the main Soviet Protestant body).

"This is an act of God's intervention," said MCC Europe secretary Edgar Stoesz. Alexei Bichkov, general secretary of the All-Union Council, said the approval is "an example of *glasnost*—openness and democratization—now in process" in his country under Soviet leader Mikhail Gorbachev.

MCC and Baptist World Alliance have worked for 10 years on translating the commentaries, printing them, and getting them ready for shipping in response to a request by Soviet Christians. All-Union Council leaders chose the Barclay commentary series after reviewing several possibilities.

Most of the translating work was done in West Germany, the editing was done in North America and the Soviet Union, and the printing was at Mennonite Publishing House in Scottdale, Pa. The commentaries will be sent through United Bible Societies channels as soon as the license is received and more books are printed.

In July 1985 the Soviet Union approved the importation of 5,000 volumes of the commentaries. At that time long-time MCC administrator Peter Dyck, who has been closely involved in the project, spoke on the common temptation to smuggle Bibles into communist countries: "Smuggling requires a willingness to deceive and lie. Smugglers believe that the end justifies the means. We believe there is no biblical basis for a Christian to speak the truth and deal honestly only with believers, but lie and deceive in dealing with unbelievers. Our open dealing with the authorities in frank negotiation was rewarded."

Of the commentary's 17 volumes, 15 have so far been completed. The total cost will be over \$500,000 when the commentaries have been printed and shipped. MCC and Baptist World Alliance are equally sharing the costs.

## Lancaster Mennonites consider offering college/seminary training

A study involving persons from Lancaster and Atlantic Coast conferences has concluded that Lancaster County, Pa., needs a church center that would offer college and seminary training for people in church ministries and give others, including youth, an opportunity to take Bible and some liberal arts courses locally. The county has one of the biggest concentrations of Mennonites in North America.

According to Richard Thomas, principal of Lancaster Mennonite High School, the church center would be a place to test college-level study and to integrate Christian faith into one's profession. Related liberal arts subjects such as psychology, sociology, history, and communications would also likely be offered.

Talk about the need for such a center began in the early 1980s between LMH and Eastern Mennonite College and Seminary and intensified in December 1985, when Lancaster Conference lay persons asked LMH to become more active in a feasibility study. As a result the School Board of Lancaster Conference appointed a nine-member committee to study the need.

To test the need, several focal groups representing Atlantic Coast and Lancaster conferences were convened last October. They responded to questions that addressed interest in the project, curriculum, tuition costs, and affiliation. These groups each included about 10 students and adults with varied experiences and vocations.

According to the focal groups, there is strong support for providing more formalized college- and seminary-level training in the Lancaster area. This support is especially evident in the areas of Bible,

pastoral studies, and church ministry. In addition, the groups shared a strong preference for a relationship with EMC&S rather than an independent program and stressed the need for easy academic transfer of credit to other public and private institutions. The groups discussed the advantages and disadvantages of having the center located at a high school but arrived at no conclusions concerning location.

The Lancaster Conference School Board has tested the idea with the following groups: EMC&S, Lancaster Conference Board of Education, Lancaster Conference Leadership Council, Lancaster Conference officers, Atlantic Coast Conference Executive Committee, Mennonite Board of Education, and Lancaster Conference Board of Congregational Resources.

An advisory group is currently being selected to develop a proposal that will speak to governance, finance, curriculum, facility, and personnel.—*Fern Clemmer*

## 1987 Mission Festival to be held in southeastern Iowa

Mennonite congregations in southeastern Iowa will host the 1987 Mission Festival, June 26-28, in Kalona. The event is being planned by a committee appointed by local Mennonite pastors and staff persons from Mennonite Board of Missions. The festival is held each summer in a different area of the Mennonite Church.

Highlighting the weekend will be a mass session at Iowa Mennonite School on Sunday afternoon. It will feature a local children's choir, MBM missionaries, MBM president Paul Gingrich, and a commissioning service.

A get-acquainted event is slated Friday evening at Kalona Mennonite Church. MBM missionaries will introduce themselves and talk about their call to service and their present place of ministry. Local people will describe the Iowa Mennonite community and tell about the work of Mennonite congregations in that state.

Seminars are planned for Saturday at the Kalona church. An evening session will be a youth-oriented program at Lower Deer Creek Mennonite Church, featuring Stephen Shank, an MBM worker in Belgium who uses drama in his ministry.

Many of the MBM missionaries and staff will speak during worship services at area congregations on Sunday morning.



## College peace groups gather to share ideas and concerns

More than 60 students from eight Mennonite and Brethren in Christ colleges participated in this year's Intercollegiate Peace Fellowship, Feb. 5-7, at Conrad Grebel College. The conference was an opportunity for the peace groups at each school to come together to share peace-making ideas and concerns, and to struggle with the conference theme, "Militarism and Underdevelopment."

Participants discussed campus reaction to peace activities, the pejorative use of the label "peaceniks," and the problem of apathy among students. One person suggested that the problem might be that students feel overwhelmed by the big issues, not that they don't care. How can the peace groups present the issues so students can see how to get a handle on them? they wondered. How can the groups emphasize what more can be done for peace, instead of inducing guilt trips for what isn't being done?

The participants broke into four groups to apply the theme of the conference to specific case studies with knowledgeable resource persons—Esther Epp-Tiessen on the Philippines, Ron Mathies on South Africa, Lou Murray on famine-hit areas of Africa, and Arnold Snyder on Nicaragua.

In an address on "Faithfulness vs. Effectiveness," Conrad Grebel professor Conrad Brunk said Christians must refuse violence, which in worldly terms seems most effective, but must also refuse to totally ignore the consequences of actions or nonactions. Christians must not overemphasize the "ends," but must not underemphasize them either, since they are called to be agents of God's work.

In an address on "The North-South Dilemma," Ernie Regehr of the Conrad Grebel-based Project Ploughshares said the crisis in the northern hemisphere is what leads to strife in the predominantly third-world southern hemisphere. He labeled the northern crisis a "security crisis"—the wealthy nations' attempt to protect their control of the world's markets, raw materials, and fuels. The deployment of U.S. military forces today has little to do with "self-defense" or "protection of justice," Regehr said, but is intended to protect the privileges of those at the top of the hierarchy of nations.

Conference participants also worked at a service project, doing clerical work for Project Ploughshares—an ecumenical peace research and public education organization. They also had a time for open sharing about personal peacemaking experiences, including stories of joys and frustrations, successes and failures.

Greg Wilson of Bluffton College was

elected chairperson of Intercollegiate Peace Fellowship for the next year. The new IPF *Peace Notes* editor is Anne Marie Stoner of Eastern Mennonite College.—Jim Stutzman

## Pastor couples take mid-career break at seminary

What do a Mennonite pastor and his wife from Atlanta share in common with a Mennonite pastor and his wife from rural Manitoba? Both couples have left secure positions at home to attend Eastern Mennonite Seminary.

Harold and Mary Grace Shenk and Ron and Ruth Penner have taken a break from the routines of the past years to expand their academic bases. Shenks felt the time was ripe for a change. Harold was pastor of Berea Mennonite Church and Mary Grace was working part time for the church and part time in accounting. For Penners, the time was never going to be "just right." Ron supports his position as assistant pastor of Prairie Rose Mennonite Church in Landmark by farming. Ruth, whose primary interest is in teaching and counseling, had been attending some classes at two local Mennonite Bible colleges.

Because of the farm, getting away for two years has been more difficult to arrange for Penners. Emotional support did

not come as readily either. "From a business point of view, some of the other farmers thought I was crazy to take off for seminary in Virginia when I had a farm to run in Manitoba," Ron related. But he felt confident that dependable hired help could not only take care of the business, but make it possible for him and Ruth to be full-time students without going into debt financially.

While Shenks found it easier to break away from their involvements in Atlanta, they needed to take out student loans to finance their seminary training. Because they don't plan to return to their previous jobs, the excitement of this "leap of faith" is tinged slightly by the financial implications it carries.

All four agree that this interruption to their careers has been well worth the risk. Asked if they feel hindered by the time lapse between their college and seminary days, all four agreed that they feel very much at home at the seminary. Ron noted that there are a number of "older" people studying at EMS and that perhaps "a few years in the trenches" can help clarify goals. Harold commented that "when you've been out of school for a while and then go back you know why you are there." Added Ron: "Maybe Christians should be a little less rigid, take a few more chances."

If a person feels called to Christian ministry and needs more training, EMS is a good place to be, according to these four couples. With the enthusiasm of a teenager Mary Grace said, "If this is what you really want to do, go for it."

—Gretchen Hostetter Maust

### GROWING AS STEWARDS AND WITNESSES

## Stewardship in reverse

At a recent meeting, Mary Cosby from the Church of the Saviour in Washington, D.C., described one of the ministries in her congregation where the wealthy are invited to meet, listen to, and learn from the poor. The Bible is full of this kind of reverse missioning.

*God chose what is foolish . . . weak . . . low and despised in the world . . . to bring to nothing things that are, so that no human being might boast in the presence of God.—1 Corinthians 1:27-29*

I find the idea intriguing: that the poor have something to give to the rich (that's me). When have you heard a stewardship sermon that did not assume the haves giving to the have-nots? What might happen if this were reversed and the poor would be invited (empowered through patient love) to give what they are experiencing about life, faith, God, and relationships by subsisting on very little? It may not always be nice to hear. It could be profound and challenging. It might result in becoming rich—in spirit, in humility, in new perspective. (See Matt. 5:3 and 2 Cor. 8:9.)

True Christian stewardship will not come as long as the flow of resources and learning is one way. It includes the awareness that my most essential stewardship is not of money, but of faith, hope, and love. It could involve dying and rising again. Know any examples?—James Lapp



## MDSers ask themselves, at all-unit meeting, 'Why do we serve?'

"Because there is a need. People are afflicted and oppressed and depressed and God is calling us." With these words, devotional speaker Roland Goering gave his response to this year's Mennonite Disaster Service All-Unit Meeting theme question, "Why Do We Serve?"

Goering's answer was one of several voiced during the Feb. 13-14 weekend, as more than 500 MDS volunteers from across the United States and Canada came to Bethel College Mennonite Church in North Newton, Kans., for their annual "family reunion."

"All that we do is done in the name of Christ," responded keynote speaker John Lapp. "Every time we clean a cellar, build a house, mend the torn land, or nurture a mind in the name of Christ, we also announce and preach that the good news is to be found in these deeds." Lapp, who is executive secretary of Mennonite Central Committee, MDS's sponsoring agency, pointed to seven elements that make MDS and the whole Mennonite service network possible: God, the church, people, organization, action, finances, and ministry.

A third answer to the theme question came from banquet speaker Vernon Wiebe, who quoted 1 Timothy 4:8—"Godliness has value for all things, holding promise for both the present life and the life to come"—and expressed some concerns about the future of MDS.

He noted that only 17 percent of Mennonites are farmers now, making it increasingly difficult to find people who are able to get away for disaster work on short notice. Wiebe suggested a "Mennonite Disaster Partners"—people whose employment may prevent them from going to a disaster, but who are financially able to support someone else. He told of hiring an unemployed construction worker in his own town to go for a week of MDS work.

Another concern is the graying of the MDSers. As he looked out at his audience of 530, Wiebe saw only a handful of youthful faces. He told of going to his local high school to ask the principal whether it would be possible to dismiss small numbers of students for brief periods of time to work together with adults in MDS projects. The idea has met a supportive response so far.

The regional reports, always one of the main elements of an all-unit meeting, highlighted various disasters of the past year, but one project stood out in 1986—a haylift that involved almost all regions in supplying help for drought-stricken farmers in the southeastern United States. According to a summary prepared

by executive coordinator Lowell Detweiler, MDSers contributed at least 175 railcar loads and 250 truckloads of hay and 45 truckloads of corn. Cash contributions topped \$100,000—not counting money given to local units.—*David Shelly*

## Los Angeles churches continue to struggle with immigration issues

A year ago Mennonite and Brethren in Christ congregations in Los Angeles were facing difficult immigration problems. Their city and their congregations are full of people who have come from Mexico, Central America, and other areas.

Several pastors had been unable to untangle their immigration status due to a lack of funds. Other leaders were needing to use their homes as collateral for their members' immigration bail. Pastors were spending countless hours helping with immigration situations which they were not prepared to deal with adequately. Members of the churches were being held in prison because they could not post bail while working out their immigration status through the proper channels.

The Council of Anabaptist Leaders set up an Immigration Committee, which developed a loan/grant program for pastors and members of the churches. The committee received four start-up grants for its work. These included \$5,000 from Mennonite Board of Missions, \$5,100 from Mennonite Mutual Aid, \$2,000 from Mennonite Central Committee U.S., and \$1,000 from MCC West Coast. The Los Angeles congregations contributed \$25 per month, for a total of over \$4,500. With the addition of other gifts, the grand total was \$21,000.

During 1986, the fund allowed the Immigration Committee to provide grants to three pastors and the son of another pastor. Members of several churches received loans as well. These loans were used to post bail or to hire a lawyer.

Currently the Immigration Committee has 44 persons who qualify for assistance. However, the question of how best to proceed with these applications and those of perhaps 200 more members of Mennonite and Brethren in Christ churches who might qualify remains uncertain.

Another difficult issue is how to help those members who do not have proper legal status and do not qualify for the new federal amnesty provisions. The committee will need to wrestle with both ethical and practical implications of any action that is taken in this regard. The ethical implications at times become blurred. The practical implications revolve around the resources available and the need that is present.—*Allan Yoder*



*Paul and Dawn with Peter (1) and Sarah (5).*

## BACK FROM IRELAND

### Nelsons help establish Mennonite witness

Continuing to establish a Mennonite witness in Ireland has been the work of Paul and Dawn Ruth Nelson, who came home recently for a six-month North American assignment. They first went in 1979 to work with Mike Garde—then the only Irish Mennonite—and Joe and Linda Liechty in establishing a Mennonite community in the capital city of Dublin. All are jointly sponsored by Mennonite Board of Missions and Mennonite Central Committee.

Dublin Mennonite Community now has 11 members and a total of about 35 who attend its worship services regularly. Dawn is part of the leadership team and shares worship and preaching responsibilities. Dawn explained that the community members are no longer living together as they once did. But she said the need to work through some conflict resolution has resulted in much healthier relationships.

Nelson sought to identify with Irish society by becoming self-supporting. Three years ago, Paul and a partner set up a bicycle manufacturing business. But the bicycle market dropped substantially, and the business was forced to close last year.

In their own small way, Nelsons are trying to make a difference in Ireland. Glimmers of hope include a group of 30 pastors and church leaders from different traditions who recently signed a statement distancing themselves from their church's blend of religion and politics. Another glimpse of hope comes from people like Joe Campbell, a YMCA leader in Northern Ireland, who is getting Protestant and Catholic youth together in recreational and work settings. Those two groups are normally at odds.

"Mennonites have a tradition of nonviolence and a vision of a peace church that people appreciate when they find out about it," Dawn said.

Paul is from Elkhart, Ind., and Dawn is a native of Harleysville, Pa.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### John Myers, Shelton, Wash.

In "Readers Say" of Feb. 24, Pamela Ruth wonders what most Mennonites know of and think about Martin Luther King, Jr. I am one Mennonite, and I would like to respond to her.

I was 11 when Dr. King was assassinated. Before he was killed, I can remember hearing from some Mennonites that he was influenced by communism and was only using the label, "Christian," as a means to cover his tracks in the U.S. After his death, some of the same people said that "maybe he was a good man after all."

Although I was young, I always wanted to know how a man, who seemed to live what I was told Mennonites believed, could be viewed as bad. And when he died and people started saying nice things about him, I wished they would have felt those things earlier so they wouldn't have to say them now.

I, too, challenge other Mennonites to read Dr. King's writings. And if the opportunity to view the PBS series *Eyes on the Prize* exists, encourage the whole family to see it. Nothing challenges me to open my life to service to Christ and the church more than to read, hear, or view the power that exists in love as seen in the life of Martin Luther King, Jr.

### Loren Swartzendruber, Elkhart, Ind.

I used two phrases in my Feb. 17 article, "What Should a Christian School Do?" that deserve correction.

The idea that "education is conversation between the generations" should probably be attributed to Lee M. Yoder, not Albert J. Meyer. While Lee notes that the idea probably originated during the educational thrust of the mid-70s, he has certainly used it in numerous settings across the church.

Second, the last paragraph states that "some families are being priced out of the market" (Christian education). That is much more true for Christian elementary schools (the original audience for the address) and high schools than it is for colleges, simply because financial aid is available for college students who have monetary needs.

### Ricky Clark, Oberlin, Ohio

I find that I am reading almost every issue of *Gospel Herald* cover to cover. I'm really impressed with the articles. The editorial on the TV show *Amerika* was the best I saw anywhere—and there were many on the subject. I wish it could have been reprinted many times. The article on Paul's statements on women was fascinating—absolutely new to me—although I did a lot of Bible study over the years.

And I am really fascinated to discover what issues are controversial. I have the impression that Mennonite "positions" on dancing, divorce, and sometimes even compassion run the gamut. It's a sign of a healthy, concerned church.

### Darrell Berkey, Bristol, Ind.

Edwin Moyer in "A Call for Christian Peacemakers" (Dec. 30) makes the statement, "We have been taught that peace can only come when God's Spirit richly dwells in our hearts through Christ," then proceeds to move on to his next statement without further comment on the validity of that teaching.

The highest calling we have as Christian peacemakers is that of bringing the good news of the saving grace of God to the world. Only when lives are transformed into the new birth in Jesus Christ and peace is restored between God and man can peace among men be attainable.

Without transformed individuals, peace on earth is just a nonworkable concept. How can we expect nations to be at

peace with each other when husbands and wives can't get along with each other and next-door neighbors hate each other?

We seem to be going about this whole thing backwards. I am not saying that we should be silent about the wrongs being done by government. Our elected leaders and appointed judges need to be called to repentance for their ungodly actions, but we must be good stewards of our time and energy, never placing political action ahead of "the great commission" on our list of priorities.

### Clifford Kauffman, Stockbridge, Ga.

Some comments regarding the editorial "People Who Cannot Read" (Nov. 11). Since God reveals himself today by his written word, it is vital that people are able to read to become Christians. One example of the importance of this written word is that Gutenberg developed the printing press to print Bibles. Another example is the Wycliff Bible Translators ministry to uncivilized people by developing their language into writing and translating the Bible for them.

By contrast, it is undoubtedly very significant that as people try to remove all reference to God from the public schools that the illiteracy rate is increasing. It would seem very likely that an important "demotivator" to learning and reason for students' lack of purpose is godlessness. This may be supported by the superior achievement of students in Christian schools and Christians in public schools.



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## MENNOSCOPE

**Interest in the National Campaign for a Peace Tax Fund is slowly but surely growing**, according to the Mennonites who help lead it—executive director Marian Franz and board chairperson Robert Hull. The Washington-based organization is seeking passage in the U.S. Congress of a bill that would recognize conscientious objection to military taxes in the same way that it recognizes conscientious objection to war. If passed, Americans opposed to war could divert the military portion of their tax dollars to nonmilitary purposes. Sen. Mark Hatfield is the main supporter of the bill in the Senate, with three others joining him as co-sponsors and three more expected soon. In the House of Representatives, 55 members co-sponsored it when a strengthened version of the bill was introduced in 1985. Supporters hope to gain another 15 sponsors during the current session of Congress. More information about the bill is available from National Campaign for a Peace Tax Fund at 2121 Decatur Pl., NW, Washington, DC 20008.

**Mennonite Central Committee Canada's most difficult and drawn-out refugee sponsorship case ended happily** on Feb. 17 in Winnipeg, Man., when three Southeast Asian brothers were joyfully reunited. Boun Suan and Boun Kuang Keomany stepped off a flight from the West Coast at the end of a long journey from the Phanat Nikhom Refugee Camp in Thailand. They were met by their brother Ken Keomany, a group of local Mennonite sponsors, and staff members of MCC Canada. The two brothers epitomized the struggle that still faces hundreds of refugees with special needs who have been rejected by receiving nations. In the case of these two, they had developed symptoms of mild mental illness just before they were scheduled to leave Thailand with the rest of their family in 1980. Canada's unusually restrictive medical regulations required that they stay behind.

**Choice Books sales increased 17 percent last year over the previous year.** Nearly 655,000 books were purchased through the bookracks available in supermarkets, restaurants, airports, and other such places. Choice Books director Paul Yoder credits the increase to the commitment of district leaders to reach a one-year sales total of one million books by 1989. Other reasons he cited were the placement of more racks in better locations and the entry into more chain stores. The total number of bookracks is over 3,000. Choice Books is a program of Mennonite Board of Missions.

**Beulah Kauffman of Elkhart, Ind., has retired after many years of service to the Mennonite Church.** Most recently she spent six years at Mennonite Board of Missions as corporate secretary and staff associate in the Executive Office. Before that Kauffman was executive secretary of Women's Missionary and Service Commission, 1966-79, and was family life education secretary for Mennonite Board of Congregational Ministries, 1979-80. Kauffman was instrumental in raising the status of WMSC in the Mennonite Church and encouraging the use of women leaders in the church. "Competence" and "graciousness" were two of the words used to describe Kauffman when co-workers honored her recently.

**Foyer Grebel, the 11-year-old Mennonite ministry with international students in Paris, France, is expanding.** Three buildings were purchased last summer and are currently being renovated for use as residences for stu-



**MCCer volunteers at home.** *"My colleagues at work frequently ask if Ray has a job yet. He finished his master's degree last year. They can't understand why he chooses to work part time especially since he has his MA and I work full time," says Joyce Hunsberger. Joyce and Ray (pictured with cider press) have chosen this lifestyle because it frees Ray to head the Food and Hunger Committee of Souderton, Pa., as a volunteer organizer and worker.*

*The committee was one of the many such local groups set up to respond to world food needs and to carry on educational programs with area churches and schools following Mennonite Central Committee's adoption of the Hillsboro Resolution on world hunger in 1974. The committee is associated with Franconia Conference of the Mennonite Church and Eastern District of the General Conference Mennonite Church.*

*A major committee effort is the Vegetable Basket project. Vegetable gardens abound in southeastern Pennsylvania and the committee organizes gardeners to share their surplus produce with urban dwellers who have limited garden space and limited money. The produce is taken to a central location, where volunteers sort, package, and transport them to Philadelphia and Norristown for sale at market stands at low prices. Some local gardeners plant extra crops to supply the markets. Producers receive no monetary returns—only the satisfaction that they are sharing. The cash proceeds go to First Mennonite Church of Norristown and two Mennonite-sponsored community centers in Philadelphia.*

*Much of Hunsberger's work is done by phone. People call to ask about garden or grocery projects, to request a speaker for a school or church group, or to ask for information on hunger concerns. He is a contact person who knows the needs and where there are people and resources to meet those needs.*

dents and for the French Mennonite couple who direct the ministry—Denis and Lydia Schultz. The buildings are in the suburb of Maisons-Alford—a 10-minute walk from the present facility in the neighboring suburb of Saint Maurice. The present Foyer Grebel building will be renovated for use as a study center and as a meeting place for the five-year-old congregation that has emerged from the ministry. It will also house the American Mennonite couple who helped start the ministry—Neal and Janie Blough of Mennonite Board of Missions. Total expansion costs are expected to be \$600,000. The funds come from a government-related immigrant housing program as well as from the three agencies that sponsor Foyer Grebel—Mennonite Board of Missions, French Mennonite Mission, and European Mennonite Evangelization Committee.

**The dreaded disease AIDS has been discovered near major U.S. military bases in the Philippines**, according to Mennonite Central Committee worker Brenda Stoltzfus. A dozen "hospitality women" at bars and night clubs frequented by Americans from Clark Air Base and Subic Naval Base have tested positive for AIDS. It is widely assumed that the disease was brought by the Americans. Stoltzfus, who has befriended hospitality women in Olangapo, said poverty has forced many of them into prostitution and that the AIDS victims cannot afford medical treatment. MCC has joined angry local residents in demanding that the U.S. government take some responsibility for the outbreak of AIDS. But to date it has not, despite an appeal to the U.S. Department of Defense by Earl Martin, MCC's co-secretary for East Asia.

**Guerrilla warfare and a shattered economy are hampering Mennonite Central Committee work in Uganda.** "Gunfire is heard nearly every night in Kampala," the capital city, report MCCers Dan and Joyce Maxwell. "Prices have tripled and money is now worth about 10 percent of what it was last summer." As the situation gets worse, corruption and general lawlessness increase, and the five MCCers in the country find it difficult to continue their work. MCC East Africa area representatives Maynard and Hilda Kurtz, who visited Uganda recently, expressed amazement at the resiliency of the Ugandan people in the midst of hardship. "There is a cheerfulness and friendliness that seems out of proportion to their experience," they reported.

**"The most unknown element in the Western subconscious is the fact that there are Christians in the Middle East,"** said Gabriel Habib, general secretary of the Middle East Council of Churches, during a recent visit to Mennonite Central Committee headquarters in Akron, Pa. Although the news from the region focuses on Muslims and Jews, 12 million Christians in the Middle East are "stuck in the middle" of these two dominating forces, he said. Habib noted that Middle Eastern Christians, most of whom are Arabs, have difficulties with the way U.S. evangelicals give unquestioning support to Israel. The most serious conflict between the various religious groups today, he said, is in Lebanon, where MCC and the Council of Churches have worked together closely for the past 10 years.

**Interest in translating basic Anabaptist resources into local languages in India** has been sparked by the teaching ministry of Paul and Mary Lederach last fall. The Pennsylvania couple served at Union Biblical Seminary in Pune under the sponsorship of the Mennonite and General Conference Mennonite churches. The seminary now wants to translate Paul's booklet, *Teaching in the Congregation*, into Hindi and several regional languages. It will be used in theological education by extension. The



booklet is part of the Mennonite Faith Series produced by Mennonite Board of Missions. Now MBM hopes to translate the entire series into Hindi. So far the series (or portions of it) has been translated into 19 languages around the world.

**Some 600 excited Palestinian women dedicated a new building for their needlework business** recently in the village of Surief in Israeli-occupied West Bank. The business is owned and operated by the women, and most of their colorfully stitched items are sold in the needlework shop at the Mennonite Central Committee office in Jerusalem. Sales last year were \$122,000—and 1987 is expected to be even better. The income helps the women support their families in an area of high unemployment. The needlework business grew out of an MCC program started in 1953.

**A settlement of "colony" Mennonites has been established in Argentina.** The conservative German-speaking group, originally from Europe, is seeking freedom and economic opportunity. The settlers, numbering about 100 families, have purchased nearly 25,000 acres of farmland in La Pampa Province. The first ones began arriving a year ago from Mexico and Bolivia, and new immigrants continue to arrive. Argentina Mennonite Church has offered its assistance to the "colony" people as they get settled. One other group of Mennonites has arrived for economic reasons in recent months—from Taiwan. Several dozen of them have settled in the Argentine capital of Buenos Aires.

**A former member of the Japanese Diet (congress/parliament) was one of the speakers at the annual Peace Seminar** recently in Sapporo, Japan, for Mennonites on the island of Hokkaido. She was Yasuko Takemura, a Christian who is active in peace and justice concerns. She said the Japanese people can build peace only if they remember what pain they experienced themselves and also inflicted on other nations during World War II. Other speakers discussed early Anabaptist thinking on peace as well as current Mennonite understandings. The event was held at Fukuzumi Mennonite Center—a former "hostel" for missionary children attending school in Sapporo which is now used for Japanese young people who come to the island's largest city for study or work. MBM missionary Mary Cender Miller is the resident director.

**When a government announces plans for a nuclear-waste dump, many people get upset.** Some of them start writing poems. At least that's the case for Yorifumi Yaguchi, a Mennonite poet, professor, pastor, and social activist in Japan. A dump has been proposed for the northern part of Hokkaido, the island that is home to 17 Mennonite congregations. Yaguchi and several other prominent citizens have prepared a book of protest, including a collection of essays and poems.

**Estate bequests to Mennonite Board of Missions totaled \$269,000 last year** from 27 people, many of whom had died during the year. This was down from the previous year's record \$905,000—including \$341,000 from one person. Estate money is used as designated by the donor, says MBM deferred giving manager Aaron Hooper. Undesignated money is applied to MBM's general fund over a four-year period.

**A new church planting book has sold so well that a second printing has been made.** The 40-page book is *Church Planting: From Seed to Harvest*, copublished by Mennonite Board of Missions (Mennonite Church) and Commission on Home Ministries (General Conference Mennonite Church). It was written by Dale Stoll. A thousand copies were first printed last August, and the second printing also numbers 1,000.

The book is available from MBM at Box 370, Elkhart, IN 46515.

**Writers are needed for materials to be used in a new junior-age club program** being developed by the Mennonite and General Conference Mennonite churches. Qualifications include experience with children in grades 3-8 (preferably in clubs or non-formal educational settings), writing experience, and an Anabaptist theological orientation. Expertise in one of seven major club areas is also helpful—self-understanding, social skills, creative expression, basic living skills, spiritual awareness and disciplines, service, and nature awareness. Send résumé and writing samples to Virginia Hostetler at Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

**The Mountain Anthems, an a cappella Mennonite choir from Salisbury, Pa., has released a new album** entitled *Behold the Lamb*. It was produced under the Alive Recordings label, a custom recording service that Mennonite Board of Missions makes available to church and school groups in its Harrisonburg, Va., studio. The album is available on record and cassette from the choir at R. 1, Salisbury, PA 15558.

**Herald Press has issued new printings of four popular books for children.** The books—with the author's name, the number of printings, and the total in print—are: *The Beggars' Bible* by Louise Vernon (13th—31,500), *Thunderstorm in Church* by Louise Vernon

(fifth—10,850), *Wilderness Journey* by Ruth Nulton Moore (third—7,000), and *African Fables that Teach About God, Book 2*, by Eudene Keidel (second—5,000). Herald Press is a division of Mennonite Publishing House.

**Two choral groups from Goshen College will go on tour Apr. 13-22**, presenting programs with Holy Week themes. The Chamber Choir, directed by Doyle Preheim, is visiting the West Coast for the first time. It will perform 10 times in Oregon, California, Arizona, and Colorado. The College Chorale, under the direction of Kay Montgomery, will travel to the East. It will make 11 stops in Pennsylvania and Ohio.

#### Pastoral transitions:

- **Paul Lederach** will become pastor of Franconia (Pa.) Mennonite Church on Apr. 1. He is returning to his home community after a lifetime of work in Scottdale, Pa., as an administrator at Mennonite Publishing House, a leader of Allegheny Conference, and the owner of an insurance business.

- **Martha Smith Good** has resigned as pastor of Guelph (Ont.) Mennonite Church, effective Aug. 31. She served six years, and plans to complete her doctor of ministry studies.

- **Duane Sider** was ordained as a member of the pastoral team of Community Mennonite Church, Harrisonburg, Va., on Mar. 8. He has served three years, and is primarily responsible for preaching and worship.

#### Upcoming events:

- **Church Planters Workshop**, June 25-28, at



**EMC president-elect spends 10 days in a dormitory.** The stage for an interview during college assembly between Weather Vane editor Jody Miller Shearer (left) and Eastern Mennonite College president-elect Joe Lapp, who moved into the Oakwood dormitory for 10 days in February, was set by the singing of "The Oakwood Boys and Their Two Distinguished Friends."

Oakwood residence director Tom Baker, who introduced the program, said that when he heard Lapp was moving into his dormitory, "I wondered if he would survive the late-night bull sessions. I wondered if he would understand the midnight soccer games in the halls. And I wondered if I would still have a job at the end of the week."

Shearer first asked Lapp how he was surviving in Oakwood. He replied that after a "banner welcome" the first day followed by having tin cans stacked up in front of his door the next morning, he was proud to say that he is now an Oakwood alumnus. To the question of what has he learned by living in a dorm, Lapp said, "I've learned it is important to observe and listen, and I've been amazed at how much pizza is consumed." He added, smiling: "There is a lot of concern for the academic program and a lot of insight on how both people and programs could be improved."

Shearer got Lapp to confess some of his pranks as an EMC student in the 1960s and his involvement in an underground campus newspaper named *The Piranha*. Lapp noted that, with the help of the dean of students, some of his energies were later re-directed to the Student Government Association and Weather Vane. Commenting on the current student mood on campus, Lapp said that he has been "impressed with the seriousness with which students pursue their studies. As a matter of fact, I have been impressed with students in just about every area of campus life."

Lapp, an attorney in Souderton, Pa., and chairman of EMC's Board of Trustees, will become president on July 1, succeeding Richard Detweiler.



Prairie Street Mennonite Church, Elkhart, Ind. It is sponsored by Mennonite Church conferences and Mennonite Board of Missions. One of the aims is to help church planters get to know each other and learn from each other. The resource persons, in addition to members of the MBM Evangelism and Church Development Department, are Myron Augsburg of Washington Community Fellowship, Vern Miller of Lee Heights Community Church in Cleveland, and Freeman Miller of Eastern Mennonite Board of Missions. More information from Melba Martin at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•*Deaf Ministries Retreat*, July 3-5, at Laurelville (Pa.) Mennonite Church Center. The 11th annual event is sponsored by Laurelville and Mennonite Board of Missions. "Freedom in Worship" is the theme, and one of the resource persons is Patrick Graybill, a deaf actor, teacher, and Roman Catholic deacon. More information from the Deaf Ministries Department at MBM, Box 370, Elkhart, IN 46515; phone/TTY 219-294-7523.

•*Deacons and Caring Ministry Retreat*, May 1-3, at Camp Hebron, Halifax, Pa. Sponsored by the camp and the Lancaster Conference Leadership Council, this is for deacons and others who are involved in a nurturing ministry within the congregation. The resource persons are Paul Zehr, a pastor and Leadership Council staff person, and Paul Burkholder, a former longtime pastor who is now on the staff of Philhaven Hospital. More information from the camp at R. 3, Box 646, Halifax, PA 17032; phone 717-896-3441.

•*25th Anniversary Celebration*, Apr. 17-19, at Ashton Mennonite Church, Sarasota, Fla. Among the activities planned are sermons by former pastors, the presentation of a historical booklet, fellowship meals, ball games, a Good Friday communion service, an Easter challenge, and a balloon send-off. More information from the church at 2895 Ashton Rd., Sarasota, FL 33581; phone 813-924-3993.

#### Church-related job openings:

•*Teachers for Africa*, Eastern Mennonite Board of Missions, starting in July. These are all three-year terms. Needed are an English-language teacher at Teacher Training College in Somalia, an industrial arts teacher for an adult education program in Somalia, and a theological-education-by-extension instructor for the Southern Diocese of the Mennonite Church in Tanzania. Contact Harold Reed at Eastern Board, Salunga, PA 17538; phone 717-898-2551.

•*Receptionist/reservations manager*, Spruce Lake Retreat, Canadensis, Pa., starting immediately. This is a salaried position, with housing and benefits also provided. Required are secretarial skills and the ability to work with people. If the person is married, there is the possibility of employment for the spouse. Spruce Lake is a Mennonite facility. Contact Paul Beiler at the retreat, R. 1, Box 605, Canadensis, PA 18325; phone 717-595-7505.

•*Caretaker*, Penn-York Camp, Ulysses, Pa., starting in September. Responsibilities included maintenance, housekeeping, and housing winter rental groups. Construction skills are preferred. The position is ideal for a retired or semiretired couple. Penn-York is a Mennonite camp. Contact Eugene Miller at R. 1, Box 194, Wellsville, NY 14895; phone 716-593-3287.

**Special meetings:** *Richard F. Ross*, Orrville, Ohio, at Springdale Mennonite Church, Waynesboro, Va., Apr. 5-8. *Alvin Kanagy*, Walnut Creek, Ohio, at Orrville Mennonite Church, Orrville, Ohio, Apr. 12-15.

**New "Gospel Herald" Every-Home Plan:** Nashville (Tenn.) Mennonite Church.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Barnhart**, William and Cheeri (Knabe), Salem, Oreg., first child, Eliza Katherine, Jan. 4.

**Beck**, Kent and Mary (Frederick), Cairo, Egypt, first child, Michael Frederick, Mar. 2.

**Brenneman**, John and Shirley (Gerber), New Hamburg, Ont., second child, first son, Russel John, Feb. 11.

**Denlinger**, John and Debbie (Young), Harrisonburg, Va., third child, second daughter, Julie Corrine, Mar. 2.

**Fike**, Doug and Charlene (Cender), Goshen, Ind., second child, first daughter, Janelle Ann, Feb. 26.

**Hamrick**, Norman and Karen (Christner), first child, Whitney Ann, Feb. 21.

**Hesson**, Ed and Marilyn (Folk), Philadelphia, Pa., first child, Amanda Joy, Feb. 5.

**Kuepfer**, Dennis and Sandy (Ferguson), New Hamburg, Ont., second child, first son, Gregory Todd, Jan. 23.

**Landis**, Richard and Becky (Graybill), Mannheim, Pa., first child, Jason Richard, Feb. 25.

**Miller**, Rodney and Sherri (Schweitzer), Kalona, Iowa, second son, Roby Schweitzer, Feb. 23.

**Rider**, Douglas and Diane (Cline), Biglerville, Pa., first child, Mary Elizabeth, Feb. 23.

**Shimanek**, Douglas and Kathy (Oswald), Orrville, Ohio, first child, Trent Douglas, Jan. 27.

**Ulrich**, Thomas and Rachel (Miller), Archbold, Ohio, second son, Alexander Chad, Feb. 16.

**Venman-Clay**, Gary and Sue, Lancaster, Pa., third daughter, Miriam, Feb. 27.

**Weldy**, Kim and Karin (Hasselschwert), Archbold, Ohio, second child, first son, Kirk Samuel, Mar. 4.

**Zehr**, Murray and Bonnie (Brenneman), Tavistock, Ont., first child, Katie Ann, Feb. 25.

Janzen and Gerald A. Clemmer; interment in Souderton Mennonite Church Cemetery.

**Miller, Effie Mae**, daughter of Martin L. and Elizabeth (Kroff) Miller, was born near Millersburg, Ohio, Oct. 7, 1907; died of a stroke at Pomerene Memorial Hospital, Millersburg, Ohio, Jan. 31, 1987; aged 79 y. On June 5, 1931, she was married to Frank E. Miller, who died on June 19, 1967. Surviving are 3 daughters (Alta Miller, Alma Heilmann, and Fae Indal), one son (Robert), 9 grandchildren, one brother (Virgil Miller), and 2 sisters (Mary Sones and Alice Polk). She was a member of Millersburg Mennonite Church. Funeral services were held at Martin's Creek Mennonite Church in charge of David Groh and Ervin Schlabbach; interment in Martin's Creek Cemetery.

**Ropp, Vesta Ann Yoder**, daughter of John S. and Elizabeth (Miller) Yoder, was born at Wellman, Iowa, June 5, 1899; died at Kalona, Iowa, Feb. 16, 1987; aged 87 y. On Feb. 6, 1919, she was married to Solomon C. Ropp, who survives. Also surviving are 11 children (Herman, John, Cleora, Leroy, Emil, Anna Mae, Wesley, Cora, Morris, Paul, and Norma), 50 grandchildren, 43 great-grandchildren, and one sister. She was a member of Sunnyside Conservative Mennonite Church, where funeral services were held on Feb. 19, in charge of David L. Yoder, John King, and Morris Swartzendruber; interment in Fairview Cemetery.

**Yoder, Ferne Boyts**, daughter of Monie and Mahala (Troyer) Boyts, was born near Jett, Okla., Jan. 30, 1904; died of heart failure at Goshen General Hospital, Goshen, Ind., Dec. 1, 1986; aged 82 y. On Apr. 8, 1925, she was married to Harvey Yoder, who died on Jan. 10, 1974. Surviving are 2 daughters (Mona Bebe King and Shirley Swartzendruber), one son (Doyle), 7 grandchildren, 9 great-grandchildren, and 2 brothers (Roy and Earl Boyts). She was preceded in death by one son (Max). She was a member of Crystal Springs Mennonite Church. Memorial services were held in Goshen, Ind., on Dec. 2, in charge of James Waltner. Funeral and interment in Crystal Springs (Kans.) on Dec. 4, in charge of Weldon Martin.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Byler-Benn**. Boyd Byler, Belleville, Pa., Allensville cong., and April Benn, Belleville, Pa., Mountain View cong., by Timothy Peachey and Jonathan Yoder, Dec. 27.

**Mead-Sutter**. Todd Mead and Delores Sutter, both of Sarasota, Fla., Bay Shore cong., by Donald Mead (father of the groom) and Paul R. Yoder, Feb. 28.

## OBITUARIES

**Clemmer, Laura M. Cassel**, daughter of Charles and Elizabeth (Moyer) Cassel, was born in Blooming Glen, Pa., Oct. 30, 1897; died at Rockhill Mennonite Community, Sellersville, Pa., Feb. 22, 1987; aged 89 y. She was married to Willis M. Clemmer, who preceded her in death. Surviving are one daughter (Marion Landis), 2 sons (Ernest C. and Roy C.), 16 grandchildren, 34 great-grandchildren, 2 great-great-grandchildren, and one brother (Herbert). She was a member of Souderton Mennonite Church, where funeral services were held on Feb. 25, in charge of Samuel R.

## CALENDAR

*Provided by General Board of Mennonite Church*

Illinois Conference spring meeting, Sterling, Ill., Apr. 3-4  
Goshen College commencement, Goshen, Ind., Apr. 12  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by Gwen Stamm; cover photo by Bob Brinkley-Marcia Simpson; p. 204 by Alice Keppley; p. 205 by Jim Bishop.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Christian leaders threaten boycott against offending TV advertisers**

Christian Leaders for Responsible Television (CLear-TV) has notified the top sponsors of sex, violence, and profanity on network television that it is prepared to call for a boycott of their products unless the companies agree to reduce the amount of sex, violence, and profanity they sponsor by 35 percent this fall.

CLear-TV chairman Billy Melvin would not identify which sponsors received the letter, but indicated that the letter made it clear that if CLear-TV does not receive a commitment by the end of March, a boycott would begin. "It was our hope that sponsors would join us in our concern and take specific steps to reduce the incidents of sex, violence, and profanity in programming last fall," he said. "However, this was not the case. Since our verbal appeals have fallen on deaf ears, we now find it necessary to take further steps."

"We believe we have the numbers, organization, and commitment to be very successful with the boycott," said Donald Wildmon, executive director of CLear-TV. The group, which lists the support of 1,600 Christian leaders, claims to be the largest and most diverse group of Christian leaders ever to participate in a single social concern.

### **Southern Baptist agency to publish inerrantist Bible commentary**

A Southern Baptist agency has agreed to publish a Bible commentary reflecting the scriptural views of fundamentalists, despite research indicating that the \$1.5 million project would be divisive and that market demand doesn't warrant it.

Trustees of the Baptist Sunday School Board, meeting recently in Nashville, Tenn., approved production of a multi-volume work written from the perspective that the Bible is without error. Conservative trustees said it will redress what they called an imbalance in the board's offerings in the field of biblical commentary. All writers who contribute to the work will be defenders of the biblical inerrancy doctrine. The commentary will include a defense of creationism—the teaching that the world was created by

God in seven days.

Board staff members had recommended against the project, saying that surveys of professors and Sunday school teachers showed little demand for such a resource. The board has two commentaries on the market now. The survey also showed that some Southern Baptists were concerned that such a commentary would add fuel to the explosive battles in the denomination between moderate and conservative elements. The struggle between the two factions has been going on since 1979.

### **CO group calls proposed sentences for draft resisters a 'disaster'**

Greatly increased penalties for convicted draft resisters were proposed by the U.S. Sentencing Commission recently. According to the proposed sentencing table, the only draft offenders who could receive probation or alternative sentences are nonregistrants with no criminal history whose offense occurred during a time when there was no draft. All other offenders would go to jail. Current law permits all draft violators to be eligible for probation and parole.

"The new guidelines are a disaster," said William Yolton, executive director of the National Interreligious Service Board for Conscientious Objectors. He charged that, "after laboring mightily," the commission "produced not a mouse but a shrew."

### **Bibles published in five new languages last year, Bible society reports**

Bibles were published in five new languages last year, bringing the total to 301, according to figures compiled by the American Bible Society and the British and Foreign Bible Society.

The five languages are Acholi, spoken in Uganda; Aymara, a Bolivian tongue; Moldavian, a language of the USSR; Bolivian Quechua; and Rawang, spoken in Burma. New or revised versions in 35 languages in which the Bible had previously been published were also reported for 1986.

### **Pastors tell Congress of break-ins at sanctuary churches**

When Pastor Donovan Cook arrived at University Baptist Church in Seattle on a morning in 1985, he discovered that several offices in the church had been broken into and ransacked. Nothing of value was taken. Two portable IBM typewriters, a small tape recorder, a new portable Xerox copier, a telephone answering device, and petty cash were still there.

But someone had rummaged through files and desk drawers. Rearranged and

apparently examined, according to Cook, were personal notes on his role in securing the release of a Baptist pastor in El Salvador who had been abducted, correspondence with his attorney related to the church's decision to provide sanctuary to illegal Central American aliens, and names of individuals involved in the broader sanctuary movement.

Cook was among seven pastors and activists who came before a U.S. House of Representatives panel recently to give testimony on what they regard as politically motivated break-ins into their offices.

Rep. Don Edwards, chairman of the Judiciary Subcommittee on Civil and Constitutional Rights, which held the hearings, said the incidents are part of a pattern of break-ins directed at churches and other groups opposed to U.S. policies in Central America. Yet the question of who is behind the burglaries and whether they constitute a nationwide pattern of political crimes remained in dispute after two days of hearings.

### **Fundamentalists Anonymous issues 'Hall of Infamy' awards**

Fundamentalists Anonymous, whose members say they have suffered emotionally from their religious experiences, has named Oral Roberts, Pat Robertson, Jimmy Swaggart, and Jerry Falwell as winners of its first annual "Hall of Infamy" awards. Founder and Executive Director Richard Yao said the goal of the awards is to "focus public scrutiny on habitual religious malpractitioners" and to "protect the millions of people who may be victimized by religious malpractice."

### **East German Protestants: numbers down, social services grow**

The eight Protestant churches in East Berlin are continuing to maintain a level of social services unknown among churches in other Eastern European communist countries. At the same time, however, the churches are losing members and increasingly face censorship of their publications by the government.

Church observers say it is significant that the institutions serve not only the sick and elderly (44 hospitals and 200 homes for the aged) but also children. There are 19 Protestant children's homes and 278 day care centers, most of them maintained by local congregations. Those figures alone are in marked contrast to the Soviet Union, for instance, where local churches are not allowed even to hold Bible classes for children and youth.

Protestant numbers, though, are in decline, with a current total membership of about 6.4 million—just under 40 percent of the population of East Germany.



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## The risk of ministry

"Ministry is a risk," said a pastor whose resignation had already been received by the congregation. He did not expand on the statement, but I fell to wondering about it. What does one risk in ministry? The following come to mind.

Ministry makes one vulnerable. In a society where provision of services has become more important than production of goods, it is worth considering that in the effort to minister there is risk that the ministry may not be found adequate. A basic assumption in ministry is that there are needs calling for this activity. In this sense the *Gospel Herald* is a ministry: the editors assume that we can supply information and inspiration that will enrich the spiritual lives of readers.

Such an assumption may border on arrogance. Who are we to say that we can know what 100,000 Mennonites need in their spiritual lives? A similar question applies to any effort to be of service: who are you to say that you can make another's life better? In a litigious society such as ours, this question has become less than humorous.

On the one hand, many of the service occupations are highly professionalized and seem to have great power. We consult lawyers because we fear to be without their services. Physicians, dentists, and income-tax preparers likewise. These are the people who have learned the mysteries of their specialities and we come to them for help in times of need.

But this has its dark side as well. It has been found that not all such practitioners are equally competent or honest. Some of them make mistakes or take advantage of those they are expected to serve. Malpractice suits are one of the risks of ministry.

These suits have even invaded the church. Churches have been taken to court for what they understood was their responsibility: church discipline. Have we come to a time when the church is not permitted to excommunicate people for fear of litigation?

But in most cases it does not come to this. The vulnerability of persons in Christian ministry is not normally demonstrated in the courtroom. It is more likely to be felt as rejection of the ministerial effort. Or perhaps even by having persons ministered to accept and use the ministry for selfish purpose.

A basic statement of interest to ministers is found in Luke 4:18 where the minister is called upon to "preach good news to the poor . . . proclaim release to the captives . . . recovering of sight to the blind, to set at liberty those

who are oppressed."

Such a far-reaching call involves much greater complexity than medical, dental, or legal service. The first challenge to the one aspiring to ministry is to consider which specific aspect of this service to pursue.

The burden of this choice probably falls no heavier on any other than the cross-cultural missionary. My Colleague in the Other Office once served as an overseas missionary. He reports that what sustained him was the call: God and the church had put him here. He would carry out the mission in spite of the inevitable doubts and risk-involving developments.

The call to offer spiritual ministry is one of the most awesome a person may receive. The wide-ranging scope of possibilities and the variations in response make this so. Persons to whom the ministry is offered may embrace the ministry, ignore it, or turn against the minister. The servant of the Lord, a mysterious figure first described in Isaiah 42, is an example. The servant has a clear-cut task for the Lord and on behalf of people, but in chapter 53 is rejected and destroyed. It is not surprising that Christians have seen this model fulfilled in the experience of Jesus. It is no small thing to undertake a ministry to those who "like sheep have gone astray."

The ultimate risk in ministry is the danger that the minister has not understood the message—has not represented God with integrity. The biting critique of Pharisaic evangelism in Matthew 23:15 should be taken to heart by all who hear a call to ministry.

We cannot, of course, wait until all is understood before we begin to work for God. A number of times in recent years I have visited some of our younger churches and attended international church conventions such as Mennonite World Conference. I have been impressed that in spite of the criticism of missionaries—some of it justified—churches have appeared and are growing in places where they were not before because missionaries took seriously a call to minister. Even though they did not have all the facts of the Bible clear or an adequate concept of the Anabaptist vision, missionaries went and gave people a message of hope which some have accepted.

In a ministry of spirituality, the most authentic service is the personal testimony. What faith in Christ has done for me is the strongest word of spiritual ministry. This, too, is a risk, for in a personal testimony one opens one's life for others to see. But then, as the pastor said, "Ministry is a risk."—*Daniel Hertzler*



March 31, 1987

# GOSPEL HERALD

Kingview  
Memorial Church

In her job as pastor, Elaine Horner Martin felt annoyance when interrupted by a person asking for food, diapers, and gas money. Then she realized what John the Baptist asked about Jesus:

**Are you the one  
who is to come?**



# Are you the one who is to come?

by Elaine Horner Martin

Recently, a person came into the church seeking food, diapers, and money for gas. Every time this happens, I easily become irked. Of course, I am being interrupted, but the annoyance is deeper than that. Sometimes, I just want to say "Don't you feel ashamed for begging?" But I bite my tongue and proceed along the guidelines that our

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## John the Baptist was confused because Jesus was not the kind of Messiah he expected.

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church has set up. I try to be understanding as I listen to the same story over and over again.

Then I wonder, what would Jesus do? Keep giving out money and food? Keep visiting and being friendly to people like this? Keep presenting himself as "the way"? I suddenly realize what it means to be "scandalized"—a literal translation of the Greek word used in Matthew 11:6. And the words leap out at me: "Blessed is she who takes no offense (scandalized) at me."

Isn't this exactly what John heard Jesus was doing? Of course he was hanging around the sick people, the hungry and poor people, needy people, the not-so-religious people. John heard these things and was astonished! Is this what the Messiah does? Is this what a church is really supposed to be doing?

**A question, an answer, and a beatitude.** Matthew 11:2-6 records a question, an answer, and a beatitude. The question is, at times, puzzling. The answer is a round-about way of saying "yes" to the question. And the beatitude is a challenge. Many have suggested throughout history that John in asking this question is losing faith in Jesus. Some say that John is doubting that Jesus is God's chosen one. And this, then, is the reason for his question: "Are you he who is to come, or shall we look for another?" (RSV)

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Elaine Horner Martin, Scottdale, Pa., is copastor of Kingview Mennonite Church. This is the second of four Lenten articles on Jesus.

But I contend that John is not doubting. He is just confused because Jesus is not the kind of Messiah that he expected. John is just making sure that his loyalty is in the right place. He is just checking it out because he felt so sure at Jesus' baptism. He thought he knew how things were going to turn out. But now, he is in prison and Jesus' fame is spreading because . . . well, he heals the sick (Matt. 4:24).

From what we know of John, he practiced his preaching differently than Jesus. John dressed in rough clothing. His ministry centered in the desert. He and his disciples practiced fasting. Jesus, on the other hand, traveled from village to village preaching along the way. Jesus did not stress fasting and, in fact, was accused of being a drunkard and a glutton (Matt. 11:19).

The message that each preached differed as well. In Matthew 11:4 and following, we see how Jesus preached. John preached that the one coming after him would clean the threshing floor. He would burn the chaff (Matt. 3:12). In other words, the one coming after him, the Messiah, would judge and destroy the wicked. Sin would be exposed and not tolerated. John expected God's kingdom to come with justice. He expected the Messiah to condemn evil, to bind it up, and throw it away—to burn it with unquenchable fire.

But is that really what Jesus is doing? Word travels back to John that Jesus is healing sick people. He mingles with sinners. He is preaching the gospel of the kingdom to the poor. He is not condemning anyone. He is not judging. There is no fire burning evil from this world. Jesus' ministry is being a good physician and not a very good judge.

This is where John's question comes from. He had expected certain things which did not turn out. Naturally, he wonders about his expectations. Did he expect Jesus to free him from prison? Did he expect Jesus to judge Herod for his evil? These would have been only natural expectations, knowing that Jesus was sent by God.

**Three encounters with Jesus.** There are three times in Matthew's Gospel that John encounters Jesus. It is only in Luke that the families of John and Jesus are connected. The other gospels begin their accounts of John by placing him in the desert preaching. The first encounter is Jesus' baptism in Matthew 3. Right away there is a difference of expectation. John really would have rather been baptized



by Jesus. He says to Jesus, "Look, it is me that should be baptized by you, not the other way around."

The second encounter is in Matthew 9. John is in prison by this time. We are not told that John actually sent his disciples to ask this question as in chapter 11. But

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### **Sometimes it would be nice to look for another Messiah—one who wouldn't spend so much time with people we don't like.**

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nevertheless, it is John's disciples who ask Jesus about his fasting practices. They assume that religious people fast. The Pharisees do, they do, and they do not understand why Jesus' disciples do not. Their expectations of what religious people do are not matched by what Jesus and his disciples practice.

The third encounter is our text in chapter 11. John must once again evaluate this person Jesus. He knew something was special about him. He felt it at the baptism. He saw it when the Spirit of God descended like a dove onto Jesus. He heard it in Jesus' answer to the question about fasting. But now, he must ask. He has heard and seen things that do not fit into his mold of the Messiah. "Are you he who is to come, or shall we look for another?"

We wouldn't dare ask such a question of Jesus. It is too blunt and it might be taken the wrong way. However, we are like John. We assume, as religious people, that we know how Jesus works. And it isn't very often that we really consider whether we are right in our expectations. But John's question shows that he is someone who wants to know the truth, someone willing to change, if necessary. I confess I don't search enough even to ask this question. I go on assuming I know how and in what circumstances Jesus works.

**God comes crashing through.** Many church-type people today are comfortable in their expectations. Most of us assume there will be a tomorrow. Life today and life tomorrow will not be that different. We've grown accustomed to our country's ways, our own lifestyle, our own religion. We don't really expect God to come crashing through, announcing his way, shaking things up, and making tomorrow vastly different from today. No, we know that God works smoothly, quietly, and without disruption.

This is not how Jesus worked then nor is it how John expected Jesus to work. He expected a lot to happen! He expected God's kingdom to come now with devastating results—the wheat and the chaff will be separated and the chaff will burn. So, in this sense, many of us are not at all like John the Baptist. Perhaps he expected too much and we expect too little.


On the other hand, at least John expected something! He is the one who has asked this pertinent question. Sometimes, since we don't even see God working, we aren't even close enough to ask the question. It is when we see God working that we can ask this kind of question. "Who are you, anyway?" comes from one of God's people who is searching—not standing around assuming nothing is happening.

But then, of course, there are times when we do expect God to work. I have found, in my own life, that I think God ought to work when I will be the recipient. I expect God to do something because I am at my wit's end. I can't do anything about it and so, naturally, I want God to. This isn't all bad but it is often very selfish.

I worry about myself and my family and I think God ought to, too. I don't know if this is like John the Baptist or not, but I suppose that he might have been concerned about his own condition. Jesus wasn't meeting John's needs. Jesus didn't set that particular prisoner free. And sometimes it just works that way. God cares for the poor and other sick, needy people. And this can be offensive because we think we're deserving too. Aren't we just as sick? Just as needy? Just as poor?

**The Jesus way.** It seems that either I don't expect anything or else I expect good things for me. This is not the Jesus way. These are not the deeds of the Christ. Jesus works without my knowledge or consent. Jesus heals where I don't even see a need. Jesus preaches good news even though I don't think anyone deserves good news except me. I would rather Jesus saved his gospel of the kingdom for me, not the person at my church door seeking money and food.

"Are you the one who is to come? Or, shall we look for another?" Sometimes it would be nice to look for another Messiah—one who wouldn't spend so much time with people we don't like. A Messiah who loved those we love. Yes, I am offended at Jesus. I am ashamed that he cares for everyone equally. I am "scandalized" because it is difficult for me to love the beggar. I am offended because I know intellectually that I am supposed to be like Jesus, but on a practical level, I am very different.

And once again the words leap out at me, not laughingly but patiently, "Oh my daughter, blessed are you if you are not offended by me." 



# Who and where are Mennonite young adults?

by Myrna Burkholder

As Mennonite Church strategy is being developed to reach the Ten-Year Goals, the makeup and the thinking of our young adults need to be taken seriously. During the next 10 years, whether or not they decide to invest their lives in the church and its mission may determine whether or not the church will reach its goals. Who and where are these young persons?

One group includes young adults moving from rural to urban settings. Many are young professionals seeking

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## Many young adults are moving to urban settings for jobs or further education.

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jobs or further education. Recently a humorous book entitled *The Muppie Manual* (Good Books, 1985) has featured Mennonite urban young adult professionals. While this book was being written, another study of the same group was being conducted by Student and Young Adult Services (SYAS) of Mennonite Board of Missions (Mennonite Church) and the Commission on Education (COE) of the General Conference Mennonite Church.

Those surveyed are from the SYAS/COE census listings of some 6,000 young adults and 6,000 students. Responses were received from 634 young adults and 1,298 students. My comments will focus on responses from young adults, particularly responses that relate directly or indirectly to congregational growth and development.

**1. The majority of young adults in urban and university settings are single.** Over half (53 percent) indicate they are never-married singles. (An additional one percent are widowed, divorced, or separated.) This reflects a growing trend toward delayed marriage for many young people. It reminds us of the importance of ministry with singles. In congregational settings singles need to be made to feel as comfortable and welcome as couples.

**2. A large percentage of married young adults have no children.** It is not surprising that given the large percentage of singles, 73 percent of those surveyed have no children. Overall, this would indicate that young urban Mennonites are having fewer children than their parents or grandparents. For example, according to the 1982 Men-

nonite Church census, women who are now aged 50-59 and aged 80-84 had an average of 3.4 births.

Having large families has helped the church maintain its size. If, however, young adults are not reproducing themselves numerically, the church will need to make great efforts in outreach and evangelism to contribute to denominational growth.

**3. The majority are typically quite mobile.** Sixty-eight percent indicate they have lived in their present location less than five years. Young adults are typically characterized as quite mobile, so this statistic fits the pattern. How congregations work with mobility is an important ingredient in effective ministry with young adults. Congregations need to find ways of keeping in touch with their young adults who move elsewhere. This takes time and energy, but it is more helpful than letting "out of sight, out of mind" be a rule of thumb in working with young adults.

**4. Most believe in the teachings of their denomination, but few indicate they could never join another denomination.** Sixty-five percent say they feel their denomination more accurately reflects the Word of God than teachings of other denominations. However, in a separate question only 22 percent indicate they could never join another denomination.

These answers are both good news and bad news. The good news is that so many seem to feel positive about the beliefs of their denomination. The bad news is that if Mennonite congregations are not attractive to Mennonite young adults, particularly in urban areas to which they are migrating in large numbers, they will go elsewhere. We can't take denominational loyalty for granted among young Mennonites.

**5. Most consider their religious beliefs very important.** Ninety percent say their religious beliefs are important or very important to them. In a similar study conducted among young adults in Dayton, Ohio, in 1976, only 56 percent of those identified as church members indicated the same. Apparently most Mennonite urban young adults have not lost the religious values acquired through their family and church.

How do they nurture their spiritual lives now? About 70 percent spend time alone or in small groups for meditation, Bible study, prayer, or reflection. The value these persons place on their religious beliefs and the time they spend in personal nurture are indications of their faithfulness.

**6. Most attend church regularly but often find worship uninspiring.** Seventy-seven percent indicate they attend church because they want to, but surprisingly, 60

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Myrna Burkholder, Elkhart, Ind., is director of student and young adult services at Mennonite Board of Missions.



percent indicate they get only some, very little, or no spiritual inspiration and strength from a typical Sunday morning worship service in their congregation.

How can church services become more inspiring for young adults? Many young adults prefer a more holistic worship experience which includes the use of their senses and feelings as well as their intellect. For example, the kind of music chosen to be sung in worship by young adults often expresses their need for the integration of their feelings with their beliefs.

**7. Their beliefs about the Bible are more diverse than beliefs about God or Jesus.** Seventy-six percent have no doubts about God's existence and 75 percent have no doubts that Jesus was not only human but was also the divine Son of God. However, beliefs about the Bible are much more diverse. Five percent believe the Bible is divinely inspired and inerrant. Forty-seven percent

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## Whether or not young adults decide to invest their lives in the church and its mission may determine whether or not we reach the Ten-Year Goals.

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believe it is divinely inspired and infallible. Twenty-eight percent believe it is authoritative and reliable but not infallible. Eleven percent believe it is a record of God's revelation but as such is not the Word of God. And eight percent believe it is just a great book written by highly inspired authors.

Since Mennonites have always had a strong biblical orientation, the diverse understanding of the Bible among these young adults is significant. It is important that those in ministry with young adults discuss what they believe about the Bible in addition to studying the Bible itself.

**8. Responses to moral issues vary from more conservative to more liberal than Mennonite young adults in the 1972 Church Member Profile.** Seventy-nine percent feel therapeutic abortion is always wrong or usually wrong. Forty-eight percent of the young adults in the 1972 Church Member Profile conducted among five Mennonite denominations felt it was always wrong. This is an example of an issue in which Mennonite young adults today are more conservative than Mennonite young adults 15 years ago.

There were other responses, however, which indicate a more liberal view than in the 1972 study. For example, only 3 percent of the young adults in the SYAS/COE study feel that social dancing is always wrong, whereas 25 percent of the young adults in the 1972 study indicated the same.

In the SYAS/COE study an additional 7 percent feel social dancing is usually wrong and 44 percent feel it is sometimes wrong. This might indicate that these persons feel that how and where social dancing takes place is im-



*Mennonite young adults enjoy a stand-up-sit-down song led by Ivan Emke during the annual get-away retreat for them at Laurelville Mennonite Church Center. Standing left to right are Mary Yoder, Victor Yoder, and Henry Werner.*

portant. Forty-three percent feel that social dancing is never wrong and 3 percent are uncertain.

Whether or not we are in agreement with the majority of the young adults on these two issues, an understanding of their beliefs/values is important. It helps us to deal with these issues more openly and honestly.

**9. Most agree that Christians should not take part in war or war-promoting activities.** Eighty-one percent agree or strongly agree that Christians should take no part in war or any war-promoting activities. Seventy-four percent agree or strongly agree that Mennonites should actively promote the peace position and should attempt to win as many supporters to the position as possible. Seventy-seven percent also agree or strongly agree it is the business of the church to try to influence the actions of government in regard to such issues as war and peace, race relations, and poverty.

These responses would seem to indicate that Mennonite young adults today not only feel strongly about the peace position for themselves, but they also feel it has relevance for the larger society. Many Mennonite young adults are becoming involved with peace and justice efforts as individuals or through their congregations. These efforts should be affirmed and encouraged.

\* \* \*

The findings from this study would indicate that Mennonite young adults are faithful in their beliefs and commitments. This generation has the potential for carrying forward the good news into the next decade on behalf of us all. Given the opportunity to do so, they probably will.

The study discussed in this article is entitled SYAS/COE Study Project Part II: "It Matters Where You Scatter" Young Adult Profile Study. Copies are available for \$5 each at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone 219-294-7523.





# Finding a purpose in life

by Myrna Burkholder and others

What do Mennonite young adults and students consider to be their main purpose in life?

Their answers in a recent survey indicate a clear sense of purpose in relationship to God. For example, 45 percent indicate their main purpose is to serve the Lord faithfully or to be a good Christian. Another 14 percent want to relate positively or live in peace and harmony with God, the universe, and others. Nine percent want to serve

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**Jerry says it would be difficult to choose a career he didn't believe carried some social benefit.**

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others. Eleven percent want to grow, search, or learn. Only 12 percent didn't answer the question or didn't know.

Data and statistics inform, but interviews present real-life images and personalities with which to associate new information. Several young adults of varied backgrounds living in urban settings were interviewed for the study project conducted by Student and Young Adult Services (SYAS) of Mennonite Board of Missions (Mennonite Church) and the Commission on Education (COE) of the General Conference Mennonite Church. The images created by these interviews illuminate the answers given on the questionnaire about purpose in life.

**Meet Jerry Kennel.** The price Jerry must pay to advance a promising career in New York City and still keep a home in the mountains means a six-hour round-trip commuter ride five days a week. Jerry, who grew up on a farm in Illinois and graduated from Goshen College, says, "I don't commute for the pleasure of commuting, but I like the job and where I live enough to do it."

The home, which he keeps with his wife Leonor (also a Goshen College graduate) is in the hamlet of Westbrookville, identified by a diner, gas station, and post office.

His job is staff assistant for John Brademas, president of New York University (and former longtime congressman representing northern Indiana). "You never know from day to day who is going to come into the office," said Jerry, who recently completed his first year on the job. They have included senators, representatives,

and others with influence in the U.S.

When asked how his work would relate to the Goshen College motto of "Culture for Service," Jerry said this is "one step along the way." He said he is comfortable with Brademas' political positions. He also said he has the opportunity to make "a small degree of influence" on developments at the university.

Jerry and Leonor attend First Presbyterian Church of Port Jervis, where no Mennonite churches are located. They participate in the peace group and the choir in the church. Jerry says, "The foundation of what we believe is very much Mennonite, but we feel in tune with the way this Presbyterian congregation operates in terms of religious and social convictions."

Jerry said he has a lifelong commitment to service in one form or another; he said it would be difficult to choose a career he didn't believe carried some social benefit. What about future commitments? "I have hope and trust that I can be useful in what I'm doing and can guide it to some kind of further service."

**Meet Ken Weaver.** He is one of a newly emerging generation of Mennonites born and raised in an urban setting. His view of the Mennonite Church and how he fits into it takes a different track than those moving to the "big city" for other reasons.

Ken, 23, grew up in College Park, Maryland, a suburb

## The red barn

I travel but the red barn  
remains constant. It is there  
when I return though it will perish  
by attrition or demolition  
or by fire. I too  
will terminate my years  
upon this given landscape  
wondering as the barn  
is incapable of pondering  
whether some essence  
some intrinsicity  
will weather the rage of time.

—Thomas John Carlisle



of Washington. He attends Hyattsville Mennonite Church, where his parents are members. He recalls that while growing up, church was pretty much routine. He didn't think too heavily about issues or feel too different from friends of other denominations.

However, pacifism was important to him, and he acknowledges that he would much more quickly identify himself as a Mennonite than simply a Christian. "You can

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## **Yvonne thinks she has a different set of values because of being raised Mennonite.**

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say so much more with the word 'Mennonite.' It's the difference between saying, 'I have a car' and 'I have a Chevy.'"

Ken is now in the transition stage from college to the work force. A new concern is how to do well in big-city business without becoming materialistic. He is concerned about how money seems to control people's lives. However, he adds, "I've never believed anyone should be into self-persecution. You owe it to yourself to be happy, but not at someone else's expense."

To Ken, church means in part "anywhere from two to three people and more, just sitting around talking about God." Ken credits his contacts with people from a wide variety of ethnic groups—black, Hispanic, Arab—with helping him shape a more open, liberal view of God and religions.

Recently Ken has become more involved in the organized church by agreeing to lead the Mennonite Youth Fellowship get-togethers and evening discussions at his church. He feels that MYF is a very important source of shaping one's denominational identity and sense of belonging.

One characteristic rises above the others to define his present state. He is happy—with his job, relationships, and beliefs.

**Meet Amy Adelstein.** Amy, who resides in San Francisco, was raised as a conservative Jew. She grew up in predominantly Jewish neighborhoods and attended Hebrew schools. Amy was always aware of God, especially in nature. She loved Hebrew schools and their stories of biblical characters. She found it fascinating how God penetrated people's lives—how people served as a lightning rod for God.

Amy's best friend in high school was a girl of Japanese background. She watched her friend experience a trou-

bling time in her Christian faith, followed by a renewed commitment. Reluctantly, Amy allowed her friend to introduce her to a Jewish Christian. Then she began to read the New Testament.

When Amy decided to become baptized, she found it difficult because she felt like she was turning her back on her Jewish heritage. Yet, as she was being baptized in the ocean, she felt the experience of death and the return to life—a landmark in her Christian life.

She was attracted by the pacifist beliefs of a Mennonite friend and began worshipping at First Mennonite Church of San Francisco. The role of women in leadership is also an important issue for Amy. She felt support from Lois Janzen, the congregation's pastor at that time, and from the current pastor, Ruth Buxman.

Amy is now studying at Pacific School of Religion, where she is preparing for ministry. She feels she is still learning much about Mennonite life and wants to learn more.

**Meet Yvonne Young.** She is a black young adult who graduated from Goshen College in 1983 with a degree in secondary education/home economics. She felt well-prepared and eager to enter the teaching profession and remembers thinking, "People think highly of Goshen College; someone will hire me."

She became a substitute teacher in Chicago for a year and then accepted a fifth- and sixth-grade teaching job at Living Waters Academy in Washington, D.C. Yvonne says the decisions she has made reflect her upbringing in a Christian family and as part of Bethel Mennonite Church in Chicago. Yvonne says, "My mother always said she didn't make her children go to church; she just told them they were going."

Yvonne thinks that some congregations push being Mennonite too much, "as if that's something God is really going to appreciate; as if being Mennonite is going to get you into heaven." She comments, "Really, it doesn't mean a whole lot. Being saved is what matters."

Yvonne thinks, though, that she has a different set of values because of being raised Mennonite. She appreciates the focus on a simple lifestyle which supports the church's belief that what's on the inside counts more than stylish clothing or expensive cars.

Since leaving home and graduating from college, Yvonne has successfully met many challenges and dealt with several changes in her life. She counts on God to guide where she is needed in the future.

\* \* \*

These four persons—Jerry, Ken, Amy, and Yvonne—are good examples of young adults who will someday take their place in congregational settings as leaders, teachers, and mentors. They reflect the values of the Mennonite Church of tomorrow.





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## HEAR, HEAR!

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### Ordination is not for women

Below is an article by Gleason Archer of Trinity Evangelical Divinity School from a recent issue of *Moody Monthly*. [It is reprinted with permission.] I feel our people need to read and hear the other side of this issue.

—Addona Nissley, Christiansburg, Va.

*Christianity Today* recently published a series of articles dealing with one of the most controversial issues facing the evangelical community today, the ordination of women.

The articles include observations and insights from many well-known leaders of the Christian feminist movement such as Roberta Hestenes, Jill Briscoe, Marilyn Kunz, and Mary Van Leeuwen. With the possible exception of Mrs. Briscoe, all of them advocate the ordination of women to the pastorate.

Articles by Walter Kaiser and Kenneth Kantzer, my colleagues at Trinity, and Bruce Waltke of Westminster Seminary are also included in the series. Both of my Trinity colleagues concur with the viewpoints expressed by the symposium of women; only Dr. Waltke defended the historic teaching of the church that women are not eligible for ordination.

The central issue behind this question of women and ordination, however, is the integrity of the hermeneutical methods, or the careful comparing of Scripture with Scripture to discover exactly what God is teaching in his Word.

In 1 Timothy 3, Paul gave many significant guidelines and standards for the church to follow in appointing elders and deacons. In verse 2 he says an elder, which includes an ordained pastor, must be the husband of one wife. Since this im-

plies that a potential elder or pastor be at least capable of taking a wife, and women cannot be married to wives, the New Testament restricts the ordination of pastors to men only.

In 1 Timothy 2:11-13, Paul also says women must learn quietly in submission, and they are not permitted to teach men or exercise authority over them. Although there are many New Testament examples of godly women who both evangelized unbelievers and encouraged believers (including men), and although Priscilla (along with her husband, Aquila) explained doctrine to the preacher Apollos (Acts 18:26), these women must have stopped short of exercising ministries as authoritative pastors or Paul would have never approved of them.

The daughters of Philip the evangelist had the gift of "prophecy" (Acts 21:8-9), but the text doesn't say they were officially ordained pastors. In fact, judging from 1 Corinthians 12 and 14, prophecy was a gift exercised by the rank-and-file church members at their prayer meetings.

Therefore, Paul did not contradict himself by prohibiting women from teaching men from any position of authority—such as a pastor might do in his preaching of Christian doctrine. He traces this restriction back to the fall of Adam and Eve: "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (1 Tim. 2:13-14).

Some suggest that this statement is limited to uneducated women, based upon the belief that Eve's instruction was somehow inferior to Adam's, as if she were so backward and uneducated that she could not see through Satan's deception. Such a belief, then, would still allow well-educated and intelligent women to become pastors.

That supposition, however, is an inaccurate interpretation of the Genesis account. In Genesis 3:3, Eve repeated the same teaching that God gave Adam in the previous chapter (Gen. 2:17); there is no

reason to think she was less intelligent or less informed than Adam. Nor did that knowledge have any bearing on the decisions that were made: Adam was persuaded to accept the forbidden fruit the same as Eve was.

To interpret 1 Timothy 2:13-14 to mean the very opposite of what it clearly says is to deviate from the authority of New Testament teaching. And to conclude that women may teach authoritatively as ordained pastors is to deviate from proper hermeneutics.

There is absolutely no reason to believe that Paul's prohibition is only cultural, limited to the women of a particular place and time. If teaching that is as simple and clear as this can be reinterpreted according to the moods and fashions of our day, then Paul's other inspired teachings may also be reinterpreted.

The *Christianity Today* articles do not deal with the related issue of a husband's responsibility in the family, yet God's appointment of the man as captain of the family team is clearly taught in Ephesians 5. Some evangelical scholars have tried to reinterpret what *head* means in verse 23: "For the husband is the head of the wife as Christ is the head of the church."

While much could be said about a husband and wife submitting to each other, as verse 21 teaches—a principle that will bless any marriage if properly followed—that doesn't change the fact that the church must always submit to its Lord. The roles can never be reversed so that the church demands that Christ submit or be equal to it.

Paul summarizes the issue by saying that as the church submits to Christ, so the wife must submit to her husband. But he lays a far heavier mandate upon husbands. They are to love their wives even as Christ loved the church and gave himself for it. And woe to the husband who ignores that responsibility to love his wife tenderly and sacrifice himself for her, who demeans her or treats her as anything other than the queen of his heart.



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# The parable of the taxpayers

by John F. Murray

The kingdom of heaven is like a man who called his servants together to review their income tax returns.

**Three different tax returns.** The Lord examined the return of the first taxpayer saying, "I see on line 32 your adjusted gross income is very large, yet on line 55 your tax liability is extremely small."

The taxpayer explained, "Lord, because I love you and the church, I have given much money to the work of the church for preaching the gospel, for relief and service to the poor, and the education of our youth. See here, I have reported this on lines 15 to 18 of Schedule A. Here are my receipts and canceled checks to prove my entry."

The Lord replied, "Well, done, thou good and faithful servant. Because you have honored me with your tithes and offerings you shall have the honor and respect of your

many good years of retirement.' "

But the Lord said to him, "Because you have not shown any love for me and my church and the needy of this world, your heirs shall not respect and follow your faith. They shall be impatient for your death, that they may inherit your fortune. Your children shall waste your money in extravagant living; your grandchildren shall squander it in riotous living; your great-grandchildren shall flounder in the flophouses of the cities, dying from drug overdoses and diseases against which they have no immunity."

But the taxpayer hardened his heart against the Lord saying, "I have a right to enjoy the fruits of my labor. And besides, Lord, I contribute to the campaign to promote 'safe sex,' the campaign against drinking and driving, the campaign for the care of children born with fetal alcoholic syndrome."


The Lord replied, "Shall I praise you for contributing to campaigns which your own lifestyle necessitates?"

A third taxpayer laid his tax return before the Lord saying, "Lord, you can see my gross income is very, very small. Lord, I know your Word says that you love all people and he who kills with the sword shall die by the sword. Lord, I was afraid, so I hid my talents in the earth, lest I should earn money and pay taxes which the government may use to make war."

The Lord replied, "So you knew that I love people and hate war? Why didn't you then use your talents to serve people and create goodwill? You could have reduced your taxable income to a mere nothing by giving to my work. Have you not read the judgment waiting for those who hide their talents in the earth?"

**A question for the onlookers.** Then the Lord turned to those who were watching him review those tax returns, and he said to them, "Which of these taxpayers deserve my blessing?"

They, seeing themselves mirrored in those tax returns, replied, "Lord, we shall form a committee to study this matter and report back next year. Lord, you know how pressed for time we are right now. We are trying to decide where to cut our missions and relief, our college and seminary programs, and our church budgets. We are hoping to raise money for our Ten-Year Goals. We want to develop programs to help our bankrupt farmers and to keep our young people from wandering away from our faith after alcohol, drugs, sex, and hard rock. Lord, we've been praying about these problems for years. Are you listening to our prayers?"

The Lord replied, "They who have ears to hear and eyes to see, let them understand the parable of the taxpayers." 

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**The Lord turned to those who were watching him review the tax returns and asked, "Which of these taxpayers deserve my blessing?"**

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children and grandchildren and their children after them. They shall follow your faith. Those in poor lands whom you have helped shall improve their economies so that they can buy your surplus grain, and you will be able to buy their products at a fair price. So you shall prosper together in peace. Moreover, I will keep my promise to you. Because you have brought all your tithes and offerings into my storehouse, I will open the windows of heaven and pour out on you a blessing you shall not be able to receive and you shall prosper in a delightful land, and all nations shall respect you."

A second taxpayer showed his return to the Lord. The Lord said, "I see your adjusted gross income is very large; yet your tax liability is very small. Please explain."

The taxpayer replied, "I appreciate the great talents and blessings you have given to me. I am very frugal. I follow wise business practices. I take advantage of every legal tax loophole. I have set aside much of my income in legal nontaxable savings accounts. I have said to my soul, 'Soul, you are laying aside large amounts of money for

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John F. Murray, Kouts, Ind., is pastor of Hopewell Mennonite Church.



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## Plans made for July meeting of MWC General Council in Paraguay

The Chaco area of Paraguay, once called a "green hell" because of its vegetation and climate but now a productive Mennonite farming center, will be the setting July 14-19 for the triennial meeting of General Council, the international delegate body which governs Mennonite World Conference. The council includes one to three members from each of the church bodies around the globe which form MWC, based on the size of the group.

Most sessions will be held in the 1,200-capacity Mennonite church building in Filadelfia, the principal town in the Fernheim Colony founded by German-speaking Mennonite immigrants. Nearby Menno and Neuland colonies will each be host for one evening session.

The theme for the General Council meetings will be "The Lordship of Jesus Christ," with messages based on texts from the book of Revelation. "Apocalyptic literature is written in the context of persecution. It is written with pages of blood of a church affirming God's kingdom over the state," says Luis Elier Rodriguez of Puerto Rico, who will deliver a major address. Rodriguez, who serves as MWC vice-president for Latin

America, notes that the church of Revelation is "a church with an absence of peace. There is a strong parallel with the situation in Latin America today."

Consistent with the setting in Paraguay, it is expected that most of the major presentations will be given by people from Latin America. One exception will be the opening address by MWC president Ross Bender of Denver, Colo.

General Council sessions are held every three years—in conjunction with Mennonite World Conference assemblies and at the midpoint between the assemblies. An important agenda item in Filadelfia will be theme selection and program planning for the 12th MWC Assembly, set for July 1990 in Winnipeg, Man.

Other business matters will include review of program projections approved three years ago at the Strasbourg assembly, review of budget and fund-raising for the past three years, updates on program and budget for the next three years, and discussion of general policy questions.

An important aspect of the General Council sessions is international Mennonite fellowship, both for the participants and for the host country. On the

Sunday before the meetings, 41 Mennonite congregations in Paraguay will host council participants in their worship services. A number of delegates will also make fraternal visits to Mennonite churches in other countries on their way to and from the General Council meetings.

Prior to and following the full General Council sessions, the Executive Committee will hold its annual meeting in Asunción, Paraguay. In addition, International Mennonite Peace Committee, now affiliated with MWC, will gather in Asunción for meetings before and after General Council sessions.

MWC expects about 150 delegates, observers, and guests from outside Paraguay. In addition, several dozen leaders from the Paraguay churches will be invited as special observers. Large crowds of local Mennonites are expected for the public evening sessions.

Mennonites began settling in Paraguay in the 1920s, the first immigrants coming from Canada, when the government there began requiring the use of English in schools. Another wave of immigrants arrived from the Soviet Union in the early 1930s, and thousands more Mennonites came from the Soviet Union after World War II. Today they number about 16,000. In addition, mission work among the general Spanish-speaking population and two Indian groups has added to the Mennonite population. Paraguay is overwhelmingly Roman Catholic, but Mennonites make up the second-largest religious group.

## Mennonite workers in Eastern Europe compare notes

Mennonites living and working in Eastern Europe held their annual meeting recently in Eichstock, West Germany. They currently number eight, and serve in a variety of ways in several communist countries under the appointment of Mennonite Central Committee and Eastern Mennonite Board of Missions.

The purpose of the annual meeting is to give participants an opportunity to compare experiences and renew their vision. "These are historic opportunities for religious communities if we act responsibly," said Gerald Shenk, a teacher in Yugoslavia. "The focus should not be on the restrictions, but on the opportunities."

In a statement of summary about their experiences the group agreed that "to be an effective bridge between East and West, we need to have an appropriate

respect, and at the same time an appropriate distance from political systems on both sides, recognizing that governments are ordained of God (Romans 13) and stand under God's judgment."

Mennonite workers in Eastern Europe often find themselves in tension between the attitudes and expectations of sending churches in the West and the churches with whom they participate in the East. They are constantly confronted with limited understanding and prejudice on both sides, and ask how they can be more effective bridges. MCC and Eastern Board were asked to experiment with ways to "soften enemy images" through bringing about more contact between Christians living under different political systems.

The Eastern Europe program was organized by MCC and Eastern Board to promote world peace by deepening understanding between Christians in communist countries, especially Eastern Europe, and those in the West. The program seeks to explore with brothers and sisters in

those countries the forms of witness and service to which Christians are called in a divided world.

Eastern Europe consists of eight countries and is a buffer between East and West. Their destinies are influenced to varying degrees by the Soviet Union. But each country has its own unique history, culture, and language. The Catholic Church is very strong in Poland, for example, but religion has almost been uprooted in Albania. Yugoslavia is the only country in the region that does not belong to the Soviet Union's Warsaw Pact alliance. East Germany is the richest country in the region and Romania is the poorest.

"So much of our fear and mistrust grows out of the simple fact that East and West remain strangers to each other," said George Epp, who administers the program out of MCC's Europe office in Neuwied, West Germany. "Our clear task is to help East and West connect in love and understanding."



## Church planters use natural contacts in Florida community

*The following was written by Herb and Bev Steffy, church planters in Buenaventura Lakes, Fla. The project is sponsored by Southeast Conference with the assistance of Mennonite Board of Missions.*

Buenaventura Lakes is commonly known as "BVL." It is a growing community of over 4,000 homes about five miles east of Kissimmee, Fla. Most of the homes are less than five years old; the average resident has lived in BVL less than three years. BVL is a bedroom community for Orlando. There are no commercial or industrial buildings; nor are there any churches.

In 1985 Choice Books of Northern Virginia (Herb's employer) asked us to move to central Florida to open a new office for the expanding Mennonite bookrack ministry. We bought a house in BVL because it was the only community with vacant houses in our price range. We believed this was God's leading and made the move expectantly.

We had previously helped start Rocky Mount Mennonite Church in North Carolina, so we contacted Southeast Conference and expressed interest in church planting in BVL. Le Roy Bechler, home missions secretary, affirmed our thinking and gave us much encouragement and valuable advice.

We soon learned that everyone in BVL is from "up North." Knowing no one and not sure how to make friends in a strange community, many people have become isolated. They bother no one and want no one to bother them. Most people refuse to get involved in community activities. Parent-Teacher Association (PTA) attendance at the local 1,050-student elementary school is usually less than 20 parents. The homeowners association has 10-15 at its monthly meetings.

We learned of several attempts by full-time church planters from major denominations to begin a church in BVL. So far all have failed, partly because no one wants to get involved.

How were we to begin a church in this unresponsive community? With help from Mennonites in Sarasota, we contacted 382 families; 46 expressed some interest in starting a church. Herb then personally visited each family and invited them to a get-acquainted meeting in our home. None of the 46 came.

With Bechler's help we have identified a strategy for ministry that seems to be bearing fruit. Bev, a trained teacher, became a substitute during the 1985-86 school year. She taught in all grade levels plus all of the special areas. She learned

to know a majority of the staff and came in contact with over half the students. As a result, Bev is now well known. This also brought opportunities to keep children at our home over the summer. By showing parents that we cared about their children, we have been able to further minister in times of accidents, divorce, death, and other times of need.

God opened a different door for Herb. Our older daughter signed up to play Little League softball. Herb volunteered to coach. This put him in close contact with the families of the 10 girls on his team. During the season, we had all 10 girls and their families to our home on different occasions for a picnic supper following a Saturday game.

Two months after the season ended we had a reunion at our house. Thirty-five people, representing all but one family, came. From this contact we have found two families interested in a Bible study group. Each Friday evening three adults and three girls meet at our home. The girls had never been to Sunday school.

What lies ahead? We are not sure. Bev is still substituting, and is eligible for a full-time position as soon as one becomes available. She continues to make friends and build relationships with teachers, parents, and students. Herb is even more involved in Little League. Last year he

did some umpiring for the boys along with coaching a girls' team. This year he is director of umpiring. This gives him valuable contacts in the community and increases his visibility.

We plan to use the contacts we are making through school and Little League as bridges to people. We will continue to invite persons to be involved in home Bible studies with us. As people come to the Lord and begin looking for a place to worship, we will form a core group for the new church. We want to have a core group of at least 50 before we begin public worship services.

When we do "go public," we plan to make it a major event. There will be publicity, direct-mail announcements to each household, and personal invitations from core group members to their friends and neighbors.

This kind of church planting is hard work and takes months, or even years, to get started. But we believe this is the only way that the self-centered, self-sufficient people in BVL will ever be reached.

Our task right now is to demonstrate that we are trustworthy people. When that bridge is built, the hurts, questions, and heartaches these people have will come pouring out. Then we will have the privilege of ministering God's love to them in a healing and saving way.

### GROWING AS STEWARDS AND WITNESSES

## Investing the Lord's account

Before we bank or cash paychecks, we calculate the Lord's amount and put it aside. Most goes into our special checking account; smaller amounts go into a brown wallet.

Yes, we have a separate checking account with "The Lord's Account" imprinted on the checks above our names and address. When Saturday comes around we check last Sunday's church bulletin to see what tomorrow's offering will be for, then get out our Lord's Account record and decide how much we have to give. For evening or other special programs we take smaller amounts of cash from the wallet.

I got the separate account idea from a friend. My husband and I liked the idea. We carefully calculated our 10 percent and put it into our special account; somehow we always got along on the other 90 percent. Setting the money aside first made it easier to give it. This way we are sure the Lord gets a rightful share, and we find it less complicated than any other method we have tried.

We are a middle-aged couple and most of our income is from church-related jobs. After two years we decided that we could increase the Lord's share by one percent. So at the beginning of the next year we began to take 11 percent from each paycheck. We still were able to pay all our bills—and even save some money. So the next year we decided to give 12 percent. Again the Lord blessed and we could pay our bills and save a bit toward vacations and retirement. We kept increasing by one percent each year until now in 1987 we are giving 16 percent and continue to live comfortably, albeit modestly.

Increasing our giving by one percent a year seems small and we hardly feel the difference. But what blessings are in store for us while we watch the Lord's work prosper!—Ann Enling



## EMC&S appoints Snyder vice-president in addition to dean

The Board of Trustees of Eastern Mennonite College and Seminary has appointed Lee Snyder as vice-president of EMC&S and reappointed her for a second two-year term as academic dean, effective July 1. The action was taken during the board's quarterly meeting on Mar. 11 upon the recommendation of President Richard Detweiler and President-Elect Joseph Lapp and with "strong affirmation" from the board's Academics Committee.

Detweiler said he received an "overwhelmingly positive response from the faculty" on the dean's performance during her first term in office. Lapp said he recognizes Snyder as a "valuable adviser" and believes it is "fitting she be given the title of vice-president."

The trustees also reappointed George Brunk III to his third two-year term as dean of Eastern Mennonite Seminary. Detweiler said the seminary faculty is "unanimous" in asking that Brunk serve another term. "He excels in his educational duties," he said, "and has done well in contributing scholarship and leadership to the church and to theological interests."

Other trustee actions recommended by the Academics Committee were the approval of a "Teaching of English as a Second Language" minor—pending the approval of Mennonite Board of Education—and approval of an evening continuing education program at EMC that will enable diploma registered nurses to earn a bachelor's degree.

In other business, the 12-member governing body:

- Set Sept. 18-20 as inaugural weekend for Lapp. (He takes office as the seventh president of EMC&S on July 1.)

- Granted "professor emeritus" status to Margaret Martin Gehman, who retires this spring after 42 years of teaching art and physical education.

- Promoted Galen Lehman to assistant professor of psychology, Ray Gingerich to professor of church studies, and Lawrence Yoder to associate professor of missiology at Eastern Mennonite Seminary.

- Approved a 6 percent salary increase for faculty and a 4 percent increase for administrators and office and physical plant staff for 1987-88.

In his quarterly report to the board, Detweiler expressed "cautious optimism" over a "significant upswing in applications and admission of freshmen" for this fall. Applications are currently 25 percent higher than the same time last year.

The president also reported that contributions to EMC "are running strong,"

with a total of \$1.5 million in total gift income received by the end of February. He pointed out, however, that the annual fund "is the biggest area of concern," with only 45 percent of the \$1.2 million in budgeted contributions on hand four months before the end of the fiscal year on June 30.

The central campus development project, an \$830,000 undertaking for improvements to the area surrounding the new Campus Center, "is within \$65,000 of being fully funded," Detweiler told the trustees. He said the Campus Center "continues to draw praise from all quarters, not only for its architectural distinctiveness but also because it is fulfilling its purpose as a 'people place.'"

With only three months to go in his presidential term, Detweiler said he views the upcoming leadership change as "a positive harbinger of a new day." He affirmed Lapp as being "on the right wavelength for the next stage of EMC&S history."

## Choice Books goes after Hispanic market

Hispanic communities in North America are rapidly growing, and excitement is increasing in the Mennonite Church to reach Spanish-speaking persons with the good news, observes Paul Yoder, director of Choice Books for Mennonite Board of Missions. He says that the Hispanic market is growing six times faster than any other market, and he sees in this a large opportunity for Choice Books.

"Although most younger people prefer English rather than Spanish as their primary language, studies show that the over-30 population will buy Spanish-language literature," says Yoder. "Spanish paperbacks are available in a wide variety of religious titles and at reasonable prices, so we need to get the word out."

Yoder would like to see bookstores set up special language areas, and he encourages individuals to begin placing bookcracks with Spanish titles in secular retail stores.

Lancaster Conference has already begun handling Spanish titles through its Choice Books program and has appointed Emilio Montanez as coordinator. Yoder encourages other programs that serve Spanish-speaking communities to do the same. He also has interest in finding a person fluent in Spanish to contact stores about accepting Spanish bookcracks.

Persons interested in helping Choice Books reach Spanish-speaking people are invited to contact Yoder at Mennonite Board of Missions, 1251 Virginia Ave., Harrisonburg, VA 22801.

## Goshen College board recommends Stoltzfus for another term

The Goshen College Board of Overseers has recommended Victor Stoltzfus for another three-year term as president of the college, beginning on July 1. The recommendation, voted at the meeting of the board March 2-3, now goes to Mennonite Board of Education for action at its May meeting. Stoltzfus became president in 1984 after serving three years as dean.

The board acknowledged the "outstanding leadership" Stoltzfus has given the college in reversing the decline in Goshen's enrollment, implementing a strategic plan, and continuing GC's tradition of financial integrity.

The board also approved a new minor in athletic training and a campus design statement.

The athletic training minor will begin this fall, if approved by Mennonite Board of Education at its May meeting. Don Ogle, who was hired as director of sports medicine last fall, will supervise the athletic training minor, which includes two tracks. One is an internship program in athletic training designed to prepare students to take the National Athletic Trainers Association certification examination. The second track in the minor is for students who want some background in athletic training but do not seek certification.

The design statement for the campus, prepared by architect LeRoy Troyer, outlines the goal of creating a campus environment that encourages human interaction and a strong sense of community while communicating a sense of openness to the outside world. The statement was prepared in the context of two major building proposals—a science building and a recreation/fitness center—and the development of a new campus master plan.

In an effort to improve its ability to function as a policy-making body, the 12 board members spent a block of time analyzing their role, committee structure, and methods of conducting business with consultant Charles Glassick, president of Gettysburg (Pa.) College and a recognized authority on the role of boards. "A board holds in trust the mission of the college," Glassick said. In carrying out that trust the responsibilities of a board include planning, authorizing, and reviewing. "Nothing should happen at the college that is not traceable to some policy of the board," he said.

Dan Hess, a GC professor who chairs the college's Program Review Committee, reported on the committee's work to date. Debate in weekly faculty meetings on issues such as the college calendar and desired educational outcomes has been



vigorous, he said. The requisites for a successful curricular review include "a faculty who believes that the unexamined curriculum is not worth maintaining," Hess said. A clear sense of institutional goals and aggressive but patient leadership are also important if the process is to work, he added.

## SELFHELP Crafts helps empower workers in South America

Handcraft purchase orders are the catalyst that binds together many grassroots cooperatives in South America, reported SELFHELP Crafts associate director Lloyd Kuhns after a recent buying trip to Brazil, Uruguay, Peru, Bolivia, and Ecuador.

"When there's work to do, people come together. When there's no work to do, a co-op will eventually disintegrate. It's as simple as that," he said. And when a co-op folds, so do all its continuing positive benefits: community development, literacy classes, business workshops, economic benefits, and perhaps most importantly, consciousness-raising or *concientizacion*.

Orders from SELFHELP Crafts, a marketing program of Mennonite Central Committee, give people jobs and help them earn, at least temporarily, extra cash for food, medicine, housing, and education. But just as important, and with more lasting effects, is the opportunity that crafts provide to organize people and help get them to look at the reasons for their poverty.

A co-op becomes a vehicle that helps members understand existing marketing systems that most often work against the poor, to shake off complacency and think through their own situations, and to look at ways to replace an exploitive system with a just and fair-paying system.

"I saw many examples of producer groups who are really making strides at raising their awareness and working for change," said Kuhns. "One outstanding example is La Imilla in Bolivia, a group of about 40 women who knit alpaca sweaters. Many of the women in this co-op used to work for a commercial business where they were exploited and underpaid."

Many of them were fired for protesting the poor working conditions. "With uncommon courage and assertiveness, these women formed their own co-op, and are now handling all their own business, production, and marketing affairs," said Kuhns. "They have sponsored literacy and business classes for their members and are working hard at teaching themselves about the real economic and social

issues in their country." The group's name, La Imilla, was chosen with wry irony and pride. Commonly used as a derogatory name for the Indian women of Bolivia, it now shows the world just how productive, capable, and resolute these women can be.

There are many groups with the potential of La Imilla throughout South America, but they need the economic incentive of work orders to bring them together. Total SELFHELP purchases last year in South America were about \$77,500—an amount that will be exceeded in 1987.

Some South American handcrafts are on the high side of the SELFHELP price range, admitted Kuhns, and this is due in part to the nature of the items and the expense of raw material and shipping. It also reflects a purchase price high enough in the local economies to ensure a fair wage to the producers.

"I have great respect for the artisans I met on this trip who are interested in more than just a quick sale at cheap prices," said Kuhns. "They are really working for long-range change and are standing up for their rights to be fairly paid. As a development program, SELFHELP Crafts is very supportive of groups like these that work for solidarity and justice."

## New radio program available for use at Easter time

A new 30-minute Easter program is now available to radio stations in the United States. Called *Fly Butterfly*, it is filled with hope, inspiration, and motivation.

Host Julian Bond—a Southern black leader, author, and commentator—weaves together true stories of suffering, pain, and renewed hope of five people who have experienced Easter in their own lives. The stories include that of Benjamin Weir, a Presbyterian missionary who found renewed life during 16 months of captivity as a hostage in Lebanon.

"Participating in projects like this," according to Ron Byler of Mennonite Board of Missions, "is a way the Mennonite Church can speak with one voice with other Christian denominations, proclaiming the good news of Easter that 'he lives!'" Byler serves as executive producer for MBM Media Ministries.

*Fly Butterfly* was produced by SandCastles International, an ecumenical media cooperative. MBM is a participating member, and Byler serves on its executive committee.



*In Christ  
We Grow*

## Activities planned for children

Children attending Purdue 87, the biennial convention of the Mennonite Church in West Lafayette, Ind., July 7-12, with their parents will be divided into groups: infants/toddlers, pre-school, kindergarten, grades 1-2, grades 3-4, grades 5-6, and grades 7-8 (based on the grade completed in the 1986-87 school year).

Each group, beginning with preschool, will have its own teaching staff and activities which will operate during the day from Wednesday to Saturday. They will not operate in the evening, during the noon meal, or on Sunday.

Children's activities will be conducted at two locations off the Purdue University campus: preschool and grades K-2 in the educational building at Central Presbyterian Church and grades 3-8 at Happy Hollow School, which has a swimming pool, gymnasium, and baseball field.

Each group, beginning with preschool, will participate in its own missions, worship, music, and recreation activities. The staff is using Mennonite Mutual Aid's wellness theme to interpret the convention theme "In Christ We Grow," with an adaptation to each age-group. The Bridge-work Theater group from Goshen, Ind., will present its play on drug abuse to grades 5-8 on Friday afternoon. The play has been widely successful in Goshen area schools.

Blind singer Marvin Graber and storyteller Kathy Short will be available to all the groups. A grade 5-8 choir will rehearse during the week for the mass worship service on Saturday evening. Mission resource persons will be provided by Mennonite Board of Missions: Africa on Wednesday, Latin America on Friday, and Asia on Saturday. Thursday will be tour day. Grades K-6 will visit the Children's Museum in Indianapolis, and grades 7-8 will take a canoe trip in southern Indiana.

The staff for grades 7-8 will attempt to prepare these young people for participation in the 1989 Youth Convention. The following seminars will be available to them: creative Bible study, crafts, drama, cross-cultural experience, and signing (for the deaf). They will consider such topics as self-esteem, rock music, peer pressure, heroes, God's will, and boy-girl relationships.

Child care will be provided for infants through age two during the day and evening sessions at the University Church. No child care will be provided during mealtimes or on Sunday.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Christine Thompson, Radnor, Pa.**

You really did it this time, Buster. You committed the ultimate offense: you have driven me to defend Oral Roberts.

All my attempts at second guessing your motives for reporting the price of his home in "Items and Comments" (Mar. 10) has brought me no satisfactory explanation.

What were you trying to establish? Was it a possible inconsistency in his lavish lifestyle and his plea for financial support for his medical center? Maybe there is an inconsistency from an Anabaptist understanding of the Bible. But Oral Roberts is not Anabaptist and his lifestyle shows no inconsistency with his (and many other evangelists') interpretation of God's Word.

And should an inconsistency with what we preach and our personal lives be a criteria for making it into the news, why not gossip about other public figures?

Daniel Hertzler would be a good item for comment:

- He's a public figure.
- Any information you have about inconsistencies in his life would not be hearsay.
- Such information about him would be about as helpful in deciding whether *Gospel Herald* and its editorial style is worthy of our support as whether a medical center is worthy of our support based on the price of its chief supporter's home.

### **Mitchell Brown, Wilmette, Ill.**

In recent weeks two Mennonite publications have taken the space to tell their readers supposedly instructive things about events involving the Jewish people. Unfortunately in both instances the references to the Jewish people were quite wrong.

Most recently Daniel Liechty, normally a careful and well-informed scholar, took the time to tell Mennonites that the "Jewish community" is on the side of the neoconservatives and that Jews are concerned primarily with their own well-being ("Extreme Pluralism and Unexpected Changes," Feb. 24). Certainly this is true of some Jews, but for many others neoconservatism is a betrayal of what is best in the Jewish tradition. Contrary to Liechty's picture, Jews continue to present a broad spectrum of political and

moral positions.

Liechty's generalization might not have bothered me so much if it had not come on the heels of another reference to Jews, this one in the January/February issue of the Mennonite Central Committee Peace Section *Washington Memo*. There Iraqi workmen were quoted to the effect that Jews still dislike Iraqis because of "being borne away into captivity."

Unfortunately the writer overlooks the historical facts. Jews flourished in Babylonia/Iraq from the destruction of the temple until very recently. Indeed when invited back from exile by Cyrus, most Jews chose to remain in Babylon. The "canon" of Rabbinic Judaism, the Babylonian Talmud, was written in Babylonia. The Iraqi-Jewish connection has been one of peace for many centuries.

The recent problems relate strictly to the 20th century and seem to stem from the Iraqi failure to differentiate between Jews (who had lived in Iraq for over a millennium) and the Zionist state. One of the consequences of this failure was the murder of Iraqi Jewish schoolchildren by the Iraqi government in retaliation for Israel's destruction of Iraq's nuclear reactor. If Jews have come to resent Iraq it is not for the destruction of the temple but for the government-sponsored murder of children.

These two examples of Mennonite misinformation about the Jewish people deeply concern me. Why this failure to understand? Even worse, why this need for improper generalization about "the Jews"? My hope is that these are isolated mistakes, but I tend to doubt it. I would like to offer a speculative answer as to why Mennonites misunderstand Jews, in the hope that this answer will open up dialogue on this issue.

Put bluntly, Jews are the living argument against pacifism. Put another way, without military force there would be no more Jews. The irony of the situation (as John Howard Yoder has noted) is that for centuries Jews lived as the ideal Anabaptist/pacifist community. Unfortunately the Christian world would not accept the Jews, who at one time or another were expelled from every nation in Europe, and finally Hitler sought to solve the "Jewish problem" once and for all.

What most people miss, I think, is that Hitler succeeded. He wiped out the vast majority of European Jews. The few that survived did so because of the Allied military victory. Jews cannot be pacifists. Those few that survived built a nation in Israel that in turn survived because of a military victory. What most Mennonites fail to understand is that the creation of a Jewish nation (and of Jewish military might) was not something Jews did by choice but was something that they were forced into. It was an act of desperation to

save the remnant of the Jewish people.

What, then, are Mennonites and Jews to do? For here we have two peoples: the former committed to pacifism, the latter forced by history to reject pacifism. I have no answer. As a Mennonite I seek peace; as a Jew I know (with Paul) that the survival of the Jewish people is part of God's plan. I can only suggest that what is needed is dialogue. Jews and Mennonites must seek God's will together. For "with men this is impossible, but with God all things are possible" (Matt. 19:26).

### **Daniel Liechty responds to Brown**

I appreciate the response to my article from Mitchell Brown. He puts his finger on what is undoubtedly a sore spot in Mennonite/pacifist thinking. I share concern that we use these opportunities for opening up dialogue rather than simply throwing generalizations at each other which confirm our positions.

I am not convinced, however, that the state of Israel or the Jewish people is a standing argument against pacifism any more than I think the continued existence of the Mennonite people is an argument for pacifism. We need a more critical history of the ways in which, seeking survival and protection, we related to the various governments under which we found ourselves. In at least one case, when such protection was withdrawn, Mennonites also resorted to militia activity. Was this a mere fluke, a "falling away," or was it a consequence of a more widely employed survival strategy reacting in unusual circumstances?

It is clear that there is a marked hesitation to condemn the militants among those Mennonites who experienced those circumstances. Among the earliest Anabaptists, the Marpeck group, with whom many modern Mennonite researchers feel the most affinity, did not survive. The purpose of a critical investigation into Anabaptist/Mennonite survival strategies would not be to distance ourselves from this or that group of our ancestors, but to assist us in the kind of dialogue Brown is proposing.

### **Marie M. Moyer, Hatfield, Pa.**

In response to the controversy about Scripture songs ("Modern Choruses: To Shout or to Shun?" Jan. 6), I have a question: why do we consider the more contemporary "Scripture songs" as the only church music composed from purely biblical texts?

Scripture songs have embellished our worship for centuries. Consider the great oratorios: Handel's *Messiah*, Haydn's *Creation*, Brahms' *Requiem*, to name only a few. Great arias like "If with all your hearts ye truly seek him ..." or "Come



unto him, all ye that labor . . ." and on and on—all purely biblical texts from inspired works by great composers. Our souls rejoice as we sing or listen to each rendition. Their beauty and truth cause us to praise our great God. Let there be more choirs devoted to presenting these scriptural masterpieces to the church—yes, to the world—to bring us closer to their and our Creator.

**Lee H. Kanagy, Fairfax, Va.**

The articles and responses to "The Big D" (Nov. 25) and "A Letter to a Lawyer About Divorce and Remarriage" (Dec. 30)

have strengthened my faith in the power of God's Holy Word. It is sharper than a surgeon's scalpel. It divides soul and spirit and thoughts and intents of the heart. And all things are naked and open to "the eyes of him [Christ] to whom we must give account" (Heb. 4:12-13).

Many consciences have been aroused and persons have been led to share hurts and pain. Some 1,900 years ago another couple tried to deal with a troubled conscience. Herodias, unlawful wife of King Herod, also had hurts and pain. Her guilt led to the slaying of God's prophet, John the Baptist. Her husband ordered the execution. Is it not worthy to observe that when God's Holy Word is disregarded, and culturally aligned, God's spokes-

persons are maligned? An unresolved guilty conscience is a powerful destroying weapon, both to the individual and society.

For consolation, some point to the experience of Jesus being confronted by accusers of a woman caught in adultery. The words, "I forgive you," are not found in this context. But it would seem that Jesus' action forgave the woman when he said: "neither do I condemn you, go and do not sin again" (John 8:11). From the story, it would seem that the woman was repentant. She recognized Jesus as Lord, one who spoke with authority. In contrast, Herod and Herodias had not reached that point and their action only compounded their pain, hurts, and guilt.

## MENNOSCOPE

**Indiana-Michigan Conference's annual meeting this year will be a joint one with Central District of the General Conference Mennonite Church.** It will be held Apr. 23-25 at College Mennonite Church in Goshen, Ind. Central District, which covers eight states, has so far held joint annual meetings with two other Mennonite Church conferences—Illinois (1981) and Ohio (1984). Indiana-Michigan has 13,000 members in 106 congregations, while Central District has 9,000 in 62 congregations.

**World-renowned astronomer Owen Gingerich will be the commencement speaker at Eastern Mennonite College on May 3.** He is a professor of astronomy and the history of science at Harvard University and an astrophysicist at the Smithsonian Astrophysical Observatory. Gingerich is also a lay leader in the local Mennonite congregation in Cambridge, Mass.

**Participation in the new congregation in the twin Quebec cities of Rouyn and Noranda has grown to nearly 50.** Rouyn-Noranda Mennonite Church began worship services in September 1985, signed up eight charter members in February 1986, and conducted its first baptisms in August 1986. The pastoral leaders of the congregation are Robert and Lois Witmer, who were Mennonite Board of Missions workers in France for 28 years before going to French-speaking Quebec in 1985. The church-planting project is sponsored by MBM and Ontario/Quebec Conference.

**The Glenwood YMCA in Erie, Pa., is the site of a new Mennonite congregation.** Sunday worship services began in November, and current attendance is 25-30. Calling itself Foundation Mennonite Church, the emerging group is sponsored by Ohio Conference and Mennonite Board of Missions. Roy and Rosie Walls are the church planters.

**An Asian immigrant congregation in Kitchener, Ont., has set ambitious goals for itself.** Hmong Christian Church, which serves the Hmong people who have come from Laos, wants to tie into the Ten-Year Goals of the Mennonite Church. The congregation's eight goals are to train leaders, assist Hmong people in Asian refugee camps, improve worship services, help needy members financially, increase outreach efforts among Hmong immigrants, record the history of Hmong migration

to Canada, provide aid for members to go to Christian schools, and establish a building fund. The congregation currently uses the facilities of First Mennonite Church.

**A rural Pennsylvania congregation has set a SELFHELP Crafts sales record.** When the 25th annual International Gift Festival at Fairfield Mennonite Church closed recently, its total sales of \$62,000 easily broke the old record—not only for Fairfield's three-day festival, but for any one-time SELFHELP Crafts sale in the United States. SELFHELP Crafts is a nonprofit marketing program of Mennonite Central Committee that benefits crafts people in third-world countries. "People are always asking me how we do it," says Pastor Joyce Shutt. "My answer is: We don't. This isn't our festival, it's God's." Still, the festival involves tremendous commitment from every person in the small General Conference congregation, plus volunteers from the community.

**A new church in California took up an age-old issue when it sponsored a dialogue on "Christian Alternatives in a Violent World"** between Mennonite theologian John Howard Yoder and evangelical theologian Richard Mouw. The setting was Pasadena Mennonite Church's meeting place in a Presbyterian church and the date was Feb. 21. Yoder, a former Mennonite seminary professor who now teaches at the University of Notre Dame in South Bend, Ind., presented the case for Christian pacifism. Mouw, a professor at Fuller Theological Seminary in Pasadena, countered with a defense of the Christian just-war theory.

**Mennonites in the Portland, Maine, area have started a ministry to help people who are struggling to find support and resources for a more fulfilling life.** Called North Creek Ministries, it includes a retreat house staffed by Paul and Susan Miller and a pastoral care and counseling office staffed by John Beaman and Paul Miller. More information about North Creek Ministries is available from HC 32, Box 224, Sebasco Estates, ME 04565.

**A Florida congregation used a key Mennonite anniversary to get itself featured in the local newspaper and to attract new people to its worship services.** Noting that last year was the 450th anniversary of Menno Simons' departure from the Catholic priesthood to lead

the movement that later took his name, Pastor Philip Kniss of Emmanuel Mennonite Church in Gainesville scheduled a series of sermons on "Faith Through the Ages." The Gainesville Sun published an announcement of the series as well as a feature article on the Mennonites by one of its reporters. Don Reber, field services director for Mennonite Board of Missions, has worked with Kniss in using the local media. In addition to such milestone events as church dedications, he urges congregations to take advantage of other newsworthy activities to gain greater coverage in the local media—all at no cost. More information on media usage is available from Reber at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**The Pastoral Training Program of Southeast Conference offered two major events this past winter.** The first was a weekend retreat on church management attended by 15 people and held at Ashton Mennonite Church in Sarasota, Fla. It was led by Harold Bauman of Mennonite Board of Congregational Ministries. The second one was an eight-part series on pastoral care attended by 30 people and held at Bay Shore Mennonite Church in Sarasota. Led by Paul Miller of Philhaven Hospital, it was a mini-Clinical Pastoral Education experience.

**Persons interested in short-term summer mission assignments should contact Mennonite Board of Missions.** Summer Voluntary Service opportunities are available in camp, recreation, day care, and youth work in Colorado, Mississippi, Ohio, Oregon, and Texas. Summer VS lasts 11 weeks, beginning with orientation May 26-30. For more information, contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**Summer service experiences in deaf ministry are available through Mennonite Board of Missions.** In Orrville, Ohio, a hearing or deaf person with sign-language skills is needed to help with a summer activities program and Bible school for hearing-impaired children. Two other openings are in a study/service program which takes participants to two locations. The study portion is with the pastor of a deaf congregation, and the service portion is with deaf children at a summer camp. For more information, contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.



**The Anabaptist/Mennonite tradition is coming alive for Mennonites in eastern Pennsylvania and Maryland during an extensive lecture tour by Jan Gleysteen, Mar. 23-Apr. 19.** He is exploring the ideas—like peace, discipleship, and community—that have shaped the Anabaptist vision of the Christian faith. He is using storytelling as well as his constantly changing *Our Mennonite Legacy* slide presentation. Gleysteen is an artist, editor, photographer, and historian at Mennonite Publishing House. A native of the Netherlands, he has been at MPH for over 30 years. His lecture tour is sponsored by Lancaster Mennonite Historical Society. More information is available from the society at 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9745.

**A Mennonite pastor is among 22 Japanese tax resisters who have sued the government** for what they say was an "unconstitutional" collection of their taxes in 1980. The 22 are all members of Conscientious Objection to Military Tax (COMIT), and 12 of them are Christians—including Michio Ohno, a Mennonite pastor in Tokyo. The 1980 government action involved the seizing of the bank accounts of Ohno and two others. The 22 charge that Japan's so-called Self-Defense Forces is a violation of the post-World War II constitution, which forbids the country to have an army, navy, and air force. So, they charge, the collection of taxes for the military is also unconstitutional.

**A photography show is being planned for Purdue 87, the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind.** Entitled "Mennonite Photographers View Mennonites," it will feature a variety of photographers and depict various aspects of Mennonite life and faith. The show is being organized by the four-member Purdue 87 Arts and Exhibits Committee chaired by Goshen College professor Abner Hershberger.

**Mennonites witnessed for peace at the National Association of Evangelicals annual convention, Mar. 3-5, in Buffalo, N.Y.** They did it through speakers Myron Augsburger and John Stoner and through displays set up by Mennonite Publishing House and Lombard Mennonite Peace Center. Augsburger, who is pastor of Washington (D.C.) Community Fellowship and immediate past moderator of the Mennonite Church, participated in a point/counterpoint discussion on capital punishment with leading evangelical theologian Carl Henry and Campbell University law professor Lynn Buzzard. Stoner, who is executive secretary of Mennonite Central Committee U.S. Peace Section, shared a seminar on "Does God Save from Enemies?" with Christian Destiny president David Breese. Stoner's presentation received prominent coverage in the local newspaper, and MPH's display was selected as a backdrop for a news report by a local television station.

**The executive secretary of Mennonite World Conference attended a dinner hosted by Soviet leader Mikhail Gorbachev during a recent visit to the Soviet Union.** Paul Kraybill was an officially invited guest at two conferences in Moscow—a Baptist Seminar and an International Forum. The latter included three different events at which Gorbachev was present. Kraybill experienced firsthand the *glasnost* (openness) policy of the Soviet leader. Unlike previous visits to that country, when foreign guests were given special treatment but kept separated from the Soviet people, Kraybill found this time that Soviet and foreign participants were free to mingle, stayed in the same hotel, and ate their meals together. It was also easier for Kraybill to meet with Soviet Mennonites who were involved in the same events.



**New Mennonite center dedicated in Uruguay.** Some 250 people from the 11 Mennonite congregations in Uruguay participated in the dedication ceremonies of a new multipurpose building in the capital city of Montevideo recently. Also in attendance were representatives of Mennonite Board of Missions (Mennonite Church) and the Commission on Overseas Mission (General Conference Mennonite Church)—North American agencies whose missionaries have been active in Uruguay since the 1950s.

The dedication service was held even though the building was not entirely completed. MBM missionary James Martin preached the dedicatory sermon. The building is located on property that was retained when the Montevideo Mennonite Seminary was moved to Asunción, Paraguay, in 1974. It is used by the growing Floresta congregation and the Mennonite Study Center. The building replaces a "temporary" seminary classroom that was built 25 years ago. The new facility seats 300, but can be divided into small classrooms. Two wings are used for offices, library, classrooms, a kitchen, and an activity hall.

MBM and COM work jointly in Uruguay, and each agency provided \$27,000 grants for the building project. Some of the MBM funds were raised through the Children's Caring Project, "Building a Church in Uruguay." Funds and volunteer labor were also provided by Uruguayan Mennonites.

**Women in the Mennonite Church have donated 15,000 shirts and 10,000 trousers for troubled Eritrea Province in Ethiopia.** The project was organized by the Women's Missionary and Service Commission to accompany 75,000 writing pads sent by Mennonite Central Committee. The items were requested by organizations working with 10,000 people involved in a literacy program. The shipment, using 186 metal drums and 112 bales, left the United States in late February.

**Clarence and Jo Sutter are beginning a church-planting effort in Burlington, Iowa,** under the Iowa-Nebraska Mennonite Mission Board. A house has been purchased, and from there Sutters will form a core group for the new congregation. Clarence was pastor of Northside Mennonite Church in Lima, Ohio, the past four years.

**A seven-year-old congregation in Asheville, N.C., dedicated its new building on Mar. 15.** Located on a two-acre site, the new facility provides Asheville Mennonite Church with space for worship, education, service training, and fellowship. The congregation received financial assistance for the project from Virginia Mennonite Board of Missions and sister congregations in Virginia Conference. Some \$50,000 is still owed, however, for the purchase of the land. Mark Landis is Asheville's pastor.

**The 60-year-old Mennonite congregation in Detroit was struggling to survive when Evelyn Childs became its pastor three years ago.** Now Peace Community Church has over 100 active participants. Part of its success, at least, is due to the congregation's involvement

in the needs of people in the low-income neighborhood where it is located. The members are also strengthening their ties with Mennonites in neighboring areas. Last year they hosted the chapel choir of Conrad Grebel College and in March of this year they sent their own choir to the Conrad Grebel campus in Waterloo, Ont., and two churches near the college.

**Three former members of the Jehovah's Witnesses Church are the core group of a new Mennonite congregation in Italy.** They had become disillusioned with the sect and were looking for something better at about the same time that Virginia Mennonite Board of Missions workers were seeking to start a church in their area—San Lorenzo—of the city of Cinisi on the island of Sicily. The group was led to the Mennonites through an organization which assists ex-Jehovah's Witnesses and a radio ministry operated by the Mennonite church in nearby Palermo. More than 100 people participated in the recent dedication of a meeting place for the emerging congregation.

**Young Nicaraguan Mennonites are among the organizers of Christian youth brigades to help harvest coffee in a hard-pressed country** that needs all the extra help it can get. High school and university students are currently required to work in the fields to compensate for government-sponsored education. Most coffee-picking brigades are organized through the schools or the youth organization of the ruling Sandinista Party. But since 1983, the country's Interdenominational Christian Youth Movement has also organized brigades. "We see this as an opportunity to promote service for the common good," says Veronica Argueda, a Men-



nonite youth minister who is one of the organizers. "We are learning a new concept of faith by putting our beliefs into concrete action."

**Two Vietnamese refugees helped by Virginia Mennonites became U.S. citizens** during a ceremony recently at the U.S. District Court in Harrisonburg, Va. For Ty Thuong, surviving the exodus of the "boat people" from Vietnam in 1979 to finally become an American was "worth the wait." He credits Mennonites with helping him adjust to the United States. Ha Truong also thanked the Mennonites, noting that their emphasis on a strong family unit is much like the Asian view of the family. He gives special credit to Eastern Mennonite High School teacher Grace Lefever, who helps refugees prepare for citizenship by teaching them English, instructing them in American history and government, and assisting them with the necessary forms.

**Hesston College's Milo and Clara Kauffman Student Aid Fund has topped the \$100,000 mark.** Established during the college's 75th anniversary year in 1984, the endowed fund is now the largest of 25 such funds available to Hesston students. The Kauffman fund honors a retired couple who have served the college and the Mennonite Church for many years. Milo was Hesston's president 1931-52.

**The deadline is approaching for congregations who want Goshen College to match the financial aid they give their members who attend Goshen this fall.** Congregations must let the Student Finance Office know by May 1 which students will be receiving aid and how much so that the college can budget matching funds. The "Assured Matching Program" guarantees that up to \$500 of congregational aid will be matched by the college. Last year congregations gave a total of over \$360,000 to their students attending Goshen.

**A self-described "late-bloomer" who wrote her first poem at age 35 told audiences at Goshen College that no one is too old to start writing.** "I write poetry because I have to," said Colleen McElroy of Seattle in the annual S. A. Yoder Memorial Lecture recently. "I have a need to see what's on the other side of the mountain." Now McElroy is a poet as well as a novelist and an English professor at the University of Washington. While at Goshen she also spoke at a High-School Writers Workshop sponsored by the college's English Department.

**Lodging is available at Goshen College for travelers to Purdue 87,** the biennial convention of the Mennonite Church to be held in July in West Lafayette, Ind. Dormitory rooms can be used for \$9 per night double occupancy or \$11 per night single occupancy. Linens are provided. As many as two children with sleeping bags may stay in their parents' room at no charge. More information is available from Sanna Yoder at GC, Goshen, IN 46526; phone 219-533-3161.

**A student summer traveling team to promote Mennonite Church colleges is being organized** by Mennonite Board of Education. The seven-member group will be led by Mariann Martin, a teacher of dramatic arts and English at Christopher Dock Mennonite High School in Lansdale, Pa. She is a 1985 graduate of Eastern Mennonite College. Also represented on the team will be current students or recent graduates of Goshen and Hesston colleges. The team will offer a program of music and drama in a variety of settings—congregations, camps, conference gatherings, youth events, and others. Persons interested in scheduling the team should contact MBE at Box 1142, Elkhart, IN 46515; phone 219-294-7531.

**A major study paper is recommending that the Mennonite Brethren of Canada drop the Mennonite name** in order to strengthen their "evangelical Anabaptist" identity. "Mennonite" is primarily an ethnic label and should no longer be used to describe both an ethnic and religious group, says a 150-page document released recently by the Board of Spiritual and Social Concerns of the Canadian Mennonite Brethren Church. The paper—"A People Apart: Ethnicity and the Mennonite Brethren"—was researched and written by John Redekop, a political science professor at Wilfrid Laurier University in Waterloo, Ont., who is currently moderator of the church. The study document will soon be distributed throughout the church for discussion. The Canadian Mennonite Brethren—numbering about 25,000—are the second-largest Mennonite group in Canada. Their roots are in 19th-century Russia.

**More than 60 congregations in 14 conferences have formally responded to the Mennonite Church study document on "Human Sexuality in the Christian Life."** The committee appointed by the General Board to study the issue is now beginning to draft its report for presentation to General Assembly in July. The report will list the major points of agreement, areas of continuing disagreement, recommendations for further

action by the Mennonite Church, and a general call to commitment. Any further responses from congregations should be sent soon to Mennonite Board of Congregational Ministries at Box 1245, Elkhart, IN 46515.

**The peace center started by Mennonites in Dallas five years ago dedicated new facilities** recently at Mount Olive Lutheran Church in a predominantly black neighborhood. Officiating were the host church's pastor, Mark Herbener, and the pastor of the church that established the center—Ernst Harder of Dallas Mennonite Fellowship. Called Dallas Peace Center, the agency expanded its board in 1983 to include representatives of other denominations. It is dedicated to providing peace education, research, and action from a Christian perspective. Two of the center's biggest accomplishments have been the creation of a ministry for Central American refugees and getting the Dallas County Juvenile Department to start a victim-offender mediation program. The center's director is John Longhurst. Its new address is 3100 Martin Luther King Blvd., Dallas, TX 75215.

**A 161-bed addition to the Glencroft Care Center and a new chapel were dedicated** recently in Glendale, Ariz. The facilities are part of the Glencroft Retirement Community sponsored by Mennonites and others. The new



**MCCers and Coptic Christians hold retreat together.** Mennonite Central Committee workers in Egypt and Coptic Orthodox Church members met together for three days recently to study Paul's letter to the Ephesian church. This retreat for 45 people was designed for Bible study, sharing, and bridge-building. It was held at the Bayad Retreat Center along the Nile River near Beni Suef.

MCC has had cordial relations with Bishop Athanasios (second from left) of the Beni Suef Diocese for the past seven years and has placed teachers of English in this diocese. Pictured with him are (left to right) MCC leaders Rich Binder, Vern Ratzlaff, and Bev Binder with Coptic participant Amal Shafik. Ratzlaff is wearing a monk's cowl that was placed on his head by Athanasios.

"It is important to learn to know the Christians in Egypt," said Ratzlaff, referring to the 6 million Copts. As North American Mennonites, "we need to be shaken from our Western, Anabaptist complacency, from the idea that we have arrived." The highlight of the retreat for Ratzlaff and others was the shortened form of the Coptic Orthodox mass that Athanasios celebrated partly in English. "He stopped at key points to explain the theology of the action, the prayers, the singing," reported Ratzlaff.

After each Bible reading at the retreat, the participants divided into small groups led by Athanasios and Ratzlaff and discussed not only the text, but also their respective traditions in interpretation and practice. The idea for the retreat came from Athanasios, who told MCCers at the MCC retreat a year ago that the time had come to go beyond working together to doing more serious exploring of mutual faith.



four-floor addition includes a unit for people with Alzheimer's disease and related disorders, a short-term care unit, a long-term care area, and a clinic for all Glencroft residents.

**Representatives of eight sponsoring congregations broke ground for a new retirement center in the Phoenix suburb of Glendale, Ariz., recently.** Called "Glencroft-North," it is part of Glencroft Retirement Community and will begin by offering garden apartments. But the new center will eventually develop into another full-service retirement community. Mennonites are part of the interdenominational group of eight sponsoring congregations.

**Over 90 people from 26 countries participated in the International Visitor Exchange Program midyear conference recently** at First Mennonite Church of Berne, Ind. It was a time for spiritual renewal and preparation for new assignments. The exchange program, sponsored by Mennonite Central Committee, places young people from overseas in North American Mennonite homes and jobs—six months in one location and six in another. "We felt throughout the conference a tremendous outpouring of love and fellowship," said Doreen Harms, the program's director.

**Four Mennonite Central Committee representatives participated in an international peace conference in Thailand recently.** "Higher Education and the Promotion of Peace" was the theme, and it attracted 150 Thai educational and government leaders as well as 80 college and university peace representatives from 25 countries. The conference emphasized the need for "new ways of thinking" to break out of the science-technology-military domination that fuels the worldwide arms race. One of the speakers at the conference was longtime Mennonite churchman Atlee Beechy from Goshen, Ind. He talked about psychological factors in war and peace.

**Mennonite Central Committee Saskatchewan has declared its property in Saskatoon a "nuclear-weapons-free zone."** The symbolic action by the Saskatchewan MCC board is similar to declarations by a growing number of organizations and communities across Canada. The board took the action "in the hope that it will challenge us as a Mennonite faith community and our society in general to consider the implications of continued involvement in the nuclear arms race."

**International famine-relief efforts in Ethiopia helped break down some of the barriers that have divided Christians in that country, according to Stu Clark,** Mennonite Central Committee's assistant secretary for Africa. Last year MCC provided 500 metric tons of wheat to local Ethiopian Orthodox congregational relief work. This was an important development, in light of the few ties between Mennonites and the large Ethiopian Orthodox Church, said Clark, who traveled to Ethiopia recently. Last year leaders of the Ethiopian Orthodox, Roman Catholic, and Evangelical Lutheran churches cooperated in a tour of Europe and North America to thank churches for their relief efforts and to request long-term assistance.

**Three North American Mennonite agencies evaluated their joint efforts in Bolivia during a consultation of their representatives recently** in Santa Cruz. Mennonite Central Committee, Mennonite Board of Missions, and Commission on Overseas Mission had agreed in 1983 to work together in order to provide a more holistic ministry to the Bolivian people. The representatives at the consultation concluded



**Choraleers release final album.** "Alive" is the title of the new stereo album to be released in April by the Choraleers, a music group from Lancaster, Pa. The album was recorded recently in Harrisonburg, Va., at the Alive Recordings studio of Mennonite Board of Missions.

"Alive" is the last of the Choraleers' 15 albums, since the 28-year-old group is disbanding at the end of this year. The group was formed—and continues to be led by—Arnold and Maietta Moshier (pictured at upper right). Arnold, the director, has been a music teacher for many years at Lancaster Mennonite High School and now at Lititz (Pa.) Area Mennonite School.

The Choraleers have toured extensively throughout North America, Central America, and the Caribbean. The group performs on weekends during the year but plans one major tour each year. The last one will be this September through December. Reorganized each year, the Choraleers is made up of recent high school graduates.

The new album is available on record or cassette from the Choraleers at Box 261, Smoketown, Pa 17576

that the 1983 decision was indeed a good one. A joint project in the Heroes del Chaco community on the outskirts of Santa Cruz, for example, has successfully combined evangelism and community development. The agency representatives also met with leaders of Bolivia Mennonite Church to discuss working relationship with them as well.

**The base city for Mennonite work in Bolivia finally has an organized Mennonite congregation.** Almost 10 years ago a group of interested people began meeting for worship at the Mennonite Central Committee center in Santa Cruz. But not until recently did 29 people officially charter themselves as Santa Cruz Mennonite Fellowship. The congregation is currently constructing a building for itself. The new church is one of many ministries in the city and the surrounding area that are supported by MCC as well as Mennonite Board of Missions (Mennonite Church) and Commission on Overseas Mission (General Conference Mennonite Church).

**A fast-growing Mennonite congregation in Argentina has expanded its facilities for the fourth time in its 15-year history.** The church is in Choele-Choele, and some 500 people attended the recent dedication of its new addition. The charismatically oriented congregation was founded by Mennonite Board of Missions workers Floyd and Alice Sieber, who

are now retired and living on a farm near Choele-Choele. But they remain active in church work, and are currently developing part of the farm as a retreat center.

**Mennonite leaders in Zaire vowed to strengthen their Mennonite identity and practice what they preach about peace and justice** at the end of a recent seminar in Kinshasa sponsored by the International Mennonite Peace Committee. The 50 participants also agreed to increase inter-Mennonite interaction in a country that now has the third highest number of Mennonites in the world. (Zaire's 93,000 Mennonites trail only the United States and Canada. Mennonites in that huge African country are divided into three groups as the result of the efforts of three different North American Mennonite mission agencies.) The theme of the seminar was "The Role of the Church in Society," and the main lecturers were Neil Blough, an American who is a Mennonite Board of Missions worker in France, and Hansulrich Gerber, a Swiss pastor who will also become executive secretary of International Mennonite Peace Committee soon.

**AIM Partners of Mennonite Board of Missions contributed \$173,500 to four special projects last year—church planting, Voluntary Service, overseas education, and the work in Ivory Coast.** AIM Partners is a network of



people who are asked to give \$100 to each of the four projects every year. More information about the program is available from Tim Martin at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**A Reformed theologian interacted with Mennonites in northern Indiana** recently as part of the ongoing dialogue started in 1984 by Mennonite World Conference and World Alliance of Reformed Churches. Alan Sell, who is the Reformed group's theological secretary, introduced the Reformed family of 50-75 million members around the world, which includes the spiritual descendants of John Calvin—Presbyterians, Congregationalists, Dutch Reformed, and others. Calvin, who was one of the leaders of the Protestant Reformation, denounced and even persecuted the spiritual ancestors of the Mennonites—the Anabaptists. Sell, who met with interested people at Associated Mennonite Biblical Seminaries in Elkhart, Ind., called for the two 450-year-old traditions to better understand each other and expressed the belief that God's reconciling grace will permeate the dialogue.

**Italian Waldensian leader Giorgio Bouchard was a "theological center guest" at Associated Mennonite Biblical Seminaries**, recently. The Waldensians were a reform Christian movement preceding the Protestant Reformation by about 350 years. It was founded by a French merchant determined to make the Bible available to everyone in their own everyday language. Italy remains one of the centers of the small group, with 33,000 members in 200 communities. Bouchard was eager to tell about his church as well as learn more about the descendants of another reform movement—the Anabaptists. He recalled that Mennonite relief workers assisted Waldensians in Europe after World War II.

**Mennonites are again gearing up for the popular Moscow International Book Fair** in the Soviet Union. The biennial event, to be held in September, will have a "Peace Church Publishers" booth, with various Mennonite, Church of the Brethren, and Brethren in Christ publishing houses supplying about 100 books for display. Although fairgoers cannot purchase or even order the books displayed, they may pick up a catalog. So Mennonite Central Committee in cooperation with New Call to Peacemaking is preparing a catalog with photos and descriptions of the books—along with brief excerpts—in both Russian and English.

**A Mennonite Central Committee administrator fasted for one week against the death penalty** recently. Howard Zehr, director of the MCC U.S. Office of Criminal Justice in Elkhart, Ind., joined local residents and other people throughout the country in calling attention to the second anniversary of a "chain fast" of people who say capital punishment is not only immoral but unfairly used. According to Zehr, studies show that a black person who

kills a white person is 40 percent more likely to receive the death penalty than is a white person who kills a black person. The one-week fast was sponsored by the National Coalition Against the Death Penalty, which Zehr currently chairs.

**Mennonite Central Committee Canada is urging the Canadian government to help Central American refugees** by increasing its partnership efforts with private sponsor groups and by stepping up refugee-processing operations at Canadian consulates in the United States. In a Mar. 4 letter to Benoit Bouchard, the government's minister of employment and immigration, MCC Canada executive director Daniel Zehr expressed concern about the plight of Central Americans in the U.S. who are facing tough new regulations in their bid to find safety from war and oppression.

**Some 30 wheelchairs are on their way to disabled people in Cuba**, thanks to the Golden Age Society of Clearbrook, B.C., which responded to a request from Cuban churches and Mennonite Central Committee. The wheelchairs, donated by area nursing homes and repaired by two local Mennonites, represent the first trickle of what MCC hopes will be an increasing flow of recycled technical aids and devices from North America to disabled people in third-world countries.

**Demand has been high for the recently published Japanese translation of "Living More with Less"** by Doris Janzen Longacre. Originally published in 1981 by Herald Press of Mennonite Publishing House, the book offers hints for simple living. It was adapted for Japan and translated into Japanese by two Mennonite women in Sapporo, Japan—Mitsuko Yaguchi and Toshiko Aratani. The Japanese edition includes the stories of 31 Japanese Christians who are trying to live more simply. It also includes a bibliography of related Japanese books and a list of helpful organizations.

#### New appointments:

•**Norma Johnson**, executive secretary, Commission on Education, General Conference Mennonite Church, starting in July. She succeeds Winfield Fretz, who has been the interim executive secretary since last September. Johnson was a Mennonite Central Committee administrator for seven years, first as teacher-training coordinator in Botswana and then as personnel development director at MCC headquarters in Akron, Pa. She is currently a student at Associated Mennonite Biblical Seminaries.

•**Vyron Schmidt**, vice-president for fraternal and congregational services, Mennonite Mutual Aid, starting in June. He will supervise fraternal—or special assistance—programs as well as educational efforts on mutual aid and stewardship, safe driving, wellness, and health ethics. He will also develop a congregational care coordinator network to help local

churches build mutual aid ministries. Schmidt has been pastor of Silverwood Mennonite Church in Goshen, Ind., for the past eight years. He is also currently president of the Central District of the General Conference Mennonite Church.

•**Carol Johnson**, administrative assistant to executive secretary, Mennonite World Conference, starting in March. She worked previously as a secretary for Safeguard Business Systems in Souderton, Pa., and as an administrative assistant at Eastern Mennonite Board of Missions in Salunga, Pa.

•**Merl Mast**, Claims Department manager, Mennonite Mutual Aid. He joined the MMA staff in 1984 as medical examiner supervisor. He is a registered nurse who worked previously at Elkhart (Ind.) General Hospital.

#### Upcoming events:

•**Annual Meeting of Council on Church and Media**, May 28-30, at Cabrini Retreat Center, Des Plaines, Ill. The three-year-old organization is a forum for the Mennonite churches, Church of the Brethren, and Brethren in Christ Church. The theme of this year's meeting is "Integrity in Information Management," and the main speakers are George Washington University communications professor Robert Fortner and Social Security Administration security and integrity director Barbara Cuffie. A variety of workshops and seminars is also planned. Joining the council at its annual event will be Meetinghouse (the Mennonite and Brethren in Christ editors group) and the Council of Mennonite Computer Users. More information from CCM at 1451 Dundee Ave., Elgin, IL 60120; phone 312-742-5100.

•**Nebraska Relief Sale**, Apr. 3-4, at Hamilton County Fairgrounds in Aurora. This eighth annual event is a fund-raiser for Mennonite Central Committee. The activities include an auction and sales of foods and crafts. More information from Louis Esau at R. 3, Box 234, Beatrice, NE 68310; phone 402-228-0463.

•**Souderton Centennial Exhibit, Part 1**, now through July 12, at Mennonite Heritage Center, Souderton, Pa. This is a display of artifacts and memorabilia reflecting life in this heavily Mennonite community—through its art and architecture, advertising, businesses, industry, and public transportation. More information from Joyce Hedrick at the center, 24 Main St., Souderton, PA 18954; phone 215-723-1700.

•**J. C. and Ruth Wenger Anniversary Celebration**, Apr. 5, at North Goshen (Ind.) Mennonite Church. The couple is marking the 50th year since their marriage in 1937. J. C. is a longtime Mennonite Church leader who is now retired from teaching at Associated Mennonite Biblical Seminaries. Ruth is a registered nurse. More information from the church at 501 N. 8th St., Goshen, IN 46526; phone 219-533-4255.

#### Church-related job openings:

•**Director**, Shalom Maintenance Associates, Los Angeles, Calif. This is a two-year Voluntary Service position with Mennonite Board of Missions. Shalom provides job training and employment for the unemployed in local Mennonite congregations. It currently operates a lawn care service employing two full-time workers. Qualifications include experience in supervision and job training and business administration. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Teachers**, Maranatha Christian School, Watsontown, Pa., starting this fall. Needed are three persons—for grades 3-4, for grades 7-12 English, and grades 7-12 music and chorus. Contact Dale Eby at the school, R. 2, Box 170A, Watsontown, PA 17777; phone 717-649-5464.

•**Teacher**, Juniata Mennonite School, Thompsontown, Pa., starting this fall. Needed is one person for grades 5-6 or upper elementary mathematics/science. Contact Roy Brubaker at 717-436-9477.

## Pontius



Joel Kauffmann





**New members** by baptism and confession of faith: *Sandy Hill, Coatesville, Pa.*: Dina Stoltzfus, Danielle Diller, Connie Zook, Herman Lapp, Brian Smoker, Scott Regener, and Douglas Smoker. *Mt. Vernon, Grottoes, Va.*: Pat Hensley, Brenda Hoover, Ben and Carolyn Lambert, Violet Lea, Hazel Roach, and Sonny Rodriguez by confession of faith. *Glennon Heights, Lakewood, Colo.*: Karen Schertz by baptism and Iva Nemeth by confession of faith.

**Change of address:** *Clarence and Jo Sutter* from Lima, Ohio, to 1015 North 7th St., Burlington, IA 52601.

# MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Benson-Schaefer.** David Donovan Benson II and Janet Sue Schaefer, both of Powhatan, Va., Powhatan cong., by Lewis Burkholder, Jan. 10.

**Deter-Schaver.** Rick Deter, Morrison, Ill., Science Ridge cong., and Glenda Schaver, Morrison, Ill., Christian Reformed Church, by Steven Alsum, Feb. 28.

**Mast-Burkey.** Ezra Mast, Middlebury, Ind., and Phyllis Burkey, Wakarusa, Ind., both of Clinton Frame cong., by Vernon E. Bontreger and Mel Shetler, Feb. 28.

**Morris-Meadows.** Loren Morris and Pam Meadows, both of Hutchinson, Kans., Faith cong., by Wayne Hochstetler, Mar. 7.

**Orozco-Swartz.** Marcos Orozco and Lois Swartz, both of Managua, Nicaragua, by Raymond Swartz, Feb. 14.

# BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Brenneman,** Mert and Bobbie (Gowens), Accident, Md., third child, first daughter, Shantelle Ann, Feb. 27.

**Burkhart,** Arnold and Kay (Sipe), Brutus, Mich., fourth child, second son, Nikolas Wayne, Feb. 13.

**Charles,** Jonathan and Rhoda (Reinford), Lancaster, Pa., third son, Michael Reinford, Mar. 7.

**Deputy,** Glenn and Susan (Wise), Morgantown, Pa., first child, Tyler Edward, Feb. 18.

**Derstine,** John and Sheryl (Freed), Blooming Glen, Pa., first child, Katharine Elaine, Mar. 7.

**Epp,** Roger and Rhonda (Harder), Kingston, Ont., second child, Elise Katharina Harder, Feb. 23.

**Garber,** Joe C. and Yvonne (Leaman), Lancaster, Pa., first child, Josiah Carl, Feb. 16.

**Huber,** Jay and Lois, Hutchinson, Kans., second son, Jonathan Jay, Feb. 28.

**Kauzlick,** Richard and Joy (Nofziger), Archbold, Ohio, first child, Kacie Nicole, Feb. 8.

**Maust,** Clifford and Marie (Miller), Macon, Miss., second son, Jonathan Thomas, Jan. 23.

**Mease,** Douglas and Tammi (Gischel), Quakertown, Pa., second child, first daughter, Elysa Bethany, Jan. 19.

**Noll,** Herbert and Becky (Thomas), State College, Pa., second son, Benjamin Mark, Feb. 2.

**Rufenacht,** Terry and Terri Sue (Rufenacht), Wauseon, Ohio, first child, Justin Michael, Jan. 22.

**Thiesen,** Larry and Martha (Weaver), New Holland, Pa., third, fourth, and fifth children, second and third daughters, second son, Sophie Jane, Stephanie Elizabeth, and Spencer Larry, Mar. 6.

**Wideman,** Vern and Heather (Wollner), third child, second daughter, Janelle Lynn, Mar. 4.

**Wolfer,** Gary and Kay (Ediger), Hutchinson, Kans., first child, Lane Arthur, Mar. 5.

**Wyse,** Gary and Robin (Hall), Archbold, Ohio, first child, Chelsea Lynne, Dec. 19.

# OBITUARIES

**Bridges, Jeanie Ford,** daughter of Ernest and Agnes Ford, was born Dec. 26, 1929; died suddenly of a brain hemorrhage at her home in Scarborough, Ont., Feb. 12, 1987; aged 57 y. She was married to Ernest Bridges, who survives. Also surviving is one son (Rocky), 2 daughters (Barbara Caldwell and Beverly), 2 grandchildren, 2 sisters (Agnes Billedeau and Ada Bartlett), and 5 brothers (Ernest, John, Edward, Harold, and Donald). She was preceded in death by one brother (George). She was a member of Warden Woods Mennonite Church. Memorial services were held at Jerret-Scarborough Chapel on Feb. 15, in charge of John H. Hess.

**Christner, Alta Meyer,** daughter of Samuel and Emma (Hooly) Meyer, was born in Indiana on Feb. 9, 1907; died in the Genesee Memorial Hospital on Mar. 6, 1987; aged 80 y. On Nov. 18, 1923, she was married to Daniel D. Christner, who died on Feb. 4, 1979. Surviving are 2 sons (Walter and Daniel, Jr.), 5 daughters (Virginia Erb, Betty Miller, Martha Albrecht, Shirley Frey, and June Risser), 23 grandchildren, 22 great-grandchildren, 2 sisters (Martha Leicht and Jenny Walker), and one brother (Nathan Meyer). She was preceded in death by 3 sons (Theodore, Leo, and James), one brother (Paul Meyer), and one grandson.

**Graber, John R.,** son of Jacob L. and Roseann (Richer) Graber, was born at Loogootee, Ind., June 17, 1909; died as a result of a heart attack at Glendale, Ariz., Mar. 11, 1987; aged 77 y. On June 23, 1940, he was married to Esther Robbins, who survives. Also surviving are 2 daughters (Nellie Ann Keller and Francis Gerardi), 3 grandchildren, 3 sisters (Katie Graber, Rosie Kemp, and Fannie Graber), and one brother (Jake Graber). Memorial services were held at Sunnyslope Mennonite Church, Phoenix, Ariz., Mar. 12, in charge of David Mann, and at Elsberry, Mo., Mar. 14, in charge of Richard Graber; interment in the Elsberry Cemetery.

**Kaylor, Eva B. Longenecker,** daughter of Ephraim and Ella (Brubaker) Longenecker, was born in Mount Joy (Pa.) Twp., May 27, 1898; died at Lancaster, Pa., Feb. 28, 1987; aged 88 y. She was married to Jacob S. Gebhard, who died in 1955. She was later married to Raymond H. Kaylor, who survives. Also surviving are 2 daughters (Betty Antes and Martha Shaffner), 16 grandchildren, 29 great-grandchildren, 2 great-great-grandchildren, and one sister (Ada Grove). She was a member of Elizabethtown Mennonite Church, where funeral services were held on Mar. 4, in charge

of Richard H. Frank, Glenn Goshorn, and Walter L. Keener; interment in Henry Eberle Cemetery.

**McKay, Isabel Marjorie,** was born in New Glasgow, N.S., on Aug. 10, 1906; died at Toronto East General Hospital, Feb. 26, 1987; aged 80 y. Surviving are 2 children (Lynn and Lesley Braun) and 3 grandchildren. She was a member of Warden Woods Mennonite Church, where funeral services were held on Mar. 1, in charge of Connie Zehr, Osiah Horst, and John H. Hess; interment in Pine Hills Cemetery.

**Schmucker, Verna Miller,** daughter of Joseph D. and Lydia (Nissely) Miller, was born at Hartsville, Ohio, Nov. 4, 1912; died of respiratory/heart problems at Hartsville, Ohio, Mar. 5, 1987; aged 74 y. On Dec. 9, 1934, she was married to Daniel J. Schmucker, who died on Oct. 19, 1974. Surviving are 3 sons (Paul, Carl, and Mahlon), one daughter (Hilda Schmucker), 11 grandchildren, 5 great-grandchildren, 4 brothers (Alvin, Claude, Amos, and Corvin Miller), and 3 sisters (Naomi Yoder, Orpha Heilman, and Delema Beachy). She was a member of Beech Mennonite Church, where funeral services were held on Mar. 9, in charge of Paul D. Brunner; interment in Beech Church Cemetery.

**Yoder, Jonathan A.,** son of Samuel H. and Mary E. (Kurtz) Yoder, was born at Shrader, Pa., Feb. 11, 1901; died as a result of a fire in his home at Bethel Park, Pa., Mar. 2, 1987; aged 86 y. In 1920, he was married to Elsie J. Kauffman, who died in 1971. Surviving are 2 daughters (Enid Stroup and Grace Roger), 4 sons (Arthur L., Merle, Ivan E., and James L.), 23 grandchildren, 25 great-grandchildren, and 6 great-great-grandchildren. He was a member of Mountain View Mennonite Chapel, where funeral services were held on Mar. 6, in charge of Elam Peachey and Gerald Peachey; interment in Locust Grove Cemetery.

# CALENDAR

*Provided by General Board of Mennonite Church*

Illinois Conference spring meeting, Sterling, Ill., Apr. 3-4  
Mennonite Church General Board, Souderton, Pa., Apr. 9-11  
Goshen College commencement, Goshen, Ind., Apr. 12  
Indiana-Michigan Conference and Central District joint annual meeting, Goshen, Ind., Apr. 23-25  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

# CREDITS

Cover design and photo by David Hiebert; p. 226 by Lawrence Greaser; p. 227 by Linda Herr.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Methodists say SMU's football penalty 'blessing in disguise'**

United Methodists in the Southwest are embarrassed about the athletic scandal at Southern Methodist University that prompted the National Collegiate Athletic Association to cancel SMU's 1987 football season. But church leaders and university officials said that the NCAA's decision to invoke its so-called "death penalty"—the strongest punishment ever imposed by the governing body of big-time college athletics—may be a good thing for the Dallas school's academic future and for its church ties.

"I really think this is a redemptive event," said United Methodist Bishop Walter Underwood of Baton Rouge, La., a member of SMU's trustee board. "It's a blessing in disguise. The university is going to re-establish a closer tie to the church—a tie that has been visibly eroding over the past 20 years."

SMU has violated NCAA regulations repeatedly, being placed on probation a record seven times since 1958 and five times in the past 12 years. The most recent violations included cash payments to athletes. Six of the nine schools in the Southwest Conference, to which SMU belongs, are either on probation, have recently come off probation, or are about to go on probation.

### **Robertson scores few points in appearance before Jewish leaders**

An attempt by Christian broadcaster and presidential hopeful Pat Robertson to score some political points with Los Angeles Jewish community leaders ended poorly because of his views on whether Jews can achieve salvation and efforts to convert Jews to Christianity. "He slipped through the answers," said Rabbi Paul Dubin of the Board of Rabbis of Southern California, following Robertson's appearance. "The only way I can ever see any Jew supporting him is if the worst case should happen and it's either him or someone totally against Israel."

During a recent luncheon speech the unofficial 1988 Republican presidential candidate portrayed himself as a strong friend of Israel who believes evangelical Christians and Jews share a common religious and political heritage. The session was Robertson's first public give-and-take with a wide spectrum of Jewish community leaders during his current

political quest.

The barbed questions that followed the talk underscored the difficulties Robertson's theology holds for Jews. Stanley Treitel, a politically well-connected Los Angeles Orthodox Jew, said Orthodox Jews could never support Robertson despite their agreement with him on a variety of family life issues. "His answer as I see it is the only good Jew is one who has converted to Christianity," he said.

### **Church leaders arrested in Washington for protest on Central America**

The top executive of the National Council of Churches and four other prominent church leaders were arrested at the U.S. Capitol in an Ash Wednesday demonstration against American military intervention in Central America. The protest launched a nationwide "Lenten Witness" which will last throughout the 40-day period of fasting and penitence in preparation for Easter.

"We are protesting as Christians against the policies of this administration which have fostered injustice and war through Central America," said Arie Brouwer, general secretary of the NCC. Brouwer, a minister in the Reformed Church of America, was among five church leaders who illegally demonstrated inside the Capitol Rotunda after a 45-minute worship service on the Capitol steps that drew more than 300 religious leaders and activists.

The four others were Avery Post, president of the United Church of Christ; John Humbert, president of the Christian Church (Disciples of Christ); Joseph Nangle of the Conference of Major Superiors of Men, which represents the nation's orders of Catholic priests; and Doris Anne Younger, general director of Church Women United.

### **Sole convict in People's Temple case gets life sentence**

Larry Layton, the only person charged in the United States with criminal acts stemming from the People's Temple mass murder-suicides, has been sentenced to life in prison. He was convicted earlier of conspiracy to murder U.S. Rep. Leo Ryan at an airstrip in Guyana. The murder of five people at the airstrip and the poisoning of 912 followers of Jim Jones at the cult's Jonestown settlement constituted the most widely known event of 1978, according to a Gallup poll.

After Jones and most of his followers moved from San Francisco to Guyana to establish an agricultural settlement in 1977, Ryan began receiving letters and telephone calls from relatives of People's Temple members who charged the group was a dangerous cult. Accompanied by aides and journalists, he made a fact-

finding visit to the site of the settlement in November 1978. Layton was convicted in connection with the shootings at the airstrip following the Ryan party's visit to the commune.

### **Curran sues Catholic University; charges breach of contract**

Father Charles Curran, the controversial Roman Catholic theologian, has filed suit against Catholic University of America for suspending him from his teaching post at the Vatican-chartered institution in Washington, D.C. In a suit filed in the District of Columbia, Curran asked a federal court to overturn the suspension which was enforced in January as a result of a Vatican edict against the theologian. Curran, a tenured professor of moral theology, charged in the suit that school officials violated his academic freedom and contractual rights by barring him from teaching three courses this semester.

The suspension followed a ruling last summer by the Vatican that he was no longer "suitable nor eligible" to teach as a Catholic theologian because of his dissent from traditional church teachings on sexual ethics. Rome particularly condemned his relatively liberal views on such matters as artificial contraception and homosexuality.

### **Baptists voice uncertainty over effect of new moderate alliance**

Moderates and conservatives alike are unsure how the creation of a new moderate alliance will influence the future of the Southern Baptist Convention. Some analysts, including a Texas religion scholar—Joe Barnhart—who has written a book on the Baptists' eight-year conflict, fear that the alliance foreshadows further tension and a stormy end for the convention, the nation's largest Protestant denomination, with 14.6 million members.

Organizers of the new Southern Baptist Alliance say the group may, among other work, funnel money to churches that are not self-sufficient but want to hire women as pastors and aid the Washington-based Baptist Joint Committee on Public Affairs—two causes the conservatives oppose. Some alliance leaders insist that their group is not the forerunner of a new denomination. But even they admit that the national convention is so fractured that it is difficult to predict what sort of impact the alliance will have.

War has raged between the convention's two factions since 1979. Since that year, conservatives have controlled the convention's presidency and won influence over many boards and agencies. The latter is what worries moderates the most.



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## The concerned woman's dilemma

*The kingdom of God is at hand; repent, and believe in the gospel.—Mark 1:15*

I listened to a Concerned Woman tell about the work of her church. The Women's Mission Study Group, for example. (I trust I have the name correct). The Women's Mission Study Group, she told me, studies issues of scriptural and social significance. Then they report to their husbands what they have learned. But the men don't want to hear it!

Now one might raise a question about the tactics of the Women's Mission Study Group. (This is in another denomination; not our own.) Whether it is wise to have the women bone up on issues and then try to educate their husbands may be a question. Why shouldn't the men get in on the study in the first place? There seems to be a flaw in their method. Nevertheless the Concerned Woman's dilemma raises interesting general questions about how we learn and how we respond to the issues before us.

From the time of Jesus it has been expected that those who are serious about Jesus will do something. To be named as a Christian is to be identified as a person of concern and action. Why do Christian men refuse to listen to the report of the Women's Mission Study Group?

For one thing, many of the facts uncovered by the WMSG are no doubt less than pleasant. The world today is filled with unpleasant facts. It has always been so, but today the ability to gather and distribute these facts is enhanced by modern transportation and communication. An example of one of these unpleasant fact sheets is the Mennonite Central Committee Peace Section *Newsletter*. The March-April issue describes some of the terrors of living in Mozambique. Included is the following story from Carlos Matsinke, an Anglican pastor.

June 1985. *On this evening my aunt Eugenia (who took care of me during my childhood and youth) left her home to go and visit my father who was sick. That same night the MNR rebels appeared in the dark. They killed my Aunt Eugenia and cleared the houses of everything, including some bed sheets that covered my sick father. He watched helplessly from his deathbed. Only my mother managed to escape—at the urging of one of the men who pulled her by the arm saying, "Get away from here." Since then my family has abandoned the homestead and moved to a more secure place; that meant leaving behind our fields, fruit trees, and better houses.*

I read it and almost feel guilty because I can come to the office on any given morning without being shot at.

The harshness of the news of the terrors in Mozambique is somewhat softened for me by the knowledge that Mennonite Central Committee works in Mozambique in a helping role. Yet it is troubling to read of threats and killings and of innocent people forced to flee because they are caught between warring parties within their own country.

Is it possible that the church of the WMSG has no program of ministry in the areas studied about? I can scarcely believe this would be true, but if it doesn't, this would justify in part the complaint of the men who do not want to hear bad news because they do not see a way to respond. More likely it is this way: the man has just come home from a hard day at the office. He is relaxing in front of the TV with his shoes off and trying to get a grip on his feelings. Then his wife comes home from WMSG with the news that the U.S. is supporting repressive governments in Central America and it is time to get on the phone with their senator. Just what he didn't need!

This leads into the second problem: the facts are often controversial. The truth appears to be elusive. Furthermore, at the same time the facilities to report happenings on the other side of the world are improving, the need to distort these facts, to interpret them through the prism of a specific ideology, appears to grow apace.

Really, of course, this is nothing new. People have been warring with one another for millennia. Historically the typical ploy in order to be free to destroy an enemy is to dehumanize him. In World War II the Japanese and Germans were described as monsters. Today, almost anyone with whom one doesn't agree can be labeled a communist. Communists, by definition, are bad guys.

If any husbands of the WMSG happen to work for companies which produce military goods, they may well interpret the facts with a military mind-set. It is hard to defeat a military mind-set, for there must needs be enemies if one is to justify military activity. It is no comfort to have one's wife come home with the words that Jesus calls on us to love our enemies.

But then I must confess that I myself am not really comfortable with that call to love. And the devil comes to me as he did to Eve in the Garden of Eden. "Hath God said?" he asked her and she began to doubt.

"Did Jesus really mean for us to love enemies like ours?" It was fine for Jesus to insult the military-commercial complex and get himself strung up for the sins of the world. But does that mean that Christians must do the same? After all, we are not foot loose and fancy free as he was. We have houses, lands, spouses, children, responsibilities.—*Daniel Hertzler*



April 7, 1987

# GOSPEL HERALD



Isn't this the  
Carpenter?

*Jesus in his father's carpentry shop as depicted by William Hole*



# Isn't this the carpenter?

by Ruth Brunk Stoltzfus

Away from his hometown, Nazareth, Jesus had been teaching and doing miracles. He delivered a man from demons, healed a woman of her sickness, and even raised to life a little girl who had died. Then back at Nazareth, he was a visiting teacher in the synagogue. Many were amazed at the authority with which he spoke and acted. They knew about the miracles he had done.

"Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles? Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him.

Jesus said to them, "Only in his hometown, among his relatives and in his own house is a prophet without honor." He could not do any miracles there, except lay his hands on a few sick people and heal them. And he was amazed at their lack of faith (Mark 6:2-6, NIV).

**Stubborn refusal.** Miracles were proof of Jesus' mission from God. But "nothing so inhibits the power of God as the stubborn refusal to accept the evidence and admit the presence and power of God" (Eerdman's New Bible Commenatary).

It was Jesus' second rejection in Nazareth. Were the people who took offense angry, displeased, resentful, jealous? No doubt their questions were belittling ones. "Is he not a common worker with his hands like the rest of us?" (NIV Study Bible). And surely, they must have thought, Jesus' human relationships could not be the source of his power. Yet they could not bring themselves to attribute his works to a divine power.

"Among his relatives . . . without honor," Jesus had said. His own brothers failed to believe on him until after the resurrection, according to John 7:5 and Acts 1:14. Then James became president of the church in Jerusalem and according to common opinion, he and Jude, another brother, were authors of the two epistles called by their names.

It took awhile for Jesus' own disciples to know who he

really was. This became fully clear only after his death, resurrection, and the coming of the Holy Spirit. (Now we are on "this" side of the resurrection, the supreme proof of Christ's deity!)

One time Jesus asked the 'harisees, "What do you think about the Christ? Whose son is he?" (Matt. 22:42).

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**"Is Jesus not a common worker with his hands like the rest of us?" asked the people of his hometown.**

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He once asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." Then Jesus asked the crucial question, "But what about you? . . . Who do you say I am?" Peter, impetuously or not, with full understanding or not, answered, "You are the Christ, the Son of the living God" (Matt. 16:13-16). Jesus gave words of blessing to Peter and said his statement was not revealed to him by man "but by my Father in heaven."

**Who are you, Lord?** When he was struck down on the road to Damascus, Saul asked, "Who are you, Lord?" After his shattering experience, that persecutor-turned-servant of Christ and the church could not seem to preach, teach, and write enough about Jesus and who he is.

Many of Paul's words leaped out at me in a new way just within the last year. I couldn't help myself—I had to keep a growing list of Bible verses by Paul and others as to who Jesus is. A few of them are:

"God was pleased to have all his fullness dwell in him [Christ], and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."—Colossians 1:19-20

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Ruth Brunk Stoltzfus, Harrisonburg, Va., is a longtime leader in the Mennonite Church. She is currently an associate pastor at First Mennonite Church of Richmond. This is the third of four Lenten articles on Jesus.



"The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word."—Hebrews 1:3

"No one has ever seen God, but God the only Son, who is at the Father's side, has made him known."—John 1:18

"There is but one God, the Father, *from whom* all things came and *for whom* we live; and there is but one Lord, Jesus Christ, *through whom* all things came and *through whom* we live."—1 Corinthians 8:6 (emphasis mine)

Saul-turned-Paul gave his personal response to Christ: "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things" (Phil. 3:8). And he taught, "Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him, and become stronger in your faith . . ." (Col. 2:6-7, TEV).

This is something more than knowing about Christ intellectually. It is experiencing a relationship with him. It is the difference between knowing *about* love and being in love.

**The question to each of us.** After pondering such Scriptures, it seems irreverent to go about our personal life and church life as usual without keeping in mind the question to each of us, as it were, from Jesus: "By your life and work who are you saying I am?" It seems to be a call to make all other loves of family members and friends lesser loves, all other loyalties lesser loyalties—a call to put all our life and work under his loving lordship, and trust all our "fortunes" and misfortunes to him.

Wasn't Jesus just a good man exerting a good moral influence? A good teacher? Didn't he just show in his death how one can give a life for others? In an attempt to explain away Jesus' divinity some say, "There are different interpretations about Christ," as if we can take our pick from multiple choices. "In Christ all the fullness of the Deity lives in bodily form . . ." Paul says in Colossians 2:9. "He who does not have the Son of God does not have life," John says in 1 John 5:12. No one comes to the Father except by him.

One time a new friend and I each drove about 80 miles to meet for fellowship. We ate a meal together, then drove over the countryside to an old church. In the cemetery we chose a spot where we could sit under a tree to talk. Our conversation turned to prayer. After the experience, she wrote:

*Let me tell you again how much your . . . prayer meant to my aching soul in that cemetery we wandered into! Ruth, it finally got through my hard head! Jesus is the Son of God! . . . I can't believe it took me 44 years! What a waste—all that pain and grief. . . . You're probably laughing great cosmic chuckles just like God is at me! He knew he was gonna get me. God bless you for all your help in this.*

I didn't know I was helping. We had not discussed the divinity of Christ. Yet, in great grace God ministered to

my friend's need. What a thrill!

In John's Gospel, Jesus the great I AM of the New Testament told who he is: "I am the Messiah"; "I am the resurrection and the life"; "I am the way, the truth, and the life." In imagery rich with meaning, he said more about who he is to his followers: "I am the bread of life"; "I am the light of the world"; "I am the good shepherd"; "I am the vine, you are the branches."

Until it breaks through to us who Jesus is, our lives, our ministries, and our worship will lack his power—a kind of repetition of his limitation at Nazareth. Paul spoke of "his [Christ's] energy, which so powerfully works in me" (Col.

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## Until it breaks through to us who Jesus is, our lives, our ministries, and our worship will lack his power.

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1:29). That can be a real experience in our time by the power of the Holy Spirit.

The question comes to me and my brothers and sisters in the faith, "Who do *you* say that I am?" The question comes to everyone individually and corporately in the Mennonite Church and in every other church, indeed to everyone whether professing to know Christ or not. It is the key question of the world, "Who do *you* say Christ is?" On it hangs our direction in life and our destiny in eternity. What a wonderful and awesome truth!

**The effects of our beliefs.** We might ask how our personal life and attitudes are affected by who we believe Christ is; how family and church family relationships are affected; how relationships at day-by-day work are affected.

We might ask in relation to our teaching and preaching and other church work: Does it make much of the divine Son of God? Does it exalt him? Does it honor him? Does it draw others to him? Or is it about this and that, as though Jesus had never come to redeem us, to change us and our mission, and to be in our midst? Does our work flow from our own up-to-date encounter with Christ? A fresh experience of confession and commitment? A cry for his strength in our weakness?

Years ago I was trying to show home movies of our first toddler when the warm, sweet child himself was at my side interrupting the show with his talk. I wanted him to be quiet so we could see pictures of him.

Do some of us want Jesus to be silent so we can have all kinds of substitutes for him? Do we shift our eyes from him and look to other sources for our security, our meaning and purpose in life, just as secular people who do not profess to know him? As Hebrews 12:2 says, "Let us fix our eyes on Jesus, the author and perfecter of our faith. . . ."





## To pay or not to pay war taxes

# Nine to five

by John K. Stoner

Members of the Mennonite Church in the United States contribute \$9 to the federal government for military purposes for every \$5 they contribute to the local church for the cause of Christ.

Nine to five is the proportion of military support to local church support. Nine to five is also a traditional eight-hour workday. The fruit of our labor is paying for the arms race.

The nine-to-five calculation is based on 1984 figures from the current *Mennonite Yearbook*, p. 190. The contributions given by U.S. Mennonite Church members through the congregational treasury in 1984 totaled \$57,269,704. This figure does not include individual gifts that were not channeled through the congregation. The estimated military tax paid by the same people in 1984 was \$105,800,000.

Stanley Kropf, churchwide agency finance secretary, estimates that the pretax income of Mennonite Church members in 1984 was \$1,602,600,000. I have calculated a 12 percent tax rate paid on that income, with 55 percent of the taxes going to past and present military costs, including a portion of interest on the federal debt attributable to inflationary military spending. I believe that these figures are correct within a margin of 5-10 percent.

**No great concern?** Maybe it isn't a matter of great concern. Some say that the government is responsible for what it does with tax monies. We are not accountable.

Bernard Offen, a Jewish survivor of Auschwitz, thinks differently. His letter of war-tax protest came across my desk recently, and I share it as a stimulus to reflection on our war taxes in 1987:

"The guards at Auschwitz herded my father to the left and me to the right. I was a child. I never saw him again.

"He was a good man. He was loyal, obedient, law-abiding. He paid his taxes. He was a Jew. He paid his taxes. He died in the concentration camp. He had paid his taxes.

"My father didn't know he was paying for barbed wire. For tattoo equipment. For concrete. For whips. For dogs. For cattle cars. For Zyklon B gas. For gas ovens. For his destruction. For the destruction of 6,000,000 Jews. For the destruction of 50,000,000 people in World War II.

"In Auschwitz I was tattoo #B-7815. In the United States I am an American citizen, taxpayer #370-32-6858. I

am paying for a nuclear arms race. A nuclear arms race that is both homicidal and suicidal. It could end life for 5,000,000,000 people, five billion Jews. For now the whole world is Jewish and nuclear devices are the gas ovens for

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### American Mennonites contribute \$9 to the military for every \$5 they give to the church.

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the planet. There is no longer a selection process such as I experienced at Auschwitz.

"We are now one.

"I am an American. I am loyal, obedient, law-abiding. I am afraid of the Internal Revenue Service. Who knows what power they have to charge me penalties and interest? To seize my property? To imprison me? After soul-searching and God-wrestling for several years, I have concluded that I am more afraid of what my government may do to me, mine, and the world with the money if I pay it . . . if I pay it.

"I do believe in taxes for health, education, and the welfare of the public. While I do not agree with all the actions of my government, to go along with the nuclear arms race is suicidal. It threatens my life. It threatens the life of my family. It threatens the world.

"I remember my father. I have learned from Auschwitz. I will not willingly contribute to the production of nuclear devices. They are more lethal than the gas Zyklon B, the gas that killed my father and countless others.

"I am withholding 25 percent of my tax and forwarding it to a peace tax fund."

Offen gives permission to reproduce or publish his letter and says he may be contacted at Sonoma County Taxes for Peace, Box 563, Santa Rosa, CA 95402.

**No simple answer.** What is the answer to the war-tax dilemma? I offer no simple one. I simply identify a challenge to our faith which will not go away. And I think it is helpful to have some idea of how much money, and in what proportion, we are giving to the death machine.

St. Augustine said, "Hope has two sisters: Anger and courage." Beautiful women, these, in an age of despair. ☹

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John K. Stoner, Akron, Pa., is executive secretary of Mennonite Central Committee U.S. Peace Section. He and his wife, Janet, commit "an act of divine obedience" by refusing to pay a symbolic amount of their federal income tax each year.



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## HEAR, HEAR!

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### Are we as enthusiastic as beer drinkers?

Snugly slumped down in my chair, reading, I certainly didn't expect it. But there it was, leaping out of the page at me. It shook me deeply and sent a whirl of thoughts through my mind. But read it for yourself: "Dr. Richard Schwartz of Georgetown University School of Medicine recently stated that on the average, a user convinces three others to try drugs, including alcohol."

Now it may at first appear as if this is somewhat underwhelming. Three is no great number. No? Well, it's 300 percent. That's something. Admittedly, though, it's not certain whether this increase is the product of a year or 10 years or a lifetime. There is to be considered the fact, however, that these three in their turn each produce another 300 percent increase. It's like compound interest.

But it was not these considerations which distressed me. What I did think about was how these people did it, and why. Take, for instance, beer drinkers. My imagination began to throw up to light all sorts of memories and thoughts. I thought of that TV ad for Old Milwaukee: a bunch of hearty friends obviously in top spirits and enjoyment, with one saying, "It doesn't get any better than this, fellows!" What lies overt and also implied in that picture? Clearly these fellows are enjoying themselves. Are liking their beer. You will remember how the drinkers of another brand are constantly getting into arguments about what it is they enjoy about that beer.

Everybody in the ads—and evidently in real life, too—likes beer and what it does. Drinkers are convinced that they benefit from drinking it. Moreover, there is obviously a group benefit, too. Beer is drunk with friends and contributes to the fellowship. In every way, then, beer drinkers, so they feel, enjoy and are benefited by their beer drinking. If questioned, they might not be able to give an

orderly list of joys and benefits, but they know what gives them enjoyment and fellowship.

And what comes of this lively enjoyment of beer? Why, in their enjoyment and feelings of good fellowship, it seems, the drinkers can not—simply *can not*—refrain from talking about it. They don't adopt any "smarter than you" attitude; they're just feeling fortunate and can't help talking about it.

And what comes of this talk? Evidently friends observe that the drinkers *are* enjoying themselves. They hear the invitation, "Try it," and some of them do. And some of those who try become confirmed beer drinkers. It seems to turn on the behavior and talk of the beer drinkers.

I thought of all this. Then the really shaking thought confronted me: if only Christians were as enthusiastic.... If only Christians were like beer-drinkers.—**Lauren King, Norwich, Ohio**

### Happy as a mother in Israel

Several days ago a sister in a prayer meeting requested prayer from the group for herself as she was called to lead some studies at a week of Bible classes. I was moved to pray that the Lord would give wisdom and strength for the task assigned to her as well as thank him for her talents and training even though I knew these were not my gifts. I did this with much freedom and love for her.

But I do find fulfillment and feel that I am where the Lord wants me in doing my small bit for him. This is also real to me as others have (and still do) sought the counsel of my husband, a former pastor. One sister of the congregation where we ministered lately said to me, "Thank you for sharing your husband with us."

I have time to make tasty meals from the great variety of things from our garden, hoping that we are not using more than our share of the world's food supply. I have time to do freezing and canning, not only for ourselves but also for others who have need. Then, too, I have time to attend several sewing circles and to use my experience in sewing. I also have

much satisfaction in using materials others have no use for in making much-needed bedding called for in the WMSC magazine *Voice*. With the inherited quilting frame from my grandmother, I can quilt and knot comforters at home. Last year I was able to contribute an item to our local relief sale. Thus I am a helper for MCC.

I find pleasure in going four hours weekly to help our local MCC Thrift Store. There I have learned to appreciate other women who share with me of their lives as we work together. So many contacts broaden my horizons as I become aware of customers' feelings and needs. Since my schedule is flexible and unencumbered, I can look forward to filling my place there each week.

My schedule is never too full to include other appointments such as prayer meeting or time for our small-group meeting. It is not often that dates or appointments need to be shifted for me.

Occasionally I accompany my husband in visiting others and thus get a new feel of their needs and desires. Yes, time to sit where they sit. And I have time for letter writing, too, as I become aware of heart cries from some distant friend.

There's even joy in the not-too-pleasant task of extracting black walnut kernels. Our three walnut trees give us an abundance. These I can share with others and feel that I'm using well what the Lord has given us.

Reading is not my first hunger but I do enjoy "traveling" as I read *National Geographic* magazine each month. I have learned much about other cultures and geography that others may know about from actually traveling or have learned about in classes.

There's plenty of time to have guests and share with them our ample supply from garden and storehouse. There's no better way to learn to know the lives of others and to share our own than having a meal together. Seldom is an invitation refused. So as long as I have the capacity to entertain I want to have this blessing also.

I praise God that while others can serve in teaching and taking the greater responsibilities I can feel that my services are also acceptable to him.

—**Grace Seitz, Harrisonburg, Va.**



# The meaning of Lent

by Katie Funk Wiebe

A friend tells me he intends to work out services for the church according to the sports calendar rather than the church year. In some communities, especially small ones, the sports calendar directs the life of the people more than the church calendar.

More people are probably aware that baseball teams are in their first games than that the church is in Lent, one of the most significant periods of the church year, when we look toward the death and resurrection of our Lord. In some churches Lent is a season of prayer and fasting in memory of the 40 days of Jesus' fast in the desert.

**Six holy days.** Ash Wednesday, which begins Lent, gets its name from the practice—mainly in the Roman Catholic Church—of putting ashes on the foreheads of the faithful to remind them that humanity is but dust. Palm Sunday, one week before Easter, celebrates the triumphant entry of Christ into Jerusalem. Holy Thursday, Good Friday, Easter Sunday, and Pentecost—all distinct holy days—complete this group of observances.

Though we have almost totally disregarded Lent, in our present hurried and nonreflective age, we would do well to restore its meaning for Christians, to bring together again the meaning of Easter but without some of the former legalism.

Early worshipers observed Lenten penitence to increase their worshipping sense, to change the dominations in their lives from the fleshly and natural to the spiritual, to make themselves aware of who was controlling them in preparation for the glorious message of Easter: Christ the Lord is risen. The abuse of Lent comes when the sacrifice is a ceremonial substitution for the inward offering of self to God.

Recently a workshop leader in spiritual formation suggested fasting from food or from mass media for a similar purpose: to discern what or who actually controls us, as a gift to Christ to signify our devotion to him.

To sacrifice for a week or two something over which we think we have complete control will give us a new awareness of ourselves. These fasts might include food for one day a week; morning coffee; a favorite food like sweet rolls, ice cream, or red meat; chewing gum; the evening television news.

Worshipers could also try new approaches to find out how entrenched they have become in comfortable ruts by sitting in a different pew each Sunday during Lent, coming into the meeting place by a different door, trying a

different order of worship to make themselves more attentive.

Granted, we all have bad days in which we become formalists at worship and instead of meeting God we make words and repeat gestures. Yet the ultimate power of the

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**More people are probably aware that baseball teams are in their first games than that the church is in Lent.**

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
church is the dedication of each individual who comes together to worship, and this dedication needs to be renewed from time to time. A sacrifice helps.

Evelyn Underhill in her classic on worship states that sacrifice is always a positive act. "Its essence is something given," not something given up. It is always voluntary and cost is always essential to show our devotedness despite our materialistic tendencies. True Christian worship can never be divorced from sacrifice, she writes. Our response to God is never complete unless it has some sacrificial act or implication.

At first the thought of yielding to God something very dear to us, like a morning cup of coffee, may arouse a sense of anxiety, even of guilt because we know our attachment to it, or the reaction that such a "small" sacrifice is a useless gesture. Yet in the end it may become a vivid lesson in devotion.

**Box of ointment.** Mary's breaking of the box of ointment on Jesus' head was an act the others could not see as worthwhile. They declared it to be waste. And some will say the same about a decision to give to God the privilege of riding the car during Lent for a destination within reasonable walking distance, or to yield to him our right to read and watch mass media for a period. What's the point, they will ask.

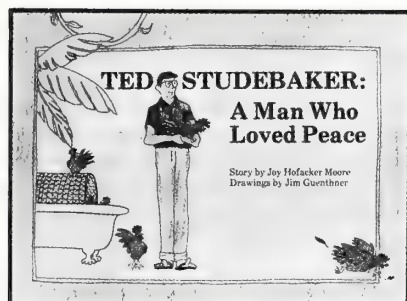
Jesus commended Mary for her extravagant act of devotion, and said that wherever the gospel is preached "this also that she hath done shall be spoken of for a memorial of her." His joy was that Mary was not set in a certain routine, but was open to knowing more of him at the risk of criticism.

Anything that helps us to take a longer and slower look at the cross and the resurrection is what we need. 

Katie Funk Wiebe, Hillsboro, Kans., is a Mennonite Brethren writer, professor, and speaker.



# God Calls Us to Be His Holy People Today



## *A Peace Hero's Story for Children*

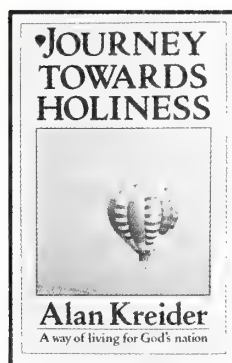
### **Ted Stuebaker: A Man Who Loved Peace**

This is a biographical picture storybook about Ted Stuebaker. Ted grew up on a farm in Ohio in a Church of the Brethren family. He loved raising chickens and pigs, swimming in the farm pond, horseback riding, and playing high school sports. As Ted grew up he learned that Jesus loves all the people in the world. Ted wanted to follow Jesus' example.

For Ted Stuebaker, following Jesus meant going to Vietnam—not as a soldier, but as a teacher to help farmers learn how to grow better crops. Ted is a peace hero, a person who worked to make peace even though his life was in danger. He gave his life helping people rather than hurting them.

Story by Joy Hofacker Moore. Full-color crayon drawings by Jim Guenther.

Paper, \$9.95, in Canada \$13.95



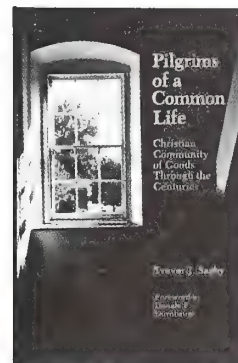
### **Journey Towards Holiness**

What does it mean to be God's holy people?

Alan Kreider shows that it means living every aspect of our lives with the goal of making God's holy nation a visible and distinctive social reality. When justice, peace, and joy characterize our life together, Christians represent hope to a fearful world.

"Kreider presents holiness as a practical way of living . . . in a conversational style and in contemporary language that will keep readers with him."—R. Herbert Minnich

Paper, \$9.95, in Canada \$13.95



### **Pilgrims of a Common Life**

Trevor J. Saxby outlines the biblical principles of sharing all things in common and shows how the community of goods ideal has been lived through history. Saxby presents the Christian community as a vision for contemporary discipleship.

In reviewing **Pilgrims of a Common Life**, Winifred Hildel of the Hutterian Society of Brothers writes, "It addresses a question that cries out to Christians today. Why is there such a widespread disillusionment with Christendom that millions are turning to New Age groups for fulfillment? Read this book and by the end you may well be asking, 'In two thousand years has Christendom really understood what Jesus means when he says, "I am the way, the truth, and the life"?' "

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### **God's Suffering Servant**

Jesus' triumphal entry into Jerusalem, his trial and crucifixion, the triumph of his resurrection, and his ascension into heaven are retold for children in the ninth volume of the Story Bible Series by Eve B. MacMaster, **God's Suffering Servant**. Twenty-four stories of Jesus' last days on earth from Matthew, Mark, Luke, and John will help children to understand and appreciate the significance of our Easter celebrations.

Paper, \$5.95, in Canada \$8.35

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## Phoenix hosts 'conversations' between farmers and urbanites

Phoenix was the setting for the first Farm-Urban Conversation Conference. Area Mennonite churches opened their doors to stressed farmers of the Midwest and invited them to dialogue about the current farm crisis.

Over a year ago, several Phoenix people expressed concern about farm families, stating they wanted to learn more of the farm situation. They hoped urban and rural Mennonites could discuss it together.

About 50 people went to Phoenix on Feb. 20 from Kansas, Nebraska, Iowa, Minnesota, Idaho, and Oklahoma to share their stories in the Phoenix Mennonite churches. The visitors were hosted in homes.

The conference began with a meal at Sunnyslope Mennonite Church and included several times during the weekend for getting acquainted and sharing stories.

Michael Meneses, pastor of Emmanuel Mennonite Church in nearby Surprise, Ariz., led several devotional periods focusing on the apostle Peter. He noted that Peter was an earthly person, concerned for those who were displaced and in exile.

David Mann, pastor of Sunnyslope, led a seminar on stress and grief. "When you look at the past, you look at blame," he said. "When you look at the future, you look at opportunity. . . . The only way through grief is through grief."

Three things happened as a result of the Phoenix conversation, said Meneses.

First, the farmers had the freedom to vocalize their feelings in a "safe" environment. If they felt frustration, anger, and even bitterness, they were given the opportunity to express these emotions without fear of criticism or judgment. For a few days, Phoenix became a city of refuge from the source of their pain—their farm, their creditors, their more successful neighbors, perhaps even their extended families and close friends.

Second, Phoenix Mennonites became more informed and "hopefully, more understanding," said Meneses. "We knew that our farmers were hurting. We heard that their situation was critical. But somehow we could not understand what was happening, why it had become so critical. We needed to hear it 'straight

from the horse's mouth.' " The urbanites learned of various questions that have no satisfactory answers. They became aware of their own weaknesses and dependency on things over which they have no control.

Third, Phoenix Mennonites were able to extend a word of hope by introducing the farmers to the possibility of life in the city. "Perhaps, in the end, it was a form of confession," said Meneses. "We have sinned, farmer and urbanite alike. It is time to regroup and renew ourselves as a people of God. In that sense, the farm crisis has become for us a crisis of identity, a crisis of personal allegiance, meaning, and purpose."

The event was coordinated by Mennonite Central Committee farm community issues coordinators Lester and Winifred Ewy, MCC West Coast staff, and Phoenix area pastors.

—from *Mennonite Weekly Review*

## MBCM board, swallowing hard, confirms leap of faith

"Those in favor, say faith," instructed board president John Martin. And although they needed to swallow hard, the Board of Directors of Mennonite Board of Congregational Ministries were unanimous: "Faith!" In question was the 1987 budget which would authorize program outlays 18 percent above total income received in 1986. The directors understood that an extraordinary response would be needed from God through the church.

The board members acknowledged that the expanded budget was largely decided already last June when they appointed Clare Schumm as half-time staff person for family life ministry. Subsequently the General Conference Mennonite Church asked Schumm for the other half of his time for the same kind of work in that denomination. The MBCM board sensed vindication of their June decision when Schumm reported that invitations from conferences and congregations already

exceed his available time in 1987.

The board discussed a number of fundraising strategies planned by Executive Secretary Gordon Zook and field communications director Larry Newswanger. Newswanger, who began his half-time appointment with MBCM last November, proposed efforts to increase personal contributions by more than 150 percent over last year's \$23,300.

Even so, regular giving through congregational offerings will need to increase by 16 percent this year. The budget document indicated this level of giving to MBCM would be possible if congregations across the church were to achieve 53 percent of the average-giving guideline of \$8.65 per member approved by the General Board. During the past year that percentage fell under 50 percent.

The board found encouragement in the General Board's in-depth review of MBCM conducted in November. General Board gave particular affirmation to the addition of Schumm and Newswanger to the MBCM staff. Furthermore, it cited a variety of tasks accomplished by MBCM which conferences are not able to do, such as arranging churchwide youth conventions, clarifying church leadership polity, developing Spanish literature, monitoring peace issues, and facilitating the church's Ten-Year Goals.

In other items:

- Board member Dale Stoltzfus reported on the Structure Task Force which is exploring best ways for providing churchwide and conference resources to congregations. Of particular interest was the tentative recommendation of the task force to bring together much of the current work of MBCM and the Home Ministries Division of Mennonite Board of Missions under one board.

- Lavon Welty reported further steps in developing materials for Integrated Congregational Youth Ministry, a concept endorsed by the board in November. In addition to his regular half-time youth ministry staff assignment with MBCM, Welty will become project director for the joint MC-GC program.

- Purdue 87 youth convention coordinator Stanley Shantz reported many congregations asking for registration forms whose youth had not attended previous conventions.

- The board recommended to General Board a proposal by Harold Bauman, MBCM staff person for congregational leadership, and John Esau, Bauman's counterpart in the General Conference Mennonite Church, to prepare a joint statement on leadership polity for consideration by both denominations at their joint convention in 1989.



## Central America MCCers dedicate children during annual retreat

Mennonite Central Committee workers in Central America met in Nicaragua recently for their annual retreat. The Nicaragua location was chosen to give MCC workers an orientation to that country as well as a time for rest, fellowship, and spiritual reflection on the theme of shalom.

One of the most notable characteristics of the retreat was the large number of children—17 under the age of 10. Five new babies were born or adopted into MCC families in Central America last year.

Many think of Central America as a region of conflict and violence. Some ask why MCC places or allows families to live in such situations. While most of MCC's 37 workers in Central America do not live in areas of actual fighting, it is true that most have had to consider the safety of their families. And almost all realize that their neighbors live in greater danger and with fewer resources to protect themselves.

During a child dedication service at the retreat parents shared their feelings about having children in Central America.

Tom and Esther Olfert work among the Kekchi Indians in Guatemala. Although they face little danger in their work, Esther suffered a serious complication following the birth of their daughter a year ago. Tom reflected on that occasion, emphasizing the faithfulness of God. He also talked about the apprehensions in traveling to Nicaragua.

Nate and Elaine Zook-Barge have lived for several years near the Guazapa Volcano in El Salvador, within earshot of regular bombing and gunfire. They have worked with an agricultural loan program for determined peasants who have withstood constant government military incursions into their area. Nate shared that the recent birth of their daughter gives him hope for the future. "Working in El Salvador is very depressing," he said, "but Rebecca's life gives me a long view of the future."

Terry and Margaret Tremwell are agriculture and health workers in northern Nicaragua. The region they live in has known much warfare and death. Many people, even rural farmers, carry rifles for self-defense. "We named our son, Martin Mohandas, after Martin Luther King and Mohandas Gandhi, two of the strongest people we knew of!" they said.

Wide-eyed, smiling Rachel was 8 months old, but weighed only nine pounds when Jim and Ann Hershberger, MCC country representatives in Nicaragua, received her for adoption. "She gives us hope and helps us stop the

mad rush and consider what it means to accept people, and to accept God, into our lives," they said.

"Our children are uprooted because their parents want to serve others," commented John Paul Lederach, MCC worker from Costa Rica, who led the child dedication service. "But our uprootedness is only a small fraction of the uprootedness that the people who we have come to serve are suffering because of war, forced migration, and poverty."

—Joetta Handrich Schlabach

## Herald Press wins seven awards from Religion in Media

Six Herald Press books and one video were honored at the 1987 International Angel awards ceremonies in Beverly Hills, Calif., recently. Silver Angels are the "Oscars" of Religion in Media, given for excellence in religious and moral quality in television, radio, motion pictures, magazines, music albums, books, and videos. Herald Press, a division of

Mennonite Publishing House, received four of some 20 Angels awarded to top books of the past year.

Herald Press recipients of Silver Angels were:

• *God Sends His Son* by Eve McMaster. This is book 8 of the 10-volume Story Bible Series.

• *When Your Child ...* by John Drescher and others. This is a collection of essays on child-rearing from *Christian Living* magazine.

• *Lord, Help Me Love My Sister* by Clair Cosby. This is a book of prayers by and for girls.

• *Mystery of the Lost Heirloom* by Ruth Nulton Moore. This is book 3 of the Sara and Sam Series for children.

Herald Press recipients of "certificates of excellence and merit" were:

• *Renewing Family Life* by Wood Thrush Productions. This is a video based on the book by Abraham and Dorothy Schmitt.

• *It Can Happen Today* by Edwin Bontrager and Nathan Showalter. This is a study book on church growth with a companion teacher's manual.

• *Mystery at Camp Ichthus* by Ruth Nulton Moore. This is book 4 of the Sara and Sam Series for children.

### GROWING AS STEWARDS AND WITNESSES

## Exploding into the '90s

Putting flesh on a framework, making goals concrete, putting action to words is never as easy as it sounds. Hearing the Ten-Year Goals for the Mennonite Church and having them ratified was an exhilarating experience. Walking the daily path actively seeking ways to reach them is the task we all face.

Brussels Mennonite Fellowship in Ontario has taken this mandate seriously. A congregational one-day retreat was planned to assess where we are and to set some priorities. The day wasn't long enough to accomplish the agenda, so a DD-Day (Discernment Direction Day) was planned to continue this process. After more discussion of plans, dreams, and goals, we adopted four 10-year goals of our own:

- Forty families by 1996 (up from 26)
- Full-time pastor (presently  $\frac{2}{3}$  time)
- Sponsor a missionary from our congregation
- Increase individual giving by one percent per year

The congregation brainstormed as to specific ways these goals could be reached. Church Council has taken responsibility to monitor progress and report regularly. A '96 Club was established to work, share, and pray together for the fulfillment of these goals. It meets the first Wednesday evening of each month.

Our pastor, Doug Zehr, puts it this way: "As we grow in faith ourselves, it seems only right and proper that others will want to and will actually join us in our quest to live fulfilled lives in God's kingdom. I believe that these goals will spur us on to the work which God has called us. The process has helped to shape, define, and clarify the vision to which we hold. As our Lord admonished, 'No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.'" —Miriam Zehr



## Mennonite Foundation distributed \$2.9 million last year

More than 450 educational, church, and charitable organizations received a total of over \$2.9 million through Mennonite Foundation in 1986. The foundation, a service of Mennonite Mutual Aid, acts as a channel for donors who wish to give property and other assets to various causes.

Of the total given last year, donors asked that colleges and seminaries re-

ceive \$1,158,000. Over 85 percent of that went to Mennonite schools. Congregations received the second largest amount—\$501,000. Nearly 90 percent of that amount was given to Mennonite congregations.

Some \$348,000 was designated for missions and relief efforts. Mennonite hospitals and retirement centers received \$269,000 and Mennonite conferences and agencies received \$259,000. The remaining gifts were marked for a variety of other charities.

In addition to disbursing gifts, the foundation conducted over 1,000 inter-

views during 1986 to help people plan their estates. They can contribute through life income plans, current gifts, or bequests. Contributions to the foundation in 1986 were a record \$6.8 million. Contributions the previous year were \$4.2 million. At the end of 1986, the foundation was managing \$29 million for eventual distribution to charities and another \$23 million as trustee for other church institutions.

Greg Weaver is the manager of the foundation, which is based in Goshen, Ind. Other offices are in Hesston, Kans., and Lancaster, Pa.

## KREIDER VIEWS THE WORLD

### Continuing problems in the third world

Since November of last year American attention has been focused upon the problems of terrorism, hostages, and misguided efforts of overzealous National Security Council operators to solve the problems. While looking at the Middle East and Nicaragua, we have tended to forget that large areas in the third world are suffering continuing problems.

The first world (the wealthy industrialized countries) enjoys prosperity. The second world (the Soviet Union and other "planned" economies) is strong militarily and is growing economically. But the third world (the poor countries where two-thirds of the world's people live) suffers from poverty, discouragement, and in many places economic decay. The most obvious third world problem is that of hunger. To be sure, 1986 brought some relief to Sub-Saharan Africa. Good rains returned to most of the continent and the African nations which are oil importers benefited from lower oil prices. As a result the average income per person increased. But in spite of these improvements it is estimated that many people are even now just on the verge of subsistence.

The United Nations and the World Health Organization estimate that three-fifths of Africa's population is too poor to afford an adequate diet. As a result, the people are less energetic than they would be if they were adequately fed. Infant and child mortality is high. The children who survive are often stunted, both physically and intellectually. Many are simply not able to cope with problems of basic productivity.

In some countries high birthrates have resulted in unprecedented rates of population growth. In response to this and high oil prices (and prices of other imported goods) since the mid-1970s, some

have sought to solve their problems through destructive agricultural practices such as overgrazing. Together with drought the ecological condition of large sectors of Africa bodes ill for the future.

Europe and North America have increased their agricultural output by technological changes many of which require large amounts of capital. More productive seeds, large applications of fertilizer, extensive use of pesticides, and sometimes irrigation have greatly expanded the yield per acre. But the same measures did not solve third-world problems because much of the capital had to come from abroad. This left many third-world nations heavily in debt. The interest and principal repayments on this debt often consumed most, if not all, of their earnings from exports.

If capital was not the key to development, perhaps it lay in bringing in foreign technicians and experts and in sending their own people abroad for study. Often this was helpful. But it also contributed to a feeling of dependency and to a brain drain which deprived Africa of some of its most competent people.

Increasing attention to private initiative has done much to expand agricultural production in China and other parts of the Far East. A high priority for solving the food problem for Africa would be a shift in emphasis from production of food for export (such as cocoa and coffee) to production for domestic consumption. Similarly, as these countries seek to develop manufacturing, they should manufacture products which can be made from raw materials which are produced in Africa—not from inputs which are imported from abroad.

At the annual meeting of Mennonite Central Committee early this year it was announced that food aid in the future would be food which is purchased as much as possible in the country being aided. This announcement must have come as a disappointment to many farmers in the United States and Canada who

are eager to use food aid as a means of relieving their own burdensome surpluses of farm products. Nevertheless, this change in policy was both courageous and correct.

North American surpluses depress the price of these products in the U.S. and Canada. But sending the surpluses to poor countries tends to depress the price of these items in third-world countries. It thus discourages domestic production which is the only effective long-range solution to their food problem.

Earlier I mentioned third-world indebtedness as being another of the continuing problems that the poor countries face. In this case the problems of Latin America are much larger than those of Africa. Recently Brazil announced its decision to suspend payments on its \$82 billion foreign debt to commercial banks. For four years Brazil has not been making payments on the principal of its huge debt. If it does not pay the interest on this debt the effects on other Latin American countries (and not incidentally on American banks) could be profound. It is reported that the suspension of interest payments would cost American banks \$2 billion annually.

Will American bank regulators have the courage to call these defaulted loans "non-performing"? Bank examiners usually call loans on which no interest is being paid and on which even the principal is in doubt "non-performing." Such loans are charged against the bank's capital. But the examiners know that if this is done for loans made to third-world countries, the capital of some of America's largest banks would disappear. This would create a crisis in the American banking system which would have profound effects on the entire health of the American economy.

A positive result might be that Americans would begin to understand that the continuing problems of the third-world countries are not only their problems but are ours as well.—*Carl Kreider*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Sarah Hunsberger, Ulster, Pa.**

I can't entirely agree with Gary Martin's statement referred to in "Beyond Ethnicity" (Mar. 17) that beginning a new church "composed entirely of ethnic Mennonites is the surest way to fail."

In my lifetime I have seen a number of missions develop into established churches started by a core group of ethnic Mennonites, my grandfather and parents being very much involved. Norristown, Spring Mount, Methacton, Ambler, and Levittown are some of the places I know of in Pennsylvania where this has been so.

When I look back I am still amazed at how God blessed these humble efforts. When there is a sincere, self-sacrificing love for Christ and for people it doesn't take long for "outsiders" (as we used to call nonethnics) to come into the church family and be one in the Spirit.

### **Lauren King, Norwich, Ohio**

The hermeneutical method of Reed K. Merino fascinates me ("Readers Say," Mar. 10). In his letter he called for taking the "clear meaning," the "obvious meaning," the actual meaning of the apostle. This interprets into the literal meaning, I should think, considering the passage he is arguing—the literal meaning taken without regard to context.

Using his method, I find that God has a face, hands, and a back (Exod. 33:20-23); is a rock (Ps. 18:2); and blows smoke from his nostrils and burning coals from his mouth (Ps. 18:8). God's hand is so large that he holds the waters of the earth in its hollow (Isa. 40:12); he has put the dust of the earth in a big basket, and weighed mountains and hills and islands in a big set of scales (Isa. 40:12, 15).

In the New Testament I learn that Jesus' followers will be baptized with real fire (clearly and obviously) (Matt. 3:11); that they are to pray only in a room—alone—with door closed and to fast with oil on their heads and their faces washed (no word about hands) (Matt. 6:17). I dis-

cover that false teachers can be identified by their wearing sheepskin (Matt. 7:15), and that the church is built on a big stone (Matt. 16:18); that to follow Jesus one must be physically crucified (Matt. 16:24).

But this, while Merino gives it as the basis of his argument, is not really the issue. The problem between him and the Kroegers ("Strange Tongues or Plain Talk?" Feb. 3) is the "actual, obvious, clear meaning" of *women* in 1 Corinthians 14:34. Does this word apply to the women of the Corinthian church or to all women of all times in all churches?

Without paying much attention to cultural, historical, and literary context, it seems to me, Merino calls for the second meaning, and then accuses the Kroegers of not being willing to take the "actual, obvious, clear meaning" of the word. This is begging the question, assuming one answer to a question and on the basis of that choice alone, without presenting evidence, denouncing all other answers.

The long-running life of debate over this passage is obvious, clear evidence that the choice is not so simple as Merino makes it.

### **Robert Erck, Lombard, Ill.**

For reasons of brevity, letters submitted to *Gospel Herald* are condensed during editing, but deletions of text are not indicated in any way. It does not seem right to alter an author's letter without acknowledging the changes. No matter how much care is taken, editing errors may occur (as happened in a letter of mine) or subtle points may be overlooked. I think that deletions should be marked with ellipses. I urge *Gospel Herald* to quickly adopt this policy.

### **Editor's response:**

A better way is to keep the letters short. Then it won't be necessary to shorten them.

### **Irv Weaver, Mennonite Board of Missions, Elkhart, Ind.**

The Hawaii church planting announcement ("Mennoscope," Mar. 10) was somewhat misleading. The new congregation, Vietnamese Christian Fellowship of Hawaii, is meeting Sunday afternoons in the chapel of Kaumakapili United Church of Christ in Honolulu.

Southwest Conference is *not* part of the administrative or supervisory group. The administrative and supervisory groups are Lancaster Conference, Franconia Conference, and Mennonite Board of Missions. We hope eventually that a fraternal relationship will develop with Southwest Conference, but, for now, it does not have the personnel or resources to be part of the Hawaiian church-planting venture.

### **Peter D. Sippel, Doylestown, Pa.**

I notice some confusion about Armageddon in the otherwise fine editorial "Confused About the End of the World" (Mar. 3). In the one end-time reference to it in Revelation 16 I note that no battle is ever fought. In verses 12-16 evil spirits from the beasts induce the world's kings to assemble their armies there. In verses 17-21 there is destruction caused not by warfare but by God's action.

The point of this is that God remains in charge of ending this world and bringing in the next despite misguided preachers who support militarism. Instead of dwelling on them we need to pay attention to Revelation 18:4-8, where we are told to come out of Babylon and not take part in her sins and punishment but instead to repay her twofold.

This I interpret as meaning we are to live out our new lives and be obedient in the works the editorial mentions while allowing God a free hand.

### **Mary Lou Houser, Lancaster, Pa.**

Thank you, Abraham Gehman ("No Cross—No Crown," Feb. 10), for a challenge that comes well into this Lenten season. You inspire me to look within myself for "destructive patterns of living" which may keep me in step with the 20th century, but sadly out of step with biblical covenant. And it takes even more courage to do this together as a church. I appreciate yours.

### **Paul Bender, Goshen, Ind.**

Continuing the discussion started by Nelson Kraybill in his article "A Faith for the Future" (Dec. 30), let me make two suggestions about reading the biblical descriptions of the universe and its creation.

First: the Bible is written from the viewpoint of common humans, as they contemplate the universe. This is illustrated by the first statement in Genesis—"God created the heavens and the earth." From our common viewpoint the objects in the sky we see and the earth on which we stand include our entire universe. This common view does not include the more detailed understandings acquired through investigation and analysis during recent centuries. The "common view" of the universe found in the Bible has been equally understood by all people, through the ages.

Second: much of the description of the universe in the Bible is in poetic form. This is preeminently true of the creation story in Genesis, which is a profound poem. It is picturesque, rhythmic in form, progressive in structure, and complete in listing the major aspects of the created universe and climaxed by the creation of humans "in the image" of the Creator, God.



## MENNOSCOPE

**How does a church which is growing faster than 10 percent a year train its leaders?** That is the problem facing the 18,000-member Mennonite Church in Tanzania. Several years ago the church temporarily closed its Bible institute for lack of students. Instead the institute's teachers were sent to the congregations. This was called "theological education by extension," and it worked. Now about 300 people are enrolled in leadership education. The students meet at 16 centers on a regular basis and then once a year for "super seminars" in each of the Tanzanian church's two dioceses. The resource persons at the most recent super seminars were Don and Anna Ruth Jacobs, former missionaries who now lead the Mennonite Christian Leadership Foundation based in Landisville, Pa.

**A new congregation in Baltimore has begun holding regular worship services** in an old Church of the Brethren building on Roland Avenue. The Brethren congregation disbanded recently because of declining membership. "North Baltimore Mennonite Church" grew out of a group which had been meeting in the home of Ruby and Bob Lehman for the past year and a half. The emerging group is a church-planting project of Atlantic Coast Conference.

**A growing three-year-old congregation in Ocean City, Md., has begun a \$260,000 building project.** Ocean City Mennonite Church quickly outgrew Pastor Chuck Hostetter's living room, where it began holding Sunday morning worship services in November 1983, and converted a car-repair garage into a church. But that facility is also now filled to overflowing, and the congregation has purchased a two-acre property nearby that has a house on it. The plans are to use the house for Sunday school classes and for the congregation's thriving nursery school and to build an addition for use as a sanctuary. The Ocean City congregation is a church-planting project of Allegheny and Atlantic Coast conferences.

**Four small Mennonite congregations in New York City are now two larger churches.** The Ephesians and Pilgrim Temple congregations in Manhattan have merged under the Ephesians name. The pastor is Solomon Arias. In the Bronx, meanwhile, the Morris Heights and Bronx Spanish congregations have united as Ebenezer Mennonite Church. The pastor is Carlos Santiago. The congregations are affiliated with Atlantic Coast Conference.

**Overseas mission associates Max and Pauline Beachy have been temporarily reassigned from Suriname to Florida** because rebel activity in the interior has halted their work in that South American country. Beachys are Mission Aviation Fellowship workers who are also associated with Mennonite Board of Missions. Max is a pilot who flew supplies, medicines, and church workers in and out of the remote interior from the capital city of Paramaribo. But last September the government ordered the flights stopped because of fighting between the army and a rebel group. Beachys, who first went to Suriname in 1985, are now at an MAF base in Fort Lauderdale, where Max is serving as an airplane mechanic.

**Some 30 students and others attended a Mission Retreat in Harrisonburg, Va., Feb. 27-28.** Sponsored by Mennonite Board of Missions and Eastern Mennonite College and Seminary, it was held at the college's Discipleship Center. The program featured panel dis-



**Mennonite Your Way marks first decade.** *Mennonite Your Way Directory V*, for 1987-1989, is now available, marking 10 years since the beginning of this hospitality ministry. The new release includes 2,200 North American host listings in 47 states and 8 provinces and 215 international listings in 54 countries. The directory's listings and features fill nearly 100 pages.

Travelers and hosts will find regular features in *Directory V*: host listings noting types of accommodations and family characteristics, guidelines for hosts and guests, and a map of important Mennonite-related places to visit. "What-to-See" sections appear in expanded form, featuring 49 community profiles. A new section, "Swap and Share," lists 390 items offered for exchange—from homes to quilt patterns. Feature articles appeal to the mature, the young, the fit, the nostalgic, and the curious. A 30-day wellness calendar lists spiritual and physical fitness tips for travelers. Also included is a *Mennonite Your Way* profile based on user survey responses.

*Your Way's* growth through its first decade as the kitchen-table project of Leon and Nancy Stauffer (pictured with the five directories to date). "As society becomes more depersonalized and fast-paced, *Mennonite Your Way* users are quietly creating a counter movement," they said. "Families and individuals share themselves, their homes, and their time because they prize the exchange."

Copies of *Directory V* are available for \$9.00 per copy or \$15.00 for two copies (Pennsylvania residents add 6 percent tax) from *Mennonite Your Way* at Box 1525, Sahunga, PA 17538.

cussions by veteran missionaries, a talk on "Understanding Missions Today" by Alan Kreider of London Mennonite Center in England, and worship and prayer. The purpose of the retreat was to help students explore and test their possible involvement in missions.

**Goshen College has been selected as one of America's top 60 colleges in science and mathematics education** by the Pew Charitable Trusts of Philadelphia. As a result, Goshen has been invited to apply to participate in the Pew Science Program in Undergraduate

Education. The selection was made on the basis of the number of graduates who went on to receive Ph.D. degrees in science or mathematics, the number of students who received National Science Foundation fellowships, and the percentage of freshmen with mathematics SAT scores above 600.

**The word "holy" has become unfashionable, yet it has beauty and "holds what we fragment together."** So said Alan Kreider during the Staley Distinguished Christian Scholar Lecture Series at Goshen College Mar. 4-6. In essence, he said, to live holy is to become part of a living force that rules God's nation on earth. Kreider is a Mennonite Board of Missions worker at London Mennonite Center in England. His visit to Goshen—and earlier to Eastern Mennonite College—corresponded with the release of his new book, *Journey Towards Holiness*, published by Herald Press of Mennonite Publishing House.

**Guidance counselors from nine Mennonite high schools gathered at Hesston College** recently to discuss ways their schools could improve their counseling services. Local counseling experts Randy Krehbiel and Bruce Woods led sessions on family systems theory and on ways schools could better relate to their students by understanding the family situations from which they come.

**The Bel Canto Singers of Hesston College will begin a month-long tour** on May 26. It will take the 25-member group to 11 states spanning Iowa, Pennsylvania, and Florida. The singers recently concluded their annual Colorado tour that took them to five cities.

**A Kansas farm family's whole-wheat cookbook has already gone into its second printing** since its publication last November. Howard and Anna Ruth Beck's *Whole Wheat Cookery* grows out of a small business they operate in Hesston—The Wheat Bin. The products they sell are raised on their farm with the aid of natural fertilizers and processed in their stone mill without any preservatives added.

**An African peace tour of the southern United States** is being sponsored by Mennonite Central Committee and 11 other organizations in April. The tour group, which includes both Africans and Americans, is focusing on how the white minority government of South Africa has brought war, hunger, and poverty to its black neighbors in southern Africa. Tour group members are also discussing the way war and militarism are major problems in other parts of Africa as well and how U.S. government policies can encourage human development rather than further militarization. More information about the tour is available from Heather Gray at 963 Rupley Dr. NE, Atlanta, GA 30306; phone 404-892-0848.

**In 1986 Mennonite Mutual Aid distributed over \$970,000 in fraternal funds** to more than 1,300 individuals and various church organizations. Some \$590,000 of that amount helped MMA members—and others—with adoption expenses, catastrophes, and other needs. Nearly \$261,000 went to 636 congregational projects and 33 denominational and inter-Mennonite projects and to 85 students at Mennonite seminaries to help with their medical plan premiums. The remaining \$121,000 supported educational efforts in stewardship, mutual aid, and wellness. As a fraternal benefit society, MMA can make these grants instead of paying taxes.

**Mennonite Mutual Aid's life-insurance plans gained 413 new certificates last year**, with new members asking MMA to provide an average of \$25,000 to their families in case of death. A net increase of 10 certificates over the



previous year brought the total number of certificates to 5,062. Despite this low net increase, the total benefits that members can receive jumped from \$74 million in 1985 to \$85 million in 1986.

#### New appointments:

•**James Roth**, mutual aid counselor for Lancaster, Pa., area, Mennonite Mutual Aid, starting in February. He succeeded John Buckwalter, who now works with Mennonite Foundation—another part of MMA. Roth continues as owner and operator of a franchise cleaning business he started last fall. For 18 years before that he was employed as a manager at Victor Weaver Company.

•**Clark Roth**, business management instructor, Hesston College, starting this fall. He will be responsible for the hotel/restaurant/institutional management program as well as teaching business management. Currently Roth is business instructor at Christopher Dock Mennonite High School in Lansdale, Pa.

#### Pastoral transitions:

•**Enos Martin** was ordained as associate bishop of Lancaster Conference's Elizabethtown District on Mar. 15. He serves alongside Bishop Russell Baer. Martin is an ordained pastor as well as a psychiatrist at Hershey Medical Center.

•**Doris Gascho** will become associate pastor of Shantz Mennonite Church, Baden, Ont., on June 1. She will serve alongside Pastor Vernon Zehr.

•**George Horst and Milton Stoltzfus** were in-

stalled as licensed pastors at Landis Valley Mennonite Church, Lancaster, Pa., on Mar. 8.

•**Mervin Stoltzfus** has resigned as youth pastor at Ridgeview Mennonite Church, Gordonville, Pa. Loretta Lapp is serving in an interim capacity until a replacement is found.

#### Upcoming events:

•**FCM Ohio Chapter Meeting**, Apr. 25, at East Union Mennonite Church, Orrville, Ohio. This is the third meeting of this chapter of Fellowship of Concerned Mennonites. The speakers are FCM chairman Walter Beachy, Rosedale Bible Institute student pastor Leon Weber, and Nicaragua missionary Daniel Byler. More information from Paul Herr at 8340 State Route 187, Mechanicsburg, OH 43044.

•**Special People's Place Seminar**, Apr. 25, at Kreider Family Restaurant, Manheim, Pa. Ralph Lebold, president of Conrad Grebel College and moderator-elect of the Mennonite Church, will speak on "Three Things That Concern Me Most." More information from The People's Place in Intercourse, PA 17534; phone 717-768-7171.

#### Church-related job openings:

•**Church planter**, Painesville, Ohio. This is under the sponsorship of Mennonite Board of Missions and Ohio Conference. Painesville is a middle-class suburb of Cleveland in a county with no Mennonite churches. The church planter would work with a core group of four families who currently meet for Bible study, make community contacts, and build relationships. The church planter must be flexible

and teachable. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Faculty member in Computer and Information Science Department**, Goshen College, starting this fall. Requirements include experience in information systems and the ability to teach courses in Pascal, COBOL, systems analysis, database management systems, and decision support systems. Experience in industry is desirable as well as experience with VAX/VMS and VAX-11/750 and IBM-PC compatible computers. A master's degree in computer science, information science, or a related area is required; a Ph.D. is preferred. Send application letter, resumé, transcript, and the names of three references by Apr. 15 to Willard Martin at GC, Goshen, IN 46526.

•**Teachers**, Shalom Christian Academy, Chambersburg, Pa., starting this fall. Needed are language arts, social studies, and Bible teachers for the junior high, a senior high social studies teacher, and an upper elementary teacher. Contact the school at 126 Social Island Rd., Chambersburg, PA 17201; phone 717-375-2223.

•**Deaf ministries director**, Orrville (Ohio) Mennonite Church. This is a full- or part-time position. Needed is someone with experience in sign language, teaching, and administration. Contact Richard Ross at the church, 1305 W. Market St., Orrville, OH 44667; phone 216-682-5801.

**New members by baptism:** *Dargon, Md.*: Kimberly Horst and Bobbi-Jo Ingram. *Dayton, Va.*: Salinda Helmuth and June Marie and Melvin Martin by confession of faith. *Blooming Glen, Pa.*: Steve Hunsberger, Rick Kratz, Rod Kratz, Jeff Mitchell, John Rittenhouse, Ken Rush, Janene Shearburn, Kathi Siftar, David Vincent, and Susan M. Wicen.

**Change of address:** *First Mennonite Church*, 250 S. Baltimore, Morton, IL 61550. *Max and Pauline Beachy* from Suriname to Mission Aviation Fellowship, 5500 NW 21st Terrace, Hangar 19, Fort Lauderdale, FL 33309.



**MCC buys rice for Filipino evacuees.** Recent fighting between two rival Muslim organizations drove Filipinos from their homes on Mindanao, a southern island of the Philippines. Some of the evacuees are Manobo tribal people with whom Mennonite Central Committee is beginning agricultural development work. The evacuees spent almost a month without adequate food, reported MCC worker Claire Ewert.

Ewert and her husband, Wally (pictured), purchased eight 50-kilogram sacks of rice to help about 50 evacuee families. "On the day the rice was distributed a festive mood prevailed with the kids even staying out of school to participate," said Wally Ewert. It was poignant for Everts that one of those to receive rice was a malnourished baby girl named for Ewert's daughter Lara.

The skirmishes between the two rival Muslim organizations flared up when President Corazon Aquino agreed to talk with the more prominent Moro National Liberation Front, but not the Moro Islamic Liberation Front, regarding regional autonomy of all or part of Mindanao. Muslims have been calling for the autonomy of Mindanao since the early 1970s, when the policies of then-President Ferdinand Marcos reopened deep-seated differences between them and the nation's dominant Roman Catholics in Mindanao.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Baker**, Bryan and Edith (Miller), Huntsburg, Ohio, first child, Eric Eugene, Jan. 25.

**Belser**, Steve and Kim (Yordy), Cypress, Tex., second son, Brent Lucas Yordy, Mar. 11.

**Blosser**, Floyd and Janet (Keller), Capaci, Italy, third son, Gregory Philip, Mar. 4.

**Boshart**, Jim and Wendy (Yantzi), New Hamburg, Ont., fourth daughter, Hayley Vanessa, Feb. 14.

**Brenneman**, Charles and Norma (Smoker), Newport News, Va., second daughter, Sarah Leighann, Mar. 5.

**Cressman**, Dale and Carol (Martin), Zurich, Ont., second daughter, Janelle Andrea, Mar. 6.

**Deliere**, Jeff and Betsy (Miller), Windsor, Ohio, fourth child, third daughter, Kimberly Rae, Jan. 9.

**Eichelberger**, Douglas and Joan (Dooley), —, Colo., first child, Maeve Margaret, Feb. 19.

**Erb**, Dale and Rose (Struyke), Zurich, Ont., third child, first son, Nicholas Albert William, Feb. 10.

**Gerber**, Steven and Delores (Nussbaum), Apple Creek, Ohio, second daughter, Shawna Renee, Mar. 3.



**Gerig**, Ron and Judy (Roth), Archbold, Ohio, third child, second daughter, Lauren Jean, Mar. 3.

**Gingerich**, Brent and Rhonda (Schoon), St. Charles, Ill., first child, Alexandra Lynn, Mar. 4.

**Gingerich**, James Nelson and Barbara Nelson, Indianapolis, Ind., first child, Jonathan Nelson, Feb. 21.

**Heatwole**, Edwin and Eileen (Lehman), Ruiru, Kenya, third daughter, Karmen Jewel, Jan. 20.

**Henson**, Darryl and Joyce (Kolb), Bluesky, Alta., second child, first daughter, Jennifer Dawn, Mar. 3.

**Hess**, Dale and Ursula (Hilbert), Niamey, Niger, first child, Markus Edgar, Feb. 11.

**Kensell**, Ralph and Mary Beth (Mull), Harrisonburg, Va., third child, second daughter, born on Oct. 4, 1986; received for adoption on Mar. 11.

**King**, Glen and Judith (Culp), Hesston, Kans., second child, first daughter, Danae Elizabeth, Mar. 9.

**Kolb**, Roland and Nancy (Frankenfield), Spring City, Pa., second child, first son, Ryan Michael, Feb. 23.

**Meek**, Don and Jane (Grieser), Archbold, Ohio, third child, first son, Braydon Jay, Mar. 14.

**Milgate**, Brad and Nancy (Yoder), Garrettsville, Ohio, third child, first daughter, Rachel Christine, Dec. 29.

**Moss**, Ogden and Susie (Wyse), Toledo, Ohio, first child, Danielle Rae, Mar. 4.

**Mullet**, Dave and Jan (Kropf), Paoli, Pa., Bloomfield, Mont., second child, first daughter, Anna MeeSong; born on Sept. 27; received for adoption on Jan. 17.

**Pierson**, Harlan and Patty (Weidner), Eureka, Ill., first child, Andrew Thomas, Mar. 12.

**Rothenbuhler**, John and Cindy (Chrzan), Middlefield, Ohio, first child, Hans Joseph, Jan. 22.

**Short**, Andy and Pat (Wyse), Archbold, Ohio, third daughter, Amanda Kaye, Feb. 21.

**Smith**, Sid and Mary Beth (Ventura), Boulder, Colo., first child, Daniel Fermin Ventura, Feb. 4.

**Smoker**, Ronald and Diane (Ryan), Honey Brook, Pa., third child, second son, Drew Alister, Mar. 14.

**Sommers**, Mark and Kerrie (Shaw), Hartsville, Ohio, second child, first son, Mark Kacy, Mar. 16.

**Steiner**, Dean and Prudy (Kratzer), Dalton, Ohio, third son, Tyler Ross, Feb. 28.

**Troeger**, Brett and Norine (Thomas), Goshen, Ind., first child, Cody Allen, Mar. 15.

**Weber**, Carl and Lois (Thompson), Harrisonburg, Va., second child, first daughter, Chera Celeste, Mar. 11.

**Wyse**, Robert and Janet (Harmon), Archbold, Ohio, first son, Joshua Andrew, Jan. 27.

**Zehr**, Jerry and Ruth (Zielman), Zurich, Ont., first child, Amanda Lee, Mar. 5.

**Salinas-Cortez**, German Salinas, Kenner, La., Amor Viviente cong., and Julie Cortez, Des Allemands, La., Des Allemands cong., by Robert O. Zehr, Marvin LeBlanc, and Ed King, Feb. 14.

**Ward-Pelling**, Tim Ward, West Chicago, Ill., and Dawn Pelling, West Chicago, Ill., Willow Spring cong., Feb. 14.

**Weaver-Blair**, Michael Weaver, Burton, Ohio, and Ann Blair, Burton, Ohio, both of Maple View cong., by Ervin Miller, Oct. 11.

**Weaver-Myers**, Neal Weaver, Scottsdale, Pa., Kingview cong., and Laurie Myers, Scottsdale, Pa., East Goshen (Ind.) cong., by Linford Martin and Ritch Hochstetler, Mar. 15.

**Weaver-Julien**, Philip L. Weaver, Bath, N.Y., Pleasant Valley cong., and Moreen M. Julien, Cornell, Mich., Soo Hill cong., by Stanley Troyer and Michael Zehr, Dec. 20.

## OBITUARIES

**Blosser, Aaron Dwight**, son of Perry J. and Virginia (Lahman) Blosser, was born at Keaukuk Co., Iowa, Sept. 30, 1907; died during surgery for an aneurysm, at Mercy Hospital, Iowa City, Iowa, Feb. 26, 1987; aged 79 y. On Oct. 2, 1932, he was married to Ollie Ruth Swartzendruber, who survives. Also surviving are one son (Harold), one daughter (Gladys Thomas), one sister (Mary Kate Yoder), and 4 brothers (Aquila, Oren, Eugene, and Amos). He was a member of Kalona Mennonite Church, where funeral services were held on Mar. 1, in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

**Grieser, Bertha Nofzinger**, daughter of Emanuel and Louisa (Stutzman) Nofzinger, was born in Fulton Co., Ohio, May 26, 1903; died at Fulton County Health Center on Mar. 13, 1987; aged 83 y. On Feb. 28, 1935, she was married to Albert Sauder, who died on Mar. 14, 1945. On Aug. 2, 1952, she was married to Amos Grieser, who died Nov. 14, 1969. Surviving are 3 stepsons (Floyd, Roy, and Harley Sauder), 12 stepgrandchildren, 27 step-great-grandchildren, 5 foster step-grandchildren, and 11 foster step-great-grandchildren. One foster stepdaughter (Jennie Hess Sauder) preceded her in death. She was a member of Central Mennonite Church, where funeral services were held on Mar. 16, in charge of Charles Gautsche and Roger Steffy; interment in Pettisville Cemetery.

**Landes, Jonas A.**, was born on Nov. 15, 1898; died at Souderton (Pa.) Mennonite Home, on Mar. 14, 1987; aged 88 y. He was married to Hanna Detweiler, who died in August 1926. On Apr. 9, 1927, he was married to Edna A. Halteman, who survives. Also surviving are 3 daughters (Edna D. Geissinger, Verna H. Hunsberger, and Mary H. Leatherman), one son (Curtis H.), 23 grandchildren, 32 great-grandchildren, and 2 sisters (Ella Clemmer and Elsie Alderfer). She was a member of Franconia Mennonite Church. Funeral services were held at Souderton Mennonite Home on Mar. 17, in charge of Curtis Bergey, Curtis Godshall, and John L. Derstine; interment in Franconia Mennonite Cemetery.

**Metzger, Nancy Martin**, daughter of Emanuel and Rebecca (Reist) Martin, was born in St. Jacobs, Ont., Apr. 16, 1905; died on Mar. 3, 1987; aged 81 y. On Oct. 24, 1924, she was married to George Metzger, who survives. Also surviving are 10 children (Vernon, Stanley, John, Vera Martin, Emanuel, Rebecca Cressman, Erma Baker, Marie Fretz, Ernie, and Marlene Baker), 41 grandchildren, 23 great-grandchildren, 3 brothers (Samuel, Emanuel, and Menno), and 2 sisters (Sarah Brubacher and Lydia Ann Martin). She was a member of St. Jacobs Mennonite Church, where funeral

services were held on Mar. 6, in charge of Richard Yordy; interment in St. Jacobs Cemetery.

**Sala, Mary C. Livingston**, daughter of Josiah and Amelia (Yoder) Livingston, was born in Somerset Co., Pa., Dec. 4, 1908; died at Coatesville, Pa., Mar. 16, 1987; aged 78 y. On Apr. 27, 1933, she was married to William Sala, who survives. Also surviving are 3 sons (Donald, William, and John), one daughter (Dorothy Fyock), 9 grandchildren, and 2 great-grandchildren. She was a member of Kaufman Mennonite Church. Funeral services were held at Mason Funeral Home on Mar. 19, in charge of Stanley R. Freed, Harry Shetler, and Nathan Brunk; interment in Kaufman Cemetery.

**Snider, Elma Marie Schmidt**, daughter of Henry and Katherine (Scheerer) Schmidt, was born in Erbsville, Ont., Jan. 17, 1909; died at K-W Hospital on Mar. 5, 1987; aged 78 y. On Oct. 16, 1929, she was married to Ralph Snider, who died in March 1972. Surviving are one daughter (Jean Gingerich), 4 sons (Wellington, Arthur, Lloyd, and Nelson), 12 grandchildren, 12 great-grandchildren, and one brother (Oscar Schmidt). She was a member of Steinmann Mennonite Church, where funeral services were held on Mar. 8, in charge of Fred Lichti and Vernon Zehr; interment in Bloomingdale Mennonite Cemetery.

**Xayasine, Sidney Lao**, infant son of Saysamone and Maniphone Xayasine, was born on Dec. 20, 1986; died following surgery at Riverside Hospital, Newport News, Va., Mar. 10, 1987; aged 2 mo. Surviving are maternal grandparents (Lakey and Manithong Bangthongsack), paternal grandmother (Phong), and maternal great-grandparents (Ly and Chanh and Chan and Pong). Graveside services were held at Warwick River Mennonite Church Cemetery on Mar. 14, in charge of Gerald Showalter and Kenneth King.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Mennonite Church General Board, Souderton, Pa., Apr. 9-11  
Goshen College commencement, Goshen, Ind., Apr. 12  
Indiana-Michigan Conference and Central District joint annual meeting, Goshen, Ind., Apr. 23-25  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottsdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by Jim Butti; photo on page 245 by Claire Ewert.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Fisher-Miller**, Timothy Fisher, Burton, Ohio, Christian Fellowship, and Judith Miller, Burton, Ohio, Maple View cong., by Ervin Miller, Nov. 22.

**Gahman-Myers**, Jeffrey Gahman, Perkasio, Pa., Community Church, and Annette Myers, Perkasio, Pa., Deep Run Mennonite East cong., by John Ehst, Sept. 13.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Evangelical theologian blasts fund-raising tactics of evangelicals

A prominent evangelical theologian lashed out at fund-raising practices used by several prominent evangelical organizations at a first-of-its-kind conference on "Funding the Christian Challenge" held recently in Kansas City, Mo.

Carl Henry, perhaps the best known and most respected evangelical theologian today, charged that "unfortunately, evangelical fund-raising practices are sometimes more shoddy than those of nonreligious agencies. Some secular agencies maintain a level of integrity in the use of funding techniques that even religious enterprises may well emulate."

Henry referred to evangelist Oral Roberts' much-publicized "death threat" fund-raising appeal, saying that it "discredits a ministry whose overall message has been that sufficient faith can work miracles." But the theologian listed many more examples of questionable practices used by evangelical agencies.

Henry was one of several speakers at the event which was sponsored by the Christian Stewardship Council and the Billy Graham Center.

### Vatican rejects as 'morally illicit' new reproductive technologies

In its first treatment of new reproductive technologies, the Vatican has rejected as "morally illicit" virtually all forms of artificial conception in which human life is generated outside the body. Surrogate motherhood and in vitro fertilization—known as the test-tube baby process—and most procedures involving artificial insemination are condemned in a major document released recently by the Roman Catholic leadership.

It calls for laws against these practices as well as laws prohibiting sperm and embryo banks and donations of sperm or ovum between people who are not married to each other. Underlying this stance is the Vatican's contention that all human procreation must be the result of "the act of conjugal love."

"On many scores, the Vatican has gone way out on a limb," said Susan Wolf of the Hastings Center, a prestigious medical-ethics center in Hastings-on-Hudson, N.Y. She said she believed few people would agree with the broad rejection

of procreative technologies. But Wolf and other experts predicted that some positions set forth in the major Vatican document are more likely to draw sympathetic attention.

LeRoy Walters of the Kennedy Institute of Ethics at Georgetown University in Washington said polls conducted in the United States, Britain, and Australia have found that overwhelming majorities of people support test-tube baby procedures in which sperm and egg are taken from the married couple. He said support is generally much weaker, however, for the various third-party arrangements.

### Korean Christians use Asian Games as warm-up for 1988 Olympics

A Christian presence will be very evident at next year's Olympic Games in Seoul, South Korea. The nation's vibrant churches and Christian mission agencies are gearing up for the outreach.

More than 8,500 volunteers from 15 Korean churches and 28 evangelistic organizations tested their strategies last fall at the Asian Games which were held in Seoul. Athletes and visitors were conscious of the Christian witness. A Christian Center in the Players Village was a hive of activity where Christian athletes could have fellowship with other believers and where non-Christians could ask questions and receive literature.

More than 200,000 evangelistic booklets and Bibles were distributed at the warm-up for the 1988 Olympics. Among those providing literature and volunteer workers were the Korean Bible Society, Campus Crusade for Christ, World Literature Crusade, and The Marians. An even larger gospel literature outreach is planned for the Olympics.

### U.S. peace activists make headlines in Honduran newspapers

For most Americans, getting expelled from a Central American capital, being called communists by Nicaraguan "contra" leaders, and winding up in a detention camp in the Florida Everglades—all within two days—would be an unfortunate series of events. But to eight religious peace activists who traveled to Honduras to protest U.S. military involvement in the region, it was all part of a successful mission.

"We wanted to speak out against the inhuman policies being afflicted on the poor of Central America," said Roy Bourgeois, a Roman Catholic priest.

Father Bourgeois and seven others demonstrated at the U.S. embassy in Tegucigalpa recently, triggering incidents that would make banner headlines in the press in Honduras and Miami. They were an unlikely group—including two priests, a mother of five, a nurse, a World War II

veteran, a filmmaker, and a tree trimmer, from places ranging from Arkansas to Rhode Island. They had come to know each other through Catholic peace circles and were together for a religious retreat in Washington before taking their stand in Honduras. They chose U.S.-armed Honduras because it is, Bourgeois asserted, "the symbol of our country's militarization of Central America."

### Fundamentalist Bible college drops ban on intergroup dating

Pillsbury Baptist Bible College in Owatonna, Minn., no longer will require students to get letters of permission from their parents to date someone of a different race or religion. The small, 30-year-old fundamentalist school changed its policy after a discrimination charge was filed against it by the Minnesota Department of Human Rights.

Observers noted that the new policy comes at a time when racial diversity has all but vanished from among the 321 students at the college. About 17 blacks left the school last fall, leaving only three enrolled. Many of them had been members of the football team, which was hit in mid-season by the dismissal from school of star running back Calvin Addison, a black who was dating a white woman. She had obtained her parents' permission but the couple was still barred from dating by college officials who said their religious backgrounds weren't compatible.

### Bishop opposed to women priests faces opposition from family

When Bishop Eric Kemp stood before the General Synod of the Church of England recently to argue against ordination of women, he had already honed his debate in close quarters with some authoritative advocates of the opposing view. Kemp's side was unable to convince a majority at the synod, the same way the 71-year-old bishop of Chichester has been unable to convince his wife and three of his four daughters in debates at home.

According to an article in a recent issue of the *London Sunday Times*, the Kemp women have been telling him all along "that he had got it all wrong." His 31-year-old daughter, Katherine, labeled a spokesperson for the family rebels, told the paper, "I try not to talk to my father about it too much any more because we both get quite cross."

She is joined on the pro-women priests side of the debate by sisters Sarah, 33, and Alice, 27. Their brother Edward, 21, reportedly has steered clear of the debate and another sister, Harriet, 24, has declared her neutrality in the issue. What about his wife, Patricia? According to the paper she has long maintained that women should be permitted to be ordained to the priesthood.



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## Palm Sunday in our town

What might it have been like if the events of Palm Sunday had happened within the scope of our experience? Might it have been somewhat as follows? (This imaginary account uses a specific community in western Pennsylvania as the location for a modern Palm Sunday march. It certainly does not rank with the originals, but it seeks to inject local color. Would you like to write your own version to fit your community?)

Jesus had spent the night with friends in Dawson and in the morning he decided to organize a march to Scottdale. Now you must understand that Jesus had an inner group of a dozen men whom he had been teaching his new ideas about the kingdom of heaven.

This group of 12 represented a cross section of society with a tilt toward radicalism. At the center were four who had been plumbers: James and John of the firm of Zebedee and Sons; and Peter and Andrew, the Johnson Brothers. There were several clerical workers, including Matthew who had been with the IRS; also Philip, a university graduate with a degree in ancient languages. Simon was said to have been at one time a member of the Communist Party.

The most mysterious was a man named Judas who had been persuaded to serve as treasurer. The group was troubled by his shifty eyes, but they discovered that he had good contacts for contributions. What they didn't know was that he had once worked for the CIA.

Because of the confusion about his mission, Jesus decided to have a march and then use the occasion as an opportunity for teaching. But first he needed a vehicle on which to ride. He asked the disciples for suggestions. "I know a fellow in the national guard," said Judas, "who would give us the loan of a troop carrier. You could ride up high and wave at the crowds."

"That would give the wrong impression," said Jesus.

"I know," said Peter. "There's Monty Smith's chicken farm. Andrew and I fixed his heating pipes one cold winter day and saved a thousand chickens. He said if we ever needed anything we should let him know. He has an old Ford tractor that would be just the thing for you to ride on."

So Andrew and Peter went to the chicken farm and asked for the use of the tractor. "The Boss needs it," they said. Monty thought they meant the boss of the plumbing business and he remembered the thousand chickens. "Sure," he said. "You can fill it with gas out there at the pump. And be careful to check the oil and water."

Peter and Andrew hurried back to Dawson with the Ford and arrived as a crowd was beginning to gather.

"I hear that you are a really smart preacher," said a fellow in the back. "My brother cheated me out of half my inheritance. I used up all my money fighting him in court

but with no success. Maybe you could talk him out of his greediness."

"Take heed and beware of covetousness," said Jesus.

Then he climbed on the tractor and chugged off on Route 819 toward Scottdale at three miles an hour. Because it was Sunday morning when church people were in church, the crowd that followed represented principally the unchurched and the unemployed. Many were not quite sure what it was about, but someone suggested they sing. So they sang "America the Beautiful" and the "Star Spangled Banner." Then one verse of "Mine Eyes have Seen the Glory." Finally someone started "We Shall Overcome," but this song was not familiar to western Pennsylvania unemployed people and welfare mothers. So another began, "We're Marching to Zion" and nearly everyone knew this old favorite.

The Scottdale police were not sure what to do so they drove ahead of the march and led the way to the gazebo, where Jesus arrived about the time that morning worship was over in the town's churches. Since nothing quite like this had happened in Scottdale since the days of the labor troubles, leaders of various interests asked Jesus pointed questions. The head of the building trades union asked, "Aren't you a carpenter?" thinking that he might get him to join the union.

Jesus responded, "For this I have come into the world, to bear witness to the truth." And the union leader was confused.

A representative of the Civic and Industrial Association wanted to test Jesus' economic savvy and asked, "Do you think this is a good time to invest in the stock market?"

Jesus replied, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

This disturbed a man from the VFW who asked in a threatening tone, "Are you a communist?"

Jesus answered, "My kingship is not of this world."

This temporarily halted questions, so the *Gospel Herald* editor ventured one. "I represent the religious press and we are sometimes criticized for what we publish. What suggestions do you have for us?"

Jesus, a man of the spoken—not the written—word, seemed startled. But he recovered quickly and replied, "I will have to refer you to something my brother James will have written some decades later. A spiritual slow learner, he finally came out with a crisp little letter that includes a word to teachers and it may apply to you. 'Let not many of you become teachers,' he wrote, 'for you know that we who teach shall be judged with greater strictness.'"

And the *Gospel Herald* editor went away pondering these words.—Daniel Hertzler



April 14, 1987

# GOSPEL HERALD



ARE YOU KING  
OF THE JEWS?



# Are you king of the Jews?

by Robert O. Zehr

God's people were upset. They were afraid because a man had grown up among them preaching a new gospel—can you believe it?—a gospel of love and good news. The very core of their system was being threatened. The authority by which they conducted “church affairs” was being questioned by a simple Galilean, and they were mad!

One dreadful night they confronted him in the darkness of a garden, seized him, and took him away to their chief priest's house. This was righteous activity of God's people! In a hastily formed court procedure they pressured the simple Galilean to confess the awesome truth to them which they rejected immediately as a horrendous lie. “Are you the Christ?” “Are you the Son of God?” God's people asked these questions and God's people dismissed his simple answer, “You are right in saying I am,” as evidence of insurrection, punishable by death.

**A simple question.** When daylight broke, they took him to Pilate's office, where they accused him in a civil court of subverting his nation, opposing payment of taxes, and—above all—claiming to be Christ, a king. Pilate asked a simple question of the man who certainly appeared to be anything but a king. Bedraggled, tired, and bruised from an early-morning beating by his accusers and captors, his bloodshot eyes convinced Pilate that he was nobody's king.

In a way Pilate was right, for at this point the man had no subjects. At least none stood beside him as he faced the judge that fateful morning. The ones he thought he could count on had deserted him in the garden. The one who claimed to love him most cursed and with strong feeling denied that he ever knew him.

“Are you the king of the Jews?” Pilate demanded. The answer was not so much addressed to Pilate as it was to those who should have been his followers but were not—God's people. Instead, they accused him of subverting the nation, of refusing to support the earthly kingdom, and of claiming to be their king. How ridiculous! His pointed

answer, “Yes it is as you say,” turned the tables. For his major claim was to being the Son of God—the Christ.

Bear in mind, these were God's people, and God's Son had claimed them as his subjects. This brought him and his followers crosswise with the objectives of Caesar's purposes and aims. Ironically, God's people had so accom-

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**Pilate asked a simple question of the man who certainly appeared to be anything but a king.**

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modated themselves to Caesar's world that the demands of their own king were rejected.

Pilate recognized no major civil disobedience and no threat to society in the gentle man before him. However, the man needed to be evaluated objectively. Was he suffering from grandiose psychotic ideas? How many people have thought that they were Caesar, Napoleon, or even Jesus Christ down through the ages? Was he truly a revolutionary rebel posing a political threat to Rome? The world has known many such persons. Some have been contained and destroyed and others have conquered and become world powers. Pilate eyed him objectively, listened to the charges leveled against him, heard his testimony, and then dramatically announced, “I find no basis for a charge against this man.”

**A simple answer.** At this moment, one of the worst in his earthly mission, with all his potential kingdom scattered, the man said to Pilate, “Yes, I'm their king. Those who beat me this morning, those who roughed me into this court, those who have stood here and falsely accused me—yes, I'm their king!”

Pilate made a quick appraisal. He thought to himself, “Maybe this Galilean thinks that he is a king but he certainly is no threat to Caesar. Hmm, he doesn't even have

Robert O. Zehr, Des Allemands, La., is pastor of Des Allemands Mennonite Church. This is the last of four Lenten articles on Jesus.

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## GOSPEL HERALD

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any followers! That in itself rules out any basis for a legitimate charge. In fact many of those he claims as subjects are seeking to destroy him. Surely this is no big-time troublemaker here!"

King of the Jews! It is easy to understand what a king is. Images of crowns, thrones, scepters, and kingdoms come to mind. Certainly a king needs a kingdom with real live subjects. Jesus, the Galilean, admits to being a king. He claims that he is, indeed, king of the Jews, but does he have any real live subjects? Well, yes, in a way he does. Among his claimed subjects are "Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor" (Luke 6:14-16).

These are ordinary men from all walks of life—yet all Jews. These men are men of a variety of temperaments. Their nicknames—Rock, Sons of Thunder, Doubter, Zealot—reflect ambition, impetuosity, and misunderstanding of their king's kingdom ways. These, along with the crowds—the thousands who were fed, healed, inspired, and encouraged—were Jews, God's chosen people! Jesus declares, "These are my people. I am their king!"

**The most important question.** Pilate, after appropriate consideration and consultation with Herod, concludes that Jesus' claim to kingship is a harmless charade. You see, even Jesus' subjects are not taking him seriously. They appear to treat him as an imposter. In spite of this, Pilate neglects to ask the most important question. That question is Pilate's personal one. "Are you my king?" That question expands endlessly. "Jesus, are you my king? Are you king of the Romans? Are you king of the Samaritans? Are you king of the Gentiles?"

The question rolls on and on. It becomes a cacophony of tongues that reverberate down the halls of time. "Jesus, are you king of the Vikings? Are you king of the Africans? Are you king of Native Americans? Are you king of the Russians? Are you king of 16th-century Anabaptists? Are you king of the Mennonite Church? Are you king of Bob Zehr? Are you king of \_\_\_\_\_? Fill in the blank with whomever you will. Form your own question. The answer is always the same! "Yes, it is as you say," Jesus gently replies.

The willingness of Jesus to be named king of those who mistreat him and reject him is not an isolated offer for a limited time only, or for only a select few. His kingship is a fact today just as it was almost 2,000 years ago. Paul, pioneer subject in the Jesus kingdom, quotes Isaiah 45:23— " 'As surely as I live,' says the Lord, 'every knee will bow before me, every tongue will confess to God.' "

Later, in a letter to the kingdom subjects at Philippi, he writes, "God exalted him [Jesus] to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that

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### **The willingness of Jesus to be named king of those who mistreat and reject him is not an isolated offer for a limited time only.**

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Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

In the case of the chief priest, the leaders of the people, and the teachers of the law, it is evident that the kingship of Jesus was not accepted. This in no way, however, took Jesus' kingliness away. What really happened was that the benefits of the kingdom—its new freedom, its freshness, and its promise of a vibrant new life—were all rejected. They chose to serve another king!

**A second burning question.** Jesus is king! He is king of the Jews! He is king of the Gentiles! He is king of all humanity! A second burning question which Pilate neglected to ask and answer pertains to this universal kingship. He should have asked, "Am I, Pilate, a subject of Jesus, the king?" Strike Pilate from the question and substitute whomever you will again. The question is one of subjection. If I refuse to be Jesus' subject, he still remains king. Ironically, if I refuse to be Christ's subject, I remain a subject anyway. Life is a matter of pick and choose. There are kings and there is *the king*. If I reject *the king*, I automatically have picked another king. Other kings are named King Success, King Materialism, King Ego. They are all subject to the Prince of the Power of Darkness, Satan himself.

In 1987 I want to affirm the kingship of *my king Jesus!* I want to declare that his claims on my life take all priorities. I want the world to know that Jesus fills the Jesus-shaped emptiness which existed in me before he took residence here. When Pilate comes into my life, I want him to know, with no mistake, that Jesus is a real live king and that he has at least one real live subject! When Pilate becomes convinced that the evidence supports my Jesus' claim to kingship, I want to be indicted along with my king—my Jesus.





# Three resurrection words

by Lawrence Burkholder

The embalmed remains of the father of modern Russia, Vladimir Lenin, lie in state in a crystal casket in a tomb in Moscow's Red Square. On the casket is this inscription: "He was the greatest leader of all peoples, of all countries, of all times. He was the lord of the new humanity. He was the savior of the world."

At this Easter of 1987, you and I still face the age-old questions: to whom and for what reasons will we commit ourselves? Who will be my savior: the one to whom I give my life, my love, my liege? Jewish believers, the readers of the letter to the Hebrews, wrestled with just these issues two millennia ago. Their temptation to recant their faith in a risen and vital Lord echoes in our experience. Therefore, I believe that the answers they were given through the inspired Scriptures still serve to set us on God's true path.

In Hebrews 12, there are three resurrection words that I want to share with you. These words have meaning, not merely because Jesus Christ's example and teaching live on, but because he himself lives.

**The first word is that Jesus Christ is alive and well!** "You stand before Mount Zion and the city of the living God" (v. 22, NEB). A constant theme in Scripture is that God is the only living God. When Abraham asked for the name of the one who was ordering him to leave Ur, the answer was "the one who lives." Pharaoh found that the sun-god Re could not prevail against the one who could roll back the seawater. The prophets contested against their pagan competitors, trusting the living God to destroy the stone images of Baal.

Thus when God raised Jesus on the first day of the week, this is a creation sign paralleling what Genesis, in poetic form, shows God did in fashioning the original cosmos on the first day of creation. In this resurrection sign, God gave us a word of life and of hope which is best captured by the apostle Paul in 1 Corinthians 15. In that passage, he uses a rabbinical argument in citing Christ's resurrection appearances, and then finishes in the famous words, "If it is for this life only that Christ has given us hope, we of all men are most to be pitied. But the truth is, Christ was raised to life" (vv. 19-20, NEB).

The gospel hymn puts this theology into poetry:

*I serve a risen Savior, he's in the world today;  
I know that he is living, whatever men may say;  
I see his hand of mercy, I hear his voice of cheer,  
And just the time I need him he's always near.*

Is Jesus Christ alive for you? I mean more than an intellectual and doctrinal conviction. After all, Protestant fundamentalists in Ireland, Muslim fundamentalists in

Iran, and Reformed fundamentalists in South Africa are equally firm in their beliefs. No, when I ask if Jesus lives for you, I refer to the conscious knowledge of the Spirit of Jesus Christ within you, and the confirmation of this presence in the fruits of godly living. Has your life been changed as only Christ can change it?

**The second resurrection word is judgment:** "See that you do not refuse to hear the voice that speaks. Those who refused to hear the oracle speaking on earth found no escape; still less shall we escape if we refuse to hear the One who speaks from heaven" (v. 25b, NEB). The text compares the severity with which judgment came upon those who ignored God's Word spoken on Sinai with the even greater danger that awaits those who ignore the Word spoken from Jesus' open tomb.

The cultural celebration of Easter, with eggs, rabbits, lilies, springtime life, new clothes, and feasting obscures this Word of warning. Yet, as Jesus said himself, those who ignore his Word of salvation have already brought judgment upon themselves (John 3:18). Whereas Jesus'

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**This Easter, you and I still  
face the age-old questions:  
to whom and for what reasons  
will we commit ourselves?**

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statement in John's Gospel is very personal, the warning in our text, verses 26 and following, has a cosmological dimension. Sinai's thundering shook the earth, but the open tomb shakes the heavens and all of creation. In our preoccupation with the material present, and in our faith that technology gives us control of our future, it's hard to hear a warning that claims an open tomb reduced all of our modernism to a weak joke.

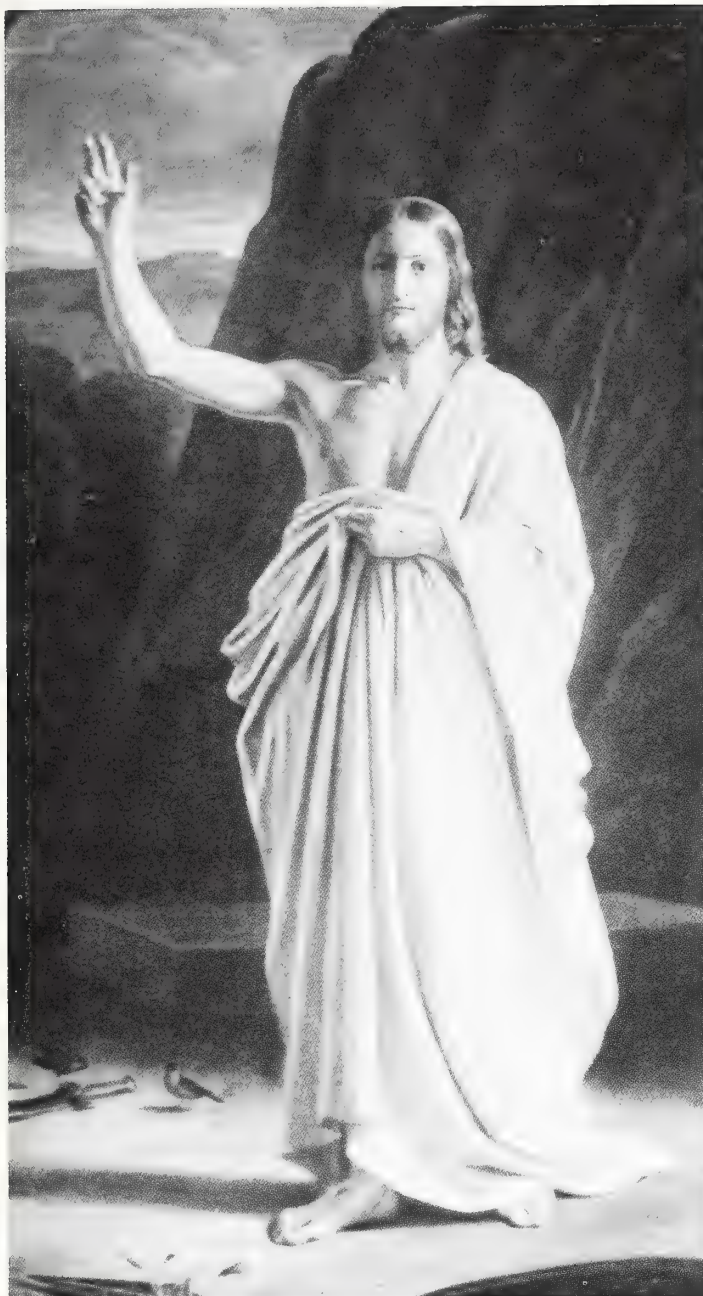
Christians should be the first to know that when God's offer of shalom is rejected, there are inescapable consequences. One of the most frightening examples today, of course, is AIDS. While God does not send this dread illness to individuals, neither is there reason to believe that he has rescinded the warning that people reap that which they sow. Societies that have sown sexual license will have to pay the consequences.

The same unshakable principle extends everywhere: if hate is sown, violence is harvested; if economic injustice is sown, social upheaval is harvested; if rejection of Jesus Christ is sown, judgment is harvested. Conversely, if the fruit of godly living is sown, eternal life is harvested (Gal. 6:7-9).

Our text in verses 22-23 employs the powerful meta-

Lawrence Burkholder, Markham, Ont., is a farmer and former pastor who is a member of Rouge Valley Mennonite Church.





*"The Resurrection" by Constantin Hansen, a 19th century Danish artist*

phor which St. Augustine later borrowed to describe the "City of God." We are presented with the assembled angelic hosts, the spirits of God's redeemed, Jesus as mediator, and God as judge. "In light of their joint testimony," says the author, "do not refuse to hear." People of God: are we listening?

**The third resurrection word is worship:** "Let us therefore give thanks to God, and so worship him as he would be worshipped, with reverence and awe" (v. 28, NEB).

In a tradition dating from the church father Justin Martyr, it is said that Jesus was born in a stable cave under the Bethlehem inn. During succeeding centuries, first the Romans built a desecrating shrine to the god Adonis on the site, then Emperor Constantine built a

church which to this day is the Church of the Nativity. To enter this church, one must stoop low—virtually bend over double—to pass through a very small door.

This church entrance points us to an eloquent symbolism which the writer of Hebrews also uses in our text: that worship of the one who raised Christ is to be experienced in reverence and awe. These same attitudes are well expressed, though unintentionally, as tourists stoop to enter that Bethlehem church.

Some months ago, I was part of a study class visit to a Jewish synagogue. We noted the great care and respect with which the Old Testament Scripture scrolls were stored, handled, and read, because of the reverence attached to them. We were amazed at the provision of "catchers": people whose stance beside the reader enables them to catch the Torah should the reader accidentally drop it.

However, we are enjoined in verse 29 to offer this respect, not to the physical scroll, but to the author of Scripture, the God who is a devouring fire. May I ask, are you coming to the open tomb in reverence and awe? Is Jesus Christ not only your buddy, but the one who merits worship as very God of very God, the one who said, "Before Abraham was, I am," the one who upholds the universe by the power of his hand, the one who said that "he who has seen me has seen the Father"?

Are you meeting Jesus Christ today as Mary did when she fell in reverence before him in the garden and

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**These words in Hebrews 12 have meaning, not merely because Jesus Christ's example and teaching live on, but because he himself lives.**

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worshiped? It is surely significant that worship was the reaction of the first person to meet Jesus after his resurrection. In the current doctrinal controversies stirring the Mennonite Church, I suspect that many have missed the point. The issue is not ultimately whether the Bible is inerrant, or whether Mennonites have compromised with the state, or whether remarried divorcees are adulterers. These are all legitimate concerns, but the issue is whether we worship the resurrected Lord as Mary did.

**Spiritual truth.** So, people of God, three Easter words: life, judgment, and worship. Their spiritual truth reminds me of the story of the small Texas boy who was giving directions to an elderly traveler: "Take the big road for several miles—it's real sandy and rough. Sometimes you'll bog down and get stuck, but keep going until you get to the graveyard. Go right through it to the paved road and turn right. When you get to the paved road, your troubles will be over."

That's a parable on life. As we travel and sometimes bog down, we finally come to the paved resurrection road on the other side of the cemetery. When we hit it, our troubles will be over.



# Urban church building: how have we done?

by A. J. Metzler

This is a confession from past generations to you of the present generation. We Mennonites have not been successful in urban church building.

By “urban church building” I am referring to churches (some formerly called “missions”) in towns and cities or immediate suburbs. Historically this is primarily applicable to our urban churches. Currently, with all the social, vocational, educational, and cultural changes and our many community relations and involvements, we are all very much “urban” churches.

**A survey.** A few years ago I made a survey of 22 such congregations from the Midwest to the East Coast. All but three of these were founded between 1904 and 1954. Of the three founded earlier, one was in the early 1800s. Three of the churches have been closed and most of the others now have memberships of less than 50.

A congregation founded in 1813 was about two miles from a medium-sized city for most of its time. Its membership in 1913 was 156. Following World War II, its surrounding area was developed as residential and small businesses. Mainline churches moved in, grew, and made additions and/or had double services Sunday morning. While literally in the wheatfields, our congregation grew numerically. But when it became a “city church,” the membership decreased to 50.

A city church 108 years old recently had only three members from non-Mennonite families out of a membership of 238. Another younger congregation with more than 300 members had 14 from non-Mennonite families. Of these, 10 come from other denominations and only four were new Christians.

Recently a women’s prayer group of a church more than 100 years old was seriously discussing the twofold question: (1) What hinders us from being more successful in bringing “outsiders” into our fellowship? (2) Why do so many of those whom we do win into our fellowship stay for only a short while?

A pastor with a vision and conviction for winning folks from the community was successful in leading a number of young couples into his congregation. One of his members cautioned him regarding bringing in too many of “these folks” as there was a limit as to how many they could absorb at one time. (This is not a lone case.)

A generation or two ago, when we younger preachers discussed our poor record of urban church building, we concluded that we could build city churches as well as the other denominations could if we modified some of our church rules. We’ve changed most of those rules but in

many cases that “something” which seemed to hinder our urban church building is still around.

What is this “something?” Is it a Pennsylvania Dutch culture? Is it being an ethnic group? Is it cultural reticence? One who has recently returned to the Mennonite Church after many years in another denomination made the statement that more has been heard about Anabaptism and Mennonitism than about the apostolic and Pentecostal period.

Yes, what is that “something?” I don’t pretend to know. I doubt whether we ourselves can be objective enough to answer the question accurately. We will need some good counsel from outside our own membership to help us with the answer.

As a starter, I’d like to challenge someone in each congregation to check the church roll for what percent of the present membership has come from non-Mennonite homes. If a significant number of congregations are similar to many of the past, we will need some radical changes to achieve the Ten-Year Goals of a 50 percent increase in membership and 500 new congregations.

In the past there have been exceptions to what I am saying. We can be grateful that there are now more exceptions. Two illustrations:


- A small “mission” congregation, which in 11 years has grown to six congregations ministering to 2,000 persons.

- Two young professionals finished their university training, married, and located in a large Midwestern city. During their university days, they may have been inside churches only for special occasions. Fortunately, one of the first things they did in locating in the new city was to find a church; it was a small Mennonite congregation. An older professional couple “took them under their wing” and, with the other members, loved them into their fellowship. Within two years they were both teaching Sunday school classes, were officers in the congregation, and counselors at a church camp.

It can be done! It is being done!

**Three steps.** There are a few specific steps needed:

1. To recognize, understand, and by God’s help eliminate that “something” that hinders our outreach.
2. To recognize and experience the twin miracles of the gospel—its timelessness and its universality: (a) wherever and whenever it is proclaimed “it is the power of God unto salvation” and (b) wherever and whenever “two or three are gathered together” there is a church.
3. To make sure that any “stumbling block” to the gospel is the challenge of Jesus’ call, not our man-made peculiarities or sociological distinctions.

Two great experiences in the history of the church have been Pentecost and the Reformation. Is the time ripe for a third? Our Ten-Year Goals can be part of that! 

A. J. Metzler, Goshen, Ind., is an active retiree who served previously as a pastor, chief executive officer of Mennonite Publishing House, and executive secretary of the Mennonite Church.



## COMMITMENT



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## Militarism is permeating Lancaster, Pa., & other Mennonite areas, say researchers

Hundreds of thousands of Americans make their living by building weapons or military equipment. More than 30,000 private U.S. companies now hold prime contracts to provide goods and services to the armed forces.

The permeation of militarism into local economies is "even true in an area like Lancaster County, Pa., which is home to thousands of members of Mennonite, Amish, and Brethren in Christ churches known for their belief in peace," report Titus and Linda Peachey, Mennonite Central Committee volunteer staff members for the Lancaster County Peacework Alternatives Project.

The project is designed to address the broad issues of peace and militarism in Lancaster County. Peacheys are working to raise public awareness of the nature and extent of militarism both nationally and locally. They note that these issues are not unique to Lancaster County, and they hope programs like the Lancaster one will be started in other Mennonite communities.

Peacheys' concern about militarism grew when they lived in Laos from 1981 to 1985 and witnessed the continuing suffering there that followed the U.S. bombing during the Indochina War. "Cluster bombs still lay buried in the soil, often injuring or killing innocent farmers as they work the land," says Titus. "We saw bomb containers that bore the names and addresses of the U.S. companies that made them."

During those years Peacheys were asked by Laotians, "Please tell our story so it won't happen again anywhere else in the world." But, they note, similar suffering affects many other people around the world in places of war, while across the United States people are busy in their workplaces making parts for cluster bombs, land mines, rocket launchers, and more. The workers often do not stop to think that they are creating instruments that will kill or cripple people, say the Peacheys. They are just doing a job.

Through the Peacework program, Peacheys are encouraging the discussion of faith questions related to the local arms industry, military spending, and military-related investments. They note that throughout history Mennonites have refused to enlist in the military. But, they say, today "being a conscientious objector to war involves much more than refusing to join the army. It has implications for

our economic life" in a time when so many jobs are tied to military contracts. "How can we Christians be faithful to the Prince of Peace in our own settings?"

Peacheys observe that Mennonites "need to work together to make our historic peace position more relevant to the economy and to the way warfare is conducted today. We are concerned that Mennonites be able to articulate their peace stance to people who don't share this background. We can't do that if we haven't thought through the new issues of militarism ourselves. We need to open conversation with people outside the Mennonite churches."

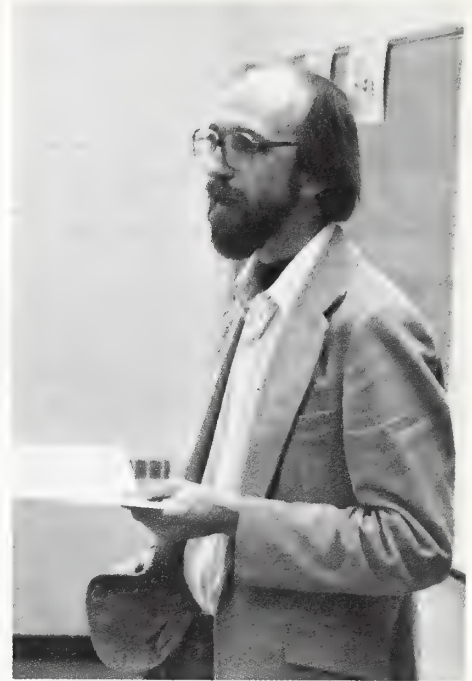
In their work Peacheys find that few Mennonites have actually made the decision to accept jobs that involve the production of weapons. More often "an engineer or other worker will suddenly be assigned a piece of work on a military contract. Business relations become even murkier. Does a Mennonite electrician accept a contract to wire a building that will house a defense-related industry? People come out at different places on these questions. But people agree that these questions need more discernment."

Peacheys began their work by carrying out research about the arms industry in Lancaster County, relying on government and other public documents, and presenting that information in popular written form and through public speaking. They have been invited to talk in local churches and schools and to community groups.

The people they have met through their speaking engagements often say, "We didn't know. We had no idea there were companies in Lancaster making bombs." And people express concern for those already working in defense-related industries. If those people leave their jobs for reasons of conscience, will they find employment elsewhere?

Titus says he has a "growing appreciation for businesspeople who are providing jobs that serve people—peaceful jobs. This is a real service in the community."

The Peacework project, which is affiliated with the national Peacework office in Louisville, Ky., was begun last October as a one-year pilot project sponsored by MCC. Peacheys hope the project can continue beyond the one year with the financial support of Lancaster area churches and civic groups. A ecumenical advisory group currently helps direct the project.—*Kristina Mast Burnett*



*Titus Peachey leads a workshop on militarism during the recent annual meeting of Lancaster Conference.*

## Goshen College clarifies information on matching aid for congregations

News about Goshen College's Congregational Aid Assured Matching Program in the "Mennoscope" section of the Mar. 31 issue of *Gospel Herald* was incompletely reported. It should have included a paragraph explaining that the \$500 committed by a congregation or conference by May 1 in any year can be matched by college grants or scholarships for which the student is already eligible.

For example, if a student receives an endowed scholarship worth \$200 and gift aid from his or her congregation for \$700, Goshen will donate an additional \$300 to the student's aid package. On the other hand, if a student receives an achievement scholarship worth \$500 along with \$700 from the congregation, the church aid would be considered matched and the student would receive no additional funds.

Walter Schmucker, director of student finance, said it was important for congregations and conferences to understand the conditions governing the program because of some confusion when it got started two years ago. "We assure congregations that their \$500 will be matched," he said. "But they should be aware that the \$500 can be in the form of monies the student already qualifies for."



## Atlantic Coast Conference holds annual meeting at fast-growing church

The ninth annual assembly of Atlantic Coast Conference was held Mar. 13-15 at Hopewell Mennonite Church near Elverston, Pa. Hopewell and its daughter congregations is the fastest-growing area in the conference.

The guest speaker for the assembly was Lloyd Weaver, moderator of Virginia Conference. He encouraged congregations to exercise the many gifts of ministry as they follow the Holy Spirit. He suggested that Mennonites have emphasized nurture at the expense of evangelism.

Youth participants provided most of the program during one session. A children's choir from nearby Conestoga Mennonite School also offered a program of church music. Awards were presented to children who submitted the best essays and posters on the conference theme, "Acts Today."

Some 180 people attended the Women's Missionary and Service Commission brunch. Speaker Sandy Kirk, wife of Pastor Ken Kirk of the Pottstown Hopewell congregation, talked about Developing a Good Self-Image."

Herman Glick, who served as moderator for two terms, gave the conference address. The incoming moderator is David Stoltzfus, pastor of Zion Mennonite Church in York, Pa. The moderator-elect is Lester Graybill, pastor of Forest Hills Mennonite Church of Leola, Pa.

## La Junta graduates establish fund for scholarships

Seventy years ago La Junta (Colo.) Mennonite School of Nursing graduated its first class of students. Forty years later the class of 1958 became the last graduating class. Now La Junta alumnae have established a scholarship fund to keep the memory of their school alive and to benefit young women and men who can carry on the school's tradition of service.

By mid-March, six weeks after guidelines for the La Junta Mennonite School of Nursing Memorial Scholarship Fund were drawn up, 65 donors had contributed more than \$9,000. Income from the invested funds will support nursing students at Hesston, Goshen, and Eastern Mennonite colleges.

"We're off to a good start," said Lois Kuhns Ramseyer, who chairs the executive committee of the Alumnae Association. "It is my desire and prayer that the work at La Junta may live on."

Mennonite Board of education is administering the scholarship fund. Con-

tributions should be sent to MBE (Box 1142, Elkhart, IN 46515) clearly designated for the La Junta Mennonite School of Nursing Memorial Scholarship Fund. Contributions may be given in honor of or in memory of persons connected with the La Junta School.

## Over 700 stations use newest series of 'Choice' radio spots

Radio stations across North America are picking up the 10th series of *Choice* radio spots faster than earlier series. Since their release by Mennonite Board of Missions in early January, over 700 stations have used the series.

"The theme and the content no doubt explain this rapid start," says distribution coordinator Lois Hertzler. "The theme 'Facing Tough Times' catches people's attention and the interviews with persons who found a way through tough times is a message stations want their audiences to hear."

Issues that are dealt with are unemployment, illness, divorce, death of a child, alcoholism, suicide, drug addiction, and more. Listeners who write receive a free book by the same title.

This latest series of *Choice* was a cooperative production of the Presbyterian, Brethren, and Mennonite churches. More information about the series is available from MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801.



*In Christ  
We Grow*

**Logo designed  
by student**

Jerry Miller, a first-year art student at Anderson (Ind.) College, designed the logo for the Mennonite Church's biennial convention, dubbed Purdue 87. He produced the logo last year while a student at Westview High School near his home in Topeka, Ind.

The logo of three stalks of grain intersected by a cross symbolizes the convention theme, "In Christ We Grow." The stalks, representing both qualitative and quantitative growth of the church, are tied together by Christ, represented by the cross.

The convention is being hosted by Indiana-Michigan Conference at Purdue University in West Lafayette, Ind., July 7-12. Galen Johns, former conference executive secretary, is the coordinator.

About 5,000 participants are expected for Purdue 87, which includes General Assembly delegate sessions, adult events, a youth convention, and children's activities. The Mennonite Church is one of the few denominations that plans its convention as a family event for both delegates and nondelegates. Some 20 hours of the week are devoted to delegate business. Nondelegates can observe that as well as take in mass sessions, Bible study, seminars, displays, films, tours, and ancillary meetings.

### GROWING AS STEWARDS AND WITNESSES

## Lee Heights: a model

"Although its emphasis is on ministry rather than growth, Lee Heights Community Church in southeast Cleveland is the largest black congregation established under the wing of the Mennonite Church." So began the Saturday church-page feature in the Jan. 17 *Cleveland Plain Dealer*.

Staff writer Alma Kaufman went on to note that the 30-year-old church has 375 members but serves more than twice that number through its programs: an 80-suite retirement home, day-care and family counseling centers, a home maintenance program, and a prison ministry.

The goals of the church are clear, according to Pastor Vern Miller: "The majority is more interested in community service and ministry to people than it is in numbers. You don't push growth real hard or you get a backlash."

"Nevertheless," concluded Kaufman, "the church is planning a new, larger chapel to be built this year and is buying land for additional parking space."

The *Plain Dealer's* interview with Miller, hinted the journalist, did in fact confirm what LeRoy Bechler wrote in *The Black Mennonite Church in North America*: Lee Heights today is a congregation that can serve as a model of what can be done by committed people.—Willard Roth



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Charlie Kraybill, Washington, D.C.**

Thank you for another challenging article from the pen of Mike King, one of your more straightforward and gutsy writers. His recent piece, "Where Would Jesus Meet Sinners Today?" (Mar. 24) prompted me to send you the enclosed, delinquent subscription renewal check. Keep those attention-getting articles and editorials coming.

### **Jon Nofziger, Miami, Fla.**

I want to heartily affirm Michael King for his comments on "Where Would Jesus Meet Sinners Today?" (Mar. 24). I imagine many readers were put off by the analogy of Jesus dancing in a bar, perhaps even smoking. After all, such agenda is listed under our pietistic don'ts. (In attending a Mennonite college and working with a Mennonite organization, I've even signed such lists).

Nevertheless, I hope that readers could grasp what I feel is the deeper message. Jesus entered into the human situation and associated with sinners. He ministered within individual contexts and from sinful levels called people to new understandings of truth. He reached out to persons and used any vehicle needed to communicate God's love, regardless of socio-religious do's and don'ts. Yet at no point did Christ compromise on divine values and ethics.

Likewise today, God continues to minister through disciples. As the Mennonite Church seeks to evangelize and experience growth, some members will need to displace themselves from the comfortable, "higher" levels into settings which are less than desirable; where evil and sin are real, everyday expressions. In the attempt at understanding the causes of these actions, one needs to become involved with folks (God's creations) at their starting points. It would be naive to assume that people can or even want to readily move into our environment. As the Mennonite Church moves into such areas, may our spirituality develop so that the church can truly be active in, but not of, the world.

Thanks to Michael for his challenge, *Gospel Herald* for publishing it, and to all who support those of us who attempt to theologize in the inner city.

### **Jim Derstine, Washington, D.C.**

I appreciated Michael A. King's article "Where Would Jesus Meet Sinners Today?" (Mar. 24). Michael's suggestion that we give each other room to work through theological questions within our particular contexts is especially worthwhile.

I doubt that Christian theological understanding and development ever occurs, or should occur, unaffected by context. Historically, our contextual bias in addition to being Anabaptist was that of a mostly white, Swiss/German, rural, and patriarchal people. Persons who didn't fit into this pattern or didn't adopt prevailing views were, or quickly became, outsiders.

More and more, we are becoming a body of dissimilar peoples with loyalty to the same faith. We are both rural and urban, of multiple nationalities and races, and of varying occupations and cultural backgrounds. We will become even more dissimilar if the Mennonite Church comes even close to reaching its Ten-Year Goals on increased membership.

To assert, as our actions so often do, that God-inspired theological understandings arise only from within our own familiar context betrays our belief in the priesthood of all believers. The message of the gospel is not one of power or dominance of one group over another, but of oneness and equality in Christ amid our human differences. My prayer is that we refrain from acting as though God isn't working directly among other disciples in different contexts.

### **Lewis Hartzler, Del Norte, Colo.**

I would like to say "thank you" to Michael Schwartzentruber for his article in the Mar. 10 issue. I appreciated the timeliness of it. The Lord worked a miracle in that one!

I am a member of La Jara Mennonite Church. But it is 50 miles away, so when I can't go I attend Pioneer United Church in Del Norte. I volunteered to lead an adult Sunday school class last Sunday.

As I was preparing, I remembered the article and decided to use parts of it. Our class is studying John 15:12-27, and in verses 12 and 17 Jesus commands us to love one another. The article "The Disabled Church" really came in handy as a reminder of our love and how it should be.

I read parts of it and reminded the class that no matter how perfect our bodies, we are all lacking. The Lord has been reminding me very much lately of the effect of Adam's sin. Also how much we continue to suffer from it. Many times I have much more respect for the person with external handicaps than for the person who looks healthy but the

handicaps are ones that I can't see.

In our men's Friday morning group we studied Psalm 23. The part, "thou anointest my head with oil," has certainly come home to me in that I often need the healing of the oil from my being around other people—Christians and non-Christians. I wish we could say the church is a haven from this but as long as there are humans and there is sin, we will hurt each other. I'm so glad the Lord doesn't leave us in this but instead provides healing from the wounds.

### **Monty Ledford, Grand Rapids, Mich.**

Regarding "Strange Tongues or Plain Talk?" (Feb. 3):

1. Thanks for an article so free of defensiveness. I hope we are arriving at a new level of maturity in our discussions of this issue.

2. I'm pleased that the Kroegers go back to Scripture to argue their point; this is the only sure way to godliness and truth.

3. Now for the bad news: their discussion is wrong. Aside from the illegitimacy of using far more ancient, classical Greek usage to define *laiein*, as Brother Wenger has pointed out ("Readers Say," Feb. 24), they err in trying to make "law" in 1 Corinthians 14:34 refer to current Roman law. The Corinthian church was comprised of a strong nucleus of Jewish believers (Acts 18:1-18). Paul quotes the Old Testament at least 17 times, according to NIV footnotes. In that context, "as the law says" can mean only one thing—the law of God. So Paul's command that women must be in submission is based on far deeper and broader grounds than current custom. The issue will not go away because it is in the Bible.

### **Linden M. Wenger, Harrisonburg, Va.**

The Dec. 30 *Gospel Herald* was brought to our men's Sunday school class at Lindale Mennonite Church. Excerpts were read from the article "A Call for Christian Peacemakers." After a bit of shocked discussion the class assigned me the task of replying.

The article contains many practical suggestions as to what Christians can and perhaps in some cases should be doing as an expression of their born-again relationship to Christ and a sharing with mankind his forgiveness and love toward them. Most of what is suggested could just as well be done, and frequently is, by persons who make no pretense of doing it from Christian conviction.

The real concern of the class, however, focused on the shocking accusations made against God himself. "God . . . is 1,000 times more cruel than 1,000 Hitlers or Stalins." What a gross misrepresentation of God's nature and purpose! I have



frequently met people who say, "What kind of a God is it who demands, 'Bow or burn'?" or, "How can God be a God of love and punish people in hell?" Paul had a problem of a different kind: how could God be just and the justifier of him who believes in Jesus? (Rom. 3:26).

Would Hitler or Stalin have given a son, an only son, to save the Jews (or anybody else) from either physical or eternal suffering? God did. God does not *inflict* punishment, as the author suggests. He has done all in his power, all that is necessary, to prevent the human race from going to hell. God is not willing that any should perish, but that all should come to repentance (2 Pet. 3:9). When man opted out of God's plan and provision, he also opted into Satan's dominion and all that it entails. Yet God in his love and mercy not only made provision that man may return, but sends his Holy Spirit and his church to urge them to do so.

The second error which the article at least tacitly promotes is the denial of judgment. A denial of the reality of punishment—hell, if you please—is being heard all too frequently in Mennonite circles.

What shall I say? I hope that Brother Moyer will listen to those brothers and

sisters in his own congregation whom I am certain can instruct him more correctly concerning these things. As for those who are responsible for *Gospel Herald*, I must fault them for allowing these things to appear in a teaching article.

#### **William Barnhart, Salem, Oreg.**

I would like to respond to several statements made by Don Schrader in "Farm and Eat Organically" ("Hear, Hear!" Dec. 30). At the risk of being labeled anti-environmentalist, I want to point out several misconceptions from the standpoint of commercial agriculture. If he thinks it's possible to feed the world with food grown without chemicals, then he's only fooling himself. Former U.S. agriculture secretary Earl Butz once said, "Sure, we can do away with all pesticides and herbicides, but we would have to decide which third of the population we'll let starve."

Don can say that he's growing his fruit organically and get by for a time but we find that after awhile customers get tired of eating wormy apples. It's possible to do some small-scale, organized, roadside-stand farming and serve a minutely select and targeted market while at the same

time it is not at all feasible to do this kind of production and marketing in large-scale commercial agriculture.

His notion that Amish farmers are prospering because they don't buy and use agricultural chemicals is completely erroneous. In both areas of the country we've lived in, Virginia and Oregon, the Amish use as many chemicals as everyone else. They're prospering for at least two reasons: They aren't spending their farm dollars on all the frivolous little luxuries of life that we call necessities—like ski weekends, VCRs, Hawaii vacations, boats, and RVs. They also prosper because they utilize large amounts of family labor in their farming and gardening, raising their own food, eating out very little, and having many children work at home until coming of age.

I simply want the nonfarm community to realize the farmers' position. We want a clean environment probably more than most urban folks, but the world has placed a demand on American agriculture from which we cannot easily back off. Our cheap food policy is only because of the production efficiency of our farmers. Most Americans would not want to pay what it would cost them for food if we went to total organic farming.

## **MENNOSCOPE**

**An open house at the new headquarters of Mennonite World Conference** in Carol Stream, Ill., on Mar. 15 attracted 125 people. MWC has a wing on the second floor of the *Christianity Today* building. Many of the visitors were from Lombard (Ill.) Mennonite Church, which previously hosted the headquarters on its property. MWC moved from the one Chicago suburb to the other last November. The new office is a close neighbor to the headquarters of many other Christian organizations in the Carol Stream/Wheaton area. MWC currently has a full-time staff of five at its headquarters, plus a half-time editor in Newton, Kans., and a part-time International Mennonite Peace Committee executive secretary in Bern, Switzerland. It is anticipated that the staff will grow in the period leading up to the 12th Assembly of MWC in 1990 in Winnipeg, Man.

**A group of conservative Lancaster Conference bishops and pastors has organized itself** "to counsel together concerning the doctrinal diversity within the conference and how to respond." The group, which calls itself Keystone Mennonite Fellowship, has been meeting since March 1985. The conference's Bishop Board recently granted the group permission to organize for four specific purposes, including "to provide assistance in the possible development of conservative districts." Some of the issues that concern the group are male-female roles, church-state relations, the practice of the ordinances, and the way mission and service programs are conducted.

**Bruce Bishop has been selected to represent North American Mennonites in the USA-USSR Peace Walk** this summer. The three-

week walk of 200 Americans and 200 Soviets from Leningrad to Moscow is a follow-up to last year's Great Peace March from Los Angeles to Washington in which Bishop participated. Bishop was selected from a pool of applicants to represent various American groups in the upcoming walk. Bishop worked at Diakonia, a Mennonite-sponsored residential ministry for people in crisis in Ocean City, Md., before going on the Great Peace March. Now he works at Open Door Community, a shelter for the homeless in Atlanta. "The purpose of the march in the Soviet Union is to reverse the arms race through mutual education," says Bishop. "My motivation is love of life and God's creation." Each of the participants needs to raise his or her own funds for the June 8-July 12 walk. Contributions can be sent to Bishop at 910 Ponce de Leon Ave. NE, Atlanta, GA 30306.

**Media coverage of the Ethiopian famine was incomplete**, according to research done by the Institute of Peace and Conflict Studies at Conrad Grebel College. It found that while hungry people and international relief efforts were well-reported, the *causes* of the famine were not. This would include coverage of the historical, political, and military situation in Ethiopia. The research included a complete survey of *The New York Times*, two Toronto newspapers, two American news magazines, and one Canadian magazine between January 1984 and June 1986. The institute is trying to help remedy the situation through its new Horn of Africa Project. More information on this project and on the media coverage research is available from Lou Murray at the institute, Conrad Grebel College, Waterloo, ON N2L 3G6.

**Chapel services at Conrad Grebel College have been sprinkled heavily this year with the faith stories of professors and graduating seniors.** In introducing the series, interim chaplain Sue Steiner emphasized the value of "connecting our own faith stories with those of the people around us." The response to the stories has been good and the experience has been helpful for both hearer and teller.

**"Holiness: In or Out?" was the subject of the annual Staley Distinguished Christian Scholar lectures at Eastern Mennonite College** Feb. 23-25. The speaker was Alan Kreider, a Mennonite Board of Missions worker in England who recently authored the Herald Press book *Journey Towards Holiness*. Noting that "holy" is most often used today in such phrases as "holy cow!" and "holier than thou," Kreider said he would like to "unpack the term since it doesn't seem to apply to our real world." When Christians experience God's holiness, Kreider explained, it becomes an impelling force for change. He said God desires this movement from a "fallen world" toward the "Holy City."

**Who should teach children about "the facts of life"?** The sexual revolution has sharpened many issues in morality and education, but how and when to teach children about sex has become a sensitive matter to many. Recently four Eastern Mennonite College senior nursing majors addressed this concern during a campus seminar on "Family Life Education: Do We Teach the Children?" Included in the presentation by Rose Landis, Mary Ann Stoll, Candy Ross, and Janice Good was a favorable look at the Family Life Education program approved recently by the Virginia Legislature. It is a public school curriculum that will teach





**Pastor turns jazz pianist.** Pastor Vernon Rempel of Lancaster, Pa., became a jazz pianist at the end of the Spring Spiritual Life Emphasis Week that he led at Eastern Mennonite College Mar. 16-20. He closed his series of talks with a moving rendition of "Amazing Grace," accompanied by EMC freshman Daryl Snider on the saxophone.

Rempel, who leads a young growing congregation called Community Mennonite Church, told the students that "God is a free God who challenges injustice and helps us break our enslavements." He went on to say that God can overcome wrong and remove false barriers. One area that Rempel believes needs attention is the injustice between the sexes, between the races, and between socioeconomic classes.

sexuality and related matters from kindergarten through high school, starting in 1990.

**Retired Eastern Mennonite College professors Margaret and Ernest Gehman have established an endowment fund to encourage excellence in spelling** by junior and senior high school students. Most recently the couple gave \$5 awards to the top 26 spellers in grades 7-9 at Eastern Mennonite High School. The 26 were selected on the basis of a series of spelling tests. Vivian Beachy, an English teacher at the Harrisonburg, Va., school, said the Gehman endowment "fits right in with our school-wide writing and grammar evaluation program."

**A new Goshen College summer program will take high school students into the Florida Keys**, June 20-28, to study plant and animal life in the ocean. Marine Biology Week, led by GC professor Jonathan Roth, is open to 20 high school freshmen, sophomores, and juniors with ability in biology. They will stay at GC's Marine Biology Station on Long Key. More information is available from the Admissions Office at GC, Goshen, IN 46526; phone 800-348-7422 toll free (for non-Indiana callers).

**Dean Showalter of Waynesboro, Va., began a 10-month term of service in Haiti with Virginia Mennonite Board of Missions** on Feb. 27. He is part of the board's Partners in Mission program. He is serving in an evangelistic and church planting ministry along with educational and community health programs. Showalter received five months of training for the assignment from Youth with a Mission.

**Elias Acosta of Mennonite Board of Missions received an international award** during the recent annual convention of the National

Religious Broadcasters in Washington, D.C. He was recognized for his work in television production and programming for Hispanic people at home and abroad. His 1984 Spanish-language TV production manual, for example, has been used by many Christian TV professionals in Latin America. Acosta said the wide use of his manual and requests for him to lead workshops indicate a need for TV and video training. "So many congregations and church groups are purchasing the equipment," he noted, "but they need help in learning how to use it effectively."

**A scholarship for a Mennonite woman studying in graduate school is again available** from the Women's Missionary and Service Commission of the Mennonite Church. The application deadline for the 1987-88 academic year is July 20. Application forms can be obtained from Barbara Reber at WMSC, Box 1245, Elkhart, IN 46515.

#### Pastoral transitions:

• **Philip Kniss** will be ordained as pastor of Emmanuel Mennonite Church, Gainesville, Fla., on Apr. 26. He was licensed in 1983.

• **Edward Robbins, Jr.**, resigned as pastor of Crystal Springs Mennonite Church, Harper, Kans., recently. He will become pastor of Midland (Mich.) Mennonite Church in July.

• **Ray and Joyce Landis** will become interim pastors of Mountain View Mennonite Church, Kalispell, Mont., on Apr. 19. They will serve one year.

#### Upcoming events:

• **Mennonite Experience in America Conference VI**, Nov. 5-7, at Bluffton (Ohio) College. The topic is "The 19th Century: Mennonites of Middle America," and the speakers are Jeff Gundy, Denny Weaver, Delbert Gratz, Ann Hilty, Richard MacMaster, James Lehman, Harold Shelly, Dan Ziegler, Richard Taylor, Timothy Smith, Dale Dickey, Paul Toews, and Robert Kreider. More information from Denny Weaver at Bluffton College, Bluffton, OH 45817; phone 419-358-8015.

• **Chicago Mennonite Festival and Sale**, July 25, at Francis Parker School. Sponsored by Chicago Area Mennonites, the event benefits Chicago Mennonite Learning Center, congregational leadership training, and congregational ministries such as food pantries. More information from LeRoy Kennel at Chicago Area Mennonites, 18W757 22nd St., Lombard, IL 60148; phone 312-629-3060.

• **Camp Amigo 30th Anniversary Celebration**, June 19-21, at Camp Amigo, Sturgis, Mich. Activities will include a hog roast and a special speaker—Larry Yoder of Goshen College. More information from the camp at 26455 Banker Street Rd., Sturgis, MI 49091; phone 616-651-2811.

• **Kansas City Mennonite Children's Home Reunion**, Aug. 8-9, at Camp Menno Haven, Tiskilwa, Ill. This is for all former employees and associates. More information from Lester Eigsti at 21134 Penrose Rd., Sterling, IL 61081.

#### Church-related job openings:

• **Faculty member in music**, Eastern Mennonite College, starting this fall. This is a one-year, full-time position. The person will conduct orchestral and vocal ensembles and teach music history or music theory. A doctorate is preferred. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

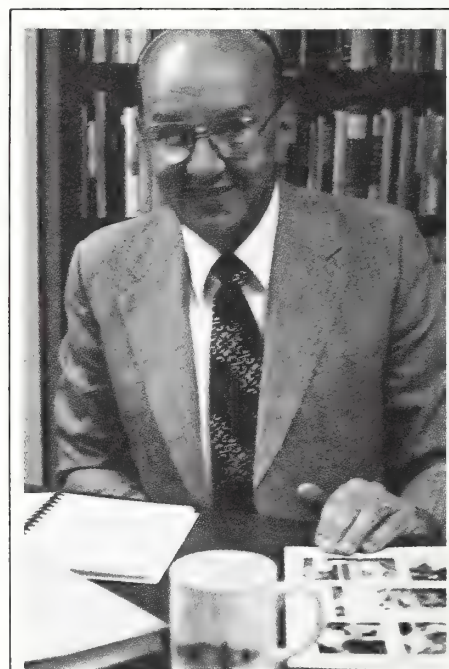
• **Assistant director of information services**, Goshen College. Responsibilities include devising and implementing a public information campaign and originating and editing news releases, features, promotional copy, and advertising copy. Qualifications include a BA degree in journalism or a related field; skills in reporting, writing, and editing; the ability to

work with others; and self-motivation. The contract is for 10 months. Send application letter with résumé, transcript, and the name of three references by Apr. 30 to John Yoder at GC, Goshen, IN 46526.

• **Teacher**, public schools, Brownsville, Tex. This is a one- to two-year Voluntary Service position with Mennonite Board of Missions. The teacher's paycheck helps support the local VS unit. The person may also serve as a tutor in the local Mennonite congregation. Qualifications include a valid teaching certificate and adaptability to other cultural situations and new experiences. Teaching experience and Spanish-language skills are helpful. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

• **Administrative assistant in advancement**, Eastern Mennonite College and Seminary. The person assists the director of advancement. Experience in an office/secretarial setting is required. Some college and/or secretarial education is highly desirable. Contact the Personnel Office at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

• **Director of development and community relations**, Sarasota (Fla.) Christian School. The person is responsible for fund-raising, student recruitment, and public relations. Qualifica-



**Booming Phoenix congregation celebrates anniversary.** Four former pastors led Trinity Mennonite Church in a new commitment to "Christ and His Church" when they returned "home" on Apr. 5 for a 25th anniversary celebration. Don Yoder, Ray Keim, Jason Martin, and Ted Grimsrud were part of a Sunday morning worship service that climaxed the three-day event.

*Pictured is current pastor Peter Wiebe with promotional items prepared for the weekend—a history book, cookbook, mug, and pictorial directory. Wiebe has served the congregation since 1984.*

Anniversary activities included the dedication of a new mission goal, a historic walk to the church from the first meeting place at the Glendale Women's Club, a celebration of the congregation's "lighter moments," a chicken barbeque, and the unveiling of a historical marker.

Trinity is located in the Phoenix suburb of Glendale, Ariz. The booming 330-member congregation has grown by more than 100 members in the last 2 1/2 years.



tions include strong self-motivation, fund-raising experience, communication skills, and the ability to get along with people. Contact Paul Wenger at the school, 5415 Bahia Vista St., Sarasota, FL 33582; phone 813-371-6481.

•**Part-time teachers**, Bethany Christian High School, Goshen, Ind., starting this fall. These are one-year positions. Needed are persons to teach earth science and conduct the orchestra. Contact Mary Swartley at the school, 2904 S. Main St., Goshen, IN 46526; phone 219-534-2567.

•**Business manager**, Locust Grove Mennonite School, Smoketown, Pa. starting in June. The person is responsible for financial planning and cash flow monitoring for both the operating and capital budgets. The person also oversees fund-raising projects. Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576; phone 717-394-7107.

•**Grade 4 teacher**, Locust Grove Mennonite School, Smoketown, Pa., starting this fall. Contact Maribel Kraybill at the school, Box 37, Smoketown, PA 17576; phone 717-394-7107.

•**Voluntary Service workers**, Agape Homes for Youth, Sarasota, Fla. These persons serve abandoned, abused, or neglected children. Contact the agency at Box 7248, Sarasota, FL 33578.

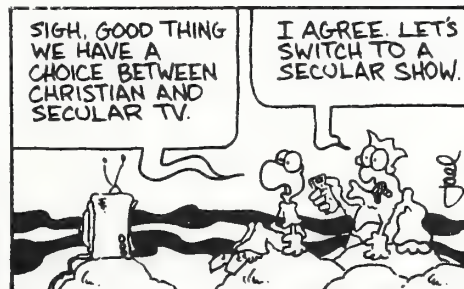
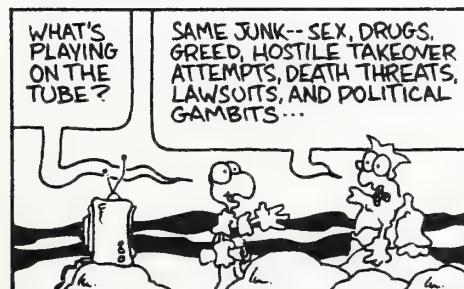
•**Business Office manager**, Northern Youth Programs, Dryden, Ont. This is a full-time Voluntary Service position. Northern Youth Programs is a mission agency which serves Native people. Contact Merle Burkholder at the agency, R. 1, Dryden, ON P8N 2Y4.

**New members** by baptism and confession of faith: *Oxford Circle, Philadelphia, Pa.*: Paul and Regina Green by baptism and Elsie Pempfer by confession of faith. *Sandy Hill, Coatesville, Pa.*: Jeannie Rumprik. *Stoner Heights, Louisville, Ohio*: Allen G. Yoder, Gladys J. Yoder, and Laroy S. Yoder by confession of faith. *Trinity, Glendale, Ariz.*: Michael Garnica, Darin Yoder, Melissa Graber, and Becky Graber. *Bahia Vista, Sarasota, Fla.*: David Shaw, Kathy Talus, Travis Kauffman, Theron Kauffman, Scott Campbell, and Sherrie Yoder by baptism and Dale, Ann, and Darin Shaw and Ernie and Shirley Kauffman by confession of faith.

**Change of address:** *Ray and Joyce Landis* from Harrisburg, Pa., to 220 Fourth Ave. East, Kalispell, MT 59901. *Kenneth G. Good* from Westover, Md., to 1631A South Burkwood Ct., Harrisonburg, VA 22801; phone 703-433-7549. *Paul O. King* from Fisher, Ill., to 55347 Twp. Rd. 170, Fresno, OH 43824; phone 614-545-9038 (effective May 1). *Millard Osborne* from London, Ont., to Box 520, 407 S. First St., Fisher, IL 61843; phone 217-897-6598 (effective May 1).

**Correction:** The announcement of the student summer traveling team sponsored by Mennonite Board of Education ("Mennoscope," Mar. 31) failed to mention that it will include representatives from *Eastern Mennonite College* as well as Goshen and Hesston colleges.

## Pontius



Joel Kauffmann

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Beck**, Kent and Mary Jo (Frederick), Goshen, Ind., first child, Michael Frederick, Mar. 2.

**Beckler**, Dennis and Karen (Paulus), Shedd, Oreg., first child, Amanda Marie, Mar. 14.

**Benner**, Orrin and Sandy (Burckhart), Souderton, Pa., first child, Matthew Thomas, Mar. 26.

**Cender**, Mark and Candy (Miller), Fisher, Ill., second daughter, Michelle Renee, Mar. 18.

**Christner**, Doug and Karen (Doane), Iowa City, Iowa, first child, Ryan Douglas, Mar. 18.

**Danberry**, Robert and Theresa (Schwartz), Colon, Mich., first child, Amber Lynette, Mar. 20.

**Gaddam**, Ephraim and Shanta (Sowbhagya), Chicago, Ill., second son, Joshua Melvin, Mar. 10.

**Grove**, Marlin and Kathy (Martin), Greencastle, Pa., first child, Tyler Martin, Mar. 23.

**Hartzler**, Murray and Anita (Heiser), Hiram, Ohio, first child, Justin Lee, Feb. 8.

**Helmuth**, Stan and Pam (Kuhns), Louisville, Ohio, second child, first daughter, Krista Joy, Mar. 27.

**Hochstetler**, Brent and Barb, Wellman, Iowa, first child, Drew Jared, Mar. 12.

**Huneryager**, David and Brenda (Beechy), Evanston, Ill., second child, first son, Dieter Beechy, Mar. 16.

**James**, Willie and Kathy, Guelph, Ont., Cory Edward, born on July 24, 1985; received for adoption on Feb. 12.

**Jones**, Marion, Jr., and Lena (Bender), Coralville, Iowa, first child, Jeremy Justin, Mar. 13.

**Kirkdorffer**, Doug and Bonnie (Snyder), Goshen, Ind., first child, Chad Philip, Mar. 15.

**Kropf**, Donald and Vivian (Beckler), Albany, Oreg., first child, Brittany Danielle, Jan. 30.

**Schweitzer**, Ken and Joanne (Wolf), Coralville, Iowa, second daughter, Katherine Anne, Mar. 24.

**Smith**, Mary and Mary Lou (Wittmer), North Canton, Ohio, third child, second son, Cory James, Mar. 22.

**Steiner**, Dan and Cindy (Swartzendruber), Goshen, Ind., second son, Nathan David, Mar. 23.

**Stoll**, Lynn and Tanya (Collins), Washington, Ind., second son, Isaac Robert, Mar. 17.

**Stutzman**, Roger and Janet (Marnier), Wellman, Iowa, third child, second daughter, Corrie Joann, Mar. 11.

**Thompson**, Perry and Debra (Eagleson), Garden City, Mo., first child, Mark Andrew, Mar. 8.

**Troyer**, Terry and Connie (Haarer), Sarasota, Fla., first child, Kyle Allen, Mar. 23.

**Unternahrer**, Chris and Debra (Gesling), Wayland, Iowa, third child, first daughter, Cate Leigh, Mar. 3.

**Weiler**, Sid and Ruth (Landis), Sarasota,

Fla., second daughter, Shelly Anne, Mar. 19.

**Zook**, John and Katherine (Crispen), Milan, Mich., second daughter, Kristen Elaine, Mar. 1.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Bradford-Shetler**, Jerry Bradford, Coralville, Iowa, Catholic Church, and Marnetta Shetler, Iowa City, Iowa, First Mennonite cong., by Jim Wheeler and Stan Friesen, Mar. 7.

**Chupp-Miller**, Ken Chupp and Amy Miller, both of Portland cong., Portland, Oreg., by Ralph Lind, Mar. 7.

**Geiser-Davis**, Brian Geiser, Dalton, Ohio, Kidron cong., and Tisha Davis, Dalton, Ohio, by Bill Detweiler, Mar. 20.

**Guzzardo-Geiseman**, Rick Guzzardo, Freeport, Ill., Episcopal Church, and Michelle Geiseman, Freeport, Ill., Freeport cong., by Robert E. Nolt, Mar. 21.

**Kim-Schumacher**, Shin Song Kim, Wooster, Ohio, and Lynne Schumacher, Wooster, Ohio, Kidron cong., by Bill Detweiler, Mar. 7.

**Rupp-Sauder**, Dallas Rupp, Archbold, Ohio, Evangelical Mennonite cong., and Michelle Sauder, Archbold, Ohio, Central cong., by Roger Steffy and Charles Zimmerman, Mar. 21.

**Stutzman-Grubb**, Dave Stutzman, Wellman, Iowa, Wellman cong., and Beverly Grubb, Phoenix, Ariz., Feb. 27.

**Troyer-Leamon**, Craig Lee Troyer, Elida, Ohio, Salem cong., and Cynthia Louise Leamon, Lima, Ohio, Wesleyan Church, by Larry Rohrer, David Leamon, and Mike Leamon, Feb. 28.

**Wenger-Hann**, Daryl Wenger, Goshen, Ind., College cong., and Peggy Hann, Elkhart, Ind., by James H. Waltner, Mar. 14.

## OBITUARIES

**Bauman, Pearl Groff**, daughter of Amos and Mary Ann (Shantz) Groff, was born in Waterloo Twp., Ont., Aug. 31, 1896; died at her home at Alma, Ont., Mar. 17, 1987; aged 90 y. On Oct. 25, 1922, she was married to Dan Bauman, who died on Mar. 10, 1985. Surviving is one daughter (Audrey Lorraine Weber). She was preceded in death by one daughter (Ruby Delphine Martin). She was a member of Elmira Mennonite Church, where funeral services were held on Mar. 19, in charge of Ray Brubacher and Dale Bauman; interment in Elmira Mennonite Cemetery.

**Becker, John Peifer**, son of Christian and Lillie (Peifer) Becker, was born near Millersville, Pa., Aug. 13, 1908; died of a cardiac arrest at his home at Elizabethtown, Pa., Mar. 18, 1987; aged 78 y. On Nov. 5, 1930, he was married to Anna Kreider Good, who survives. Also surviving are 2 daughters (Anna Ruth Burkholder and Esther Groff), 3 sons (John M., Christian G., and Robert L.), 15 grandchildren, 4 great-grandchildren, one sister (Mabel Newcomer), and 3 brothers (Christian, Paul, and Charles). He was preceded in death by one son (James G.). He was a member of Cedar Hill Mennonite Church. Funeral services were held at Good Mennonite Church on Mar. 23, in charge of Marvin Beachy, Enos Martin, Raymond Miller, and



Russell Baer; interment in Good Mennonite Cemetery.

**Birkey, Henry**, son of Daniel and Lydia Birkey, was born at Parnell, Iowa, Apr. 15, 1901; died at Albany General Hospital, Albany, Oreg., Feb. 16, 1987; aged 85 y. In 1924 he was married to Elizabeth Beachy, who died in 1927. On Apr. 28, 1957, he was married to Ethel Wideman, who survives. Also surviving are 2 stepsisters (Alta Hershberger and Laura Yoder). He was a member of the Mennonite Church. Memorial services were held at the Jost Funeral Home, Lebanon, Oreg., in charge of Louis Lehman and James Roth.

**Brunk, Pearl M. Detwiler**, daughter of Henry and Clara (Myers) Detwiler, was born at Columbiana, Ohio, June 7, 1903; died following a stroke at Albany, Oreg., Oct. 12, 1986; aged 83 y. On May 21, 1925, she was married to Noah Nussbaum, who died on May 14, 1932. On June 8, 1936, she married William Brunk, who died on Mar. 16, 1973. Surviving are 2 daughters (Lois Zehr and Mary Nicolette), 2 sons (Orris and Lowell Nussbaum), one stepdaughter (Letha Wenger), 8 grandchildren, 2 great-grandchildren, and one brother (Maurice Detwiler). She was a member of Midway Mennonite Church, Columbiana, Ohio, where funeral services were held on Oct. 16, in charge of Ernest Martin; interment in Midway Cemetery.

**Butterbaugh, Edna Williams**, daughter of Samuel and Nora (Simpson) Williams, was born in Washington Co., Iowa, Dec. 5, 1901; died at Parkview Manor, Wellman, Iowa, Mar. 5, 1987; aged 85 y. In 1917 she was married to Paul Marek. In 1937 she was married to Lynn Butterbaugh, who survives. Also surviving are 9 children, 29 grandchildren, 27 great-grandchildren, 6 great-great-grandchildren, 2 sisters, and 2 half-sisters. She was a member of Wellman Mennonite Church. Funeral services were held at Wellman Mennonite Church on Mar. 9, in charge of Ron Kennel; interment in Sharon Hill Cemetery.

**Detwiler, Vertie Lehman**, daughter of Alpheus and Zorada (Metzler) Lehman, was born in Mahoning Co., Ohio, July 15, 1898; died at Salem, Ohio, Mar. 16, 1987; aged 88 y. On Jan. 31, 1918, she was married to John W. Detwiler, who died on Nov. 8, 1973. Surviving are one daughter (Ruth Bowman), one son (John Herbert), 4 grandchildren, and 10 great-grandchildren. She was preceded in death by one daughter (Esther). She was a member of Midway Mennonite Church, where funeral services were held on Mar. 19, in charge of Ernest Martin; interment in Midway Cemetery.

**Gerber, Clyde**, son of Manasses and Callie (Wilhelm) Gerber, was born in Holmes Co., Ohio; died at Millersburg, Ohio, Feb. 22, 1987; aged 83 y. He was married to Fannie Sommers, who died on Jan. 30, 1973. Surviving are one son (Loyal), one daughter (Marilyn Hershberger), 5 grandchildren, and 2 great-grandchildren. He was preceded in death by 4 brothers, 2 sisters, one granddaughter, and 2 great-grandchildren. He was a member of Walnut Creek Mennonite Church, where funeral services were held on Feb. 25, in charge of Alvin Kanagy; interment in the church cemetery.

**Harnish, Bernice Klingelsmith**, was born in Brown Twp., Mich., Apr. 13, 1923; died at Traverse City Osteopathic Hospital, Traverse City, Mich., Mar. 2, 1987; aged 63 y. She was married to John L. Harnish, who survives. Also surviving are one daughter (Ann Good), 3 sons (John L., Mark E., and Philip J.), 4 grandchildren, one sister (Phyllis Weaver), and one brother (Gerald Klingelsmith). She was preceded in death by one brother (Dean) and one sister (Mildred Klingelsmith). She was a member of Prairie Street Mennonite Church. A memorial service was held at Lakeview Church of the Brethren in charge of Donald Willoughby; a second memorial service was held at Prairie Street Mennonite Church on Mar. 8, in charge

of Charles Cooper.

**Howe, Earl E.**, son of Harry H. and Sarah (Slaymaker) Howe, was born at Coatesville, Pa., Aug. 22, 1904; died at Tel Hai Retirement Community on Feb. 15, 1987; aged 82 y. On May 16, 1931, he was married to Mary Raum, who died on Feb. 22, 1985. Surviving are 3 daughters (Reta Sheats, Florence Ann Beiler, and Mary Louise Keim), 6 grandchildren, 4 great-grandchildren, 2 brothers (Harold H. and Milton B.), and 4 sisters (Mildred R., Verna P., Hazel M., and Thelma L. Bowman). He was a member of Old Road Mennonite Church, where funeral services were held on Feb. 18, in charge of J. Le Roy Sheats and G. Hershey Hostetter; interment in the Millwood Mennonite Church Cemetery.

**King, Joseph Levi**, son of David and Hettie (Yoder) King, was born near Wellman, Iowa, Feb. 23, 1913; died at Iowa City, Iowa, Mar. 16, 1987; aged 74 y. On July 6, 1937, he was married to Pauline Iames, who survives. Also surviving are one son (Kenneth), one daughter (Edith Kenagy), 8 grandchildren, 4 great-grandchildren, 2 sisters (Sadie Yoder and Mary King), and one brother (John). He was preceded in death by one son (Robert). He was a member of West Union Mennonite Church, where funeral services were held on Mar. 19, in charge of Merv Birky and Emery Hochstetler; interment in West Union Cemetery.

**Mullet, Katie Troyer**, daughter of David J. and Mary (Weaver) Troyer, was born at Walnut Creek, Ohio, June 18, 1891; died at Walnut Hills Nursing Home, Walnut Creek, Ohio, Jan. 19, 1987; aged 95 y. She was married to Albert B. Mast, who died in 1935. She was later married to Harvey Mullet, who died in 1970. Surviving are one son (Richard Mast), 2 stepdaughters (Ruth Immel and Arlene Phillipi), 9 grandchildren, 19 great-grandchildren, and one brother (Clarence Troyer). She was preceded in death by one brother and one stepson. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Jan. 22, in charge of Alvin Kanagy; interment in the church cemetery.

**Shiner, Ann Elizabeth**, daughter of James R. and Elsie (Hicking) Shiner, was born at Lebanon, Pa., on June 12, 1942; died as a result of an accident at Queen's Medical Center, Honolulu, Hawaii, Mar. 20, 1987; aged 45 y. Surviving are her father and 3 brothers (James R., Jr., Robert, and Donald P.). She was a member of Mount Joy Mennonite Church, where memorial services were held on Mar. 25, in charge of Harold Reed, Joe Sherer, and Shelley Shellenberger.

**Stuckey, Velma Christner**, daughter of William and Mary (Hershberger) Christner, was born near Baltic, Ohio, Apr. 26, 1898; died at Fairlawn Haven, Archbold, Ohio, Mar. 25, 1987; aged 88 y. On Jan. 14, 1920, she was married to Daniel Stuckey, who died on Feb. 4, 1971. Surviving are 3 children (LaMar, Fern Wyse, and Arlene Milliman), 6 grandchildren, 12 great-grandchildren, one brother (Rollie Christner), and 3 sisters (Beulah Schrock, Elvesta Grieser, and Lorene Johnson). She was a member of Lockport Mennonite Church, where funeral services were held in charge of Merle Wyse and James Groeneweg; interment in Lockport Cemetery.

**Stutzman, Martha Mast**, daughter of John and Dessie (Neiswander) Mast, was born in Holmes Co., Ohio, Oct. 6, 1901; died at Walnut Hills Nursing Home on Mar. 18, 1987; aged 85 y. On Aug. 5, 1921, she was married to Erwin Stutzman, who died on Aug. 10, 1983. Surviving are 2 sons (Vernon and George), 2 daughters (Betty Taylor and Jean Shoup), 16 grandchildren, 12 great-grandchildren, one brother (Rollin Spade), and one sister (Ethel Mason). She was preceded in death by one brother and one sister. She was a member of Orrville Mennonite Church. Funeral services were held at Walnut Creek Mennonite Church on Mar. 22, in charge of Richard Ross and

Frank Sturpe; interment in Walnut Creek Church Cemetery.

**Troyer, Owen N.**, son of Noah M. and Elizabeth (Schlabach) Troyer, was born in Holmes Co., Ohio, July 30, 1932; died of cancer at Baltic, Ohio, Feb. 24, 1987; aged 54 y. Surviving are 2 sons (Tony and Kevin), 5 brothers (Alvin, Aden, Monroe, Delbert, and Edward), and 3 sisters (Lovina Troyer, Mary Lou Yoder, and Sue Simons). He was a member of Countryside Chapel, where funeral services were held on Feb. 26, in charge of Gary Yackey; interment in Union Hill Cemetery.

**Weideman, John Edward**, son of Charlie and Mary (Moench) Weideman, was born in Grafton, N.Dak., Apr. 23, 1891; died at Stewart Memorial Hospital, Lake City, Iowa, Mar. 8, 1987; aged 96 y. On Jan. 27, 1915, he was married to Magdalena Egli, who died on Aug. 29, 1985. Surviving are 2 foster sons (Bill and Lavern), 2 foster grandchildren, 7 foster great-grandchildren, and 2 great-great-grandchildren. He was a member of Manson Mennonite Church, where funeral services were held on Mar. 10, in charge of Scott Swartzendruber; interment in Rose Hill Cemetery.

**Widrick, Ellen Mary Zehr**, daughter of Alvin and Vera Zehr, was born in Croghan, N.Y., Feb. 16, 1927; died of a stroke at House of the Good Samaritan, Watertown, N.Y., Feb. 16, 1987; aged 60 y. On Jan. 1, 1953, she was married to Ernest Martin, who died on June 26, 1968. On July 1, 1978, she was married to Ernest Widrick, who survives. Also surviving are 2 daughters (Eleanor Mono and Donna Sears), 2 sons (Earl and John Martin), her mother, 5 grandchildren, 9 brothers, and 9 sisters. She was a member of Woodville Mennonite Church. Funeral services were held at Croghan Conservative Mennonite Church on Feb. 19, in charge of Loren Widrick, Andrew Gingerich, and Lloyd Boshart; interment in Croghan church cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Indiana-Michigan Conference and Central District joint annual meeting, Goshen, Ind., Apr. 23-25  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by Gwen Stamm; cover art by Max Beckmann; photo on p. 256 by Nick Frey; p. 260 (top) by Jim Bishop.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Brethren convince hospital chain to promote breast feeding**

Under persistent pressure from a single denomination, the world's largest for-profit hospital chain has agreed to promote breast feeding in its institutions rather than breast-milk substitutes. The Hospital Corporation of America says it is the first for-profit hospital company to adopt a policy of discouraging use of the substitutes, known as infant formula. The substitutes are considered less healthful for infants than mother's milk.

Officials of the Nashville, Tenn.-based corporation said their decision came about as a result of intervention by the Church of the Brethren, a 169,000-member denomination headquartered in Elgin, Ill. "If the Brethren hadn't made this an issue, this would have never occurred," said HCA vice-president Ronald Soltman. The company owns 220 hospitals and manages 240 others in the U.S. and abroad.

For more than a decade, churches and other social action groups have fought unrestricted marketing of infant formula in third-world countries, where the mixing of the formula with unsanitary water can have deadly effects. But efforts directed at hospitals in the U.S. are new and come in response to numerous studies that underscore the importance of breast feeding.

### **Some on Wall Street in search of ethics turn to religious groups**

A new awareness of ethics on Wall Street in New York—due in part to the insider trading scandal—has prompted many business executives to seek out religious counseling for answers to a variety of questions regarding corporate behavior.

At the Center for Ethics in Corporate Policy at Trinity Church, the associate director said recently that competition in the business world is not necessarily bad. "What is critical is that the rules for competition need to be fair and uniformly applied," said David Schmidt. "What is upsetting about the insider trading scandal is the breakdown of rules in the patterns of competition." Schmidt said the center hosts small-group discussions for chief executive officers to discuss values in management policies. Even

though the Trinity center is based at an Episcopal church, he said it does not "push a confessional or denominational line."

Joseph Dirr, a Catholic priest who directs the Jesuit Office of Faith and Justice, said he hopes that graduates of business schools will get some training in the human side of economic decision-making. "We reach a varied group of people here on Wall Street," he said. "Senior executives, mid-level executives, staff and support people alike" are questioning the ethics of the financial world. Although his office has not directly confronted issues surrounding the insider trading scandal, Dirr said he tries to point out some of the "human and spiritual values that seem to lie beneath" the scandal.

### **'Contras' destroy Baptist health clinic in northern Nicaragua**

The Providenic health clinic at Tapasle in northern Nicaragua, one of 22 Baptist clinics in the country, was destroyed recently during an early-morning raid by a band of U.S.-backed "contra" rebels. The raid was confirmed by the rebels in a report which called it one of the contras' most important operations during February. Several people were kidnapped during the raid, including Jose Luis Escorcia, an agricultural worker for the ecumenical agency CEPAD, who had been sleeping near the clinic.

### **Bible Society launches ambitious Scripture-sharing project for youth**

The American Bible Society has launched a bold new Scripture distribution program designed not only to persuade a million American teenagers to "Act Now—Go with the Word" but to show them how to go about it. Created for and largely by the Christian teens from input they themselves provided during the months it took to shape the project, "Act Now" is the largest single Scripture-sharing project for young people undertaken by the society since it was founded in 1816.

The program, which is directed at teenagers through their pastors and others engaged in youth ministry, is expected to reach out evangelistically with 3.5 million specially prepared copies of Scripture this year alone. "Act Now" provides some positive answers to worries long shared by Christians who minister to youth—how to get the powerful and positive message of the Scriptures across to young people who feel buffeted relentlessly by seemingly insurmountable personal trials.

Essentially aimed at the young people of America, "Act Now" has international overtones as well. Many Bible societies in other countries are mounting youth pro-

grams of their own and young Americans will be asked, as part of their involvement in the project, to help supply the necessary Scriptures to young people in other places.

### **Leaders of anti-GE boycott claim 100,000 pledges**

More than 100,000 people have pledged to boycott General Electric products as part of a church-backed campaign against the company's prominent role in the nuclear weapons industry, according to leaders of the effort. The GE boycott was launched last June by 56 religious leaders and is coordinated by INFAC, a Boston-based advocacy group that previously led a decade-long drive to reform infant formula marketing practices in third-world countries. INFAC spokeswoman Nancy Cole said the pledges "are a signal to GE of how this thing can grow and be a serious threat in the next few years."

### **Baptist volunteers from Kentucky assist fast-growing church in Kenya**

From 600 to 700 Southern Baptists from Kentucky will go this year at their own expense to Kenya to be involved in short-term evangelism and church development projects. Kenyan church leaders and Southern Baptist missionaries coordinate the ministries of the volunteers in the overall outreach of the local churches which have experienced rapid growth. When the partnership began two years ago, the Kenyan Baptist Convention had 750 churches. Today there are 1,050 churches, and it is expected that 400 more will be added this year.

Arthur Kinyanjui, chairman of the Kenyan church, said there is spiritual responsiveness in the nation. The work of the visiting volunteers has not gone unnoticed. When Kenyan President Daniel Arap Moi attended Kinyanjui's church in Nairobi last fall, he asked him to convey Kenya's gratitude to the people of Kentucky for the work they were doing. He expressed special appreciation for the extensive relief projects.

### **Life imprisonment is cheaper than death penalty, says lawyer**

Despite the common belief that the death penalty saves money over life imprisonment, a study by San Francisco lawyer Margot Garey found that the cost of a capital case adds up to \$600,000 to \$2 million compared to \$425,000 to house an inmate for 30 years. Since capital defendants are allowed "super due process," capital cases take 3.5 times longer to try than noncapital cases, and jury selection takes 5.3 times longer, according to Garey.



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## The resurrection, yes

*The Lord has risen indeed!—Luke 24:34a*

*When they saw him they worshiped him; but some doubted.—Matthew 28:17*

The resurrection of Jesus is one of the foundation stones of Christian doctrine. But what strange doctrine! I mean, how many people have you seen who were raised from the dead?

Numbers of us have been present at burials. The bodies of family members and friends have been committed to the ground. We have never seen any of them again except in pictures, in memories, in our mind's eye. But we have this account of one who was buried, who arose, and was seen again. Indeed we have multiple accounts which do not agree in all their details. One thing the Gospel accounts do agree on was that the first evidence was discovered by women.

If we follow the story as presented by Mark, which some consider the original, we may be surprised to read that these women were so frightened that "they said nothing to any one, for they were afraid" (Mark 16:8b). Things are not much better in Luke, who reports that they told the apostles about the empty tomb, "but these words seemed to them an idle tale, and they did not believe them" (Luke 24:11). Finally in Matthew we find a much more positive account, but even there we read that "some doubted" (Matt. 28:17b).

Theologizing about the resurrection fell to Paul, the closest thing to a New Testament systematic theologian. In 1 Corinthians 15 he reasons at length about the idea of resurrection in apparent response to skeptics who seem to have objected on philosophical grounds. He begins with the report of Christ's resurrection which he had evidently received from eyewitnesses. From here he moves to a defense of the reasonableness of resurrection and then to an analogy of the grain which must die before it can reappear as a new plant. He concludes that the hope of resurrection provides motivation for faithfulness, and exhorts his readers to "be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15:58).

Now it is worthwhile to note that Paul's argument rests on an analogy. There is a sense in which a seed that grows into a plant has a resurrection and another sense in which it cannot be the same at all. Like gates of pearl and streets of gold, the unknown is spoken of in terms of the known and there are limitations. Whether Paul's reasoning convinced the skeptics at Corinth we do not know. But at least it got into the New Testament and has become a guiding light for the generations since.

In sum, belief in the resurrection means that one ex-

pects life beyond the grave, that we believe it is not all over when our bodies of this earth are worn out and die. This, as I implied above, is an assumption which does not sit well with those who lack the faith or imagination to project beyond this life. The Old Testament saints lacked this belief, or at least held it only in small measure. But we have it in our Bible and in our tradition.

Why is belief in the resurrection important? Paul argues that without it the whole Christian operation comes to naught (vv 12-20). But with it, he affirms, "Your labor is not in vain" (58b). The question of motivation has been an issue since the time of Jesus. The 12 apostles, who evidently made some sacrifices to follow Jesus, kept wondering what sort of payoff they should expect. But instinctively we probably all hope that our lives should not be in vain, that some efforts of ours should result in long-term significance.

The hope of a better experience in the next life has on occasion been held out as a sop to those who lived in misery. We recognize that this in reality has been sometimes basically a sop to the consciences of those who had the means but not the will to help make things better in this life for the miserable.

But must there be a resurrection to get people to be and do good? Paul seems to imply this by his quotation, evidently from a pagan source, "If the dead are not raised, 'Let us eat and drink, for tomorrow we die'" (v. 32). The Muslims, I understand, promise a reward: anyone killed in battle for the faith may expect to go directly to Paradise. How this supports the Iran-Iraq war in which Muslims are killing each other is not clear to me. Indeed, I must confess that I do not accept this doctrine at all. It may be in the spirit of the Old Testament Joshua, but certainly not in the spirit of the New Testament Joshua.

So we Christians have the belief in the resurrection. I think it is possible to overemphasize this doctrine. We are called to follow Jesus for its own sake, not because of something at the end. But there may come times when this faith can serve us in good stead.

For example, I heard of an occasion when a Russian Orthodox priest was confronted by a Russian atheist before an audience of the faithful. According to the account, the atheist gave it his worst. The priest declined to respond to the polemic. Instead, he faced the audience and recited the ancient Easter greeting, "The Lord is risen."

The response came back in a roar, "He is risen indeed." According to the story the atheist had no answer to this.


So we trust in the resurrection even though the very idea goes against a lot that we see around us. But life has many other mysteries. So as we trust in Jesus and hope in the resurrection we are freed to serve one another.

—Daniel Hertzler



April 21, 1987

# GOSPEL HERALD



## Can the church regain its soul?

Many Americans  
who think they have  
separated church and state  
have actually fused  
many aspects of church with society.

*by J. Denny Weaver*

For nearly 200 years, North Americans have seen the idea of separating church and state as the solution to a problem. Doesn't the First Amendment to the U.S. Constitution forbid the making of any law which favors one religion over another? The Mennonite experience has shown that this amendment doesn't always keep governments out of religious affairs. Yet we have generally shared the understanding that keeping separation in



mind settles the question.

While the 1963 *Mennonite Confession of Faith*, for example, states that God has ordained the state for purposes of law and order, it also recognizes the traditional Anabaptist-Mennonite stress on the existence of two kingdoms. The Christian's allegiance belongs, clearly, to the kingdom of God, which stands against the kingdom of the world. I agree with this stress on separation of church and state. I disagree, however, that focusing on separation resolves the problem in a final way. In fact, I think that this view of a final solution actually makes the church vulnerable. let me explain.

**Constantinian view.** For most of Christian history, civil authorities have assumed the right to intervene in church affairs. The obvious example of this came in the fourth century. Emperor Constantine called the Council of Nicaea (325 A.D.) to deal with the Christological questions which threatened to divide his empire. Some form of such intervention endured for centuries. Constituted authorities were seen to have a duty to establish and protect true religion for the good of the entire society. That linking of church and society is sometimes called a Constantinian view of the church.

With one exception, the Protestant Reformation did not really change the Constantinian idea that civil authorities had a role in establishing, protecting, and enforcing true religion. Martin Luther called on the princes of Germany as emergency bishops to carry out church reform. Ulrich Zwingli, John Calvin, Martin Bucer, and others all worked in cooperation with their respective city governments. Even the Swiss radicals who became Anabaptists at first hoped that they would influence or capture city hall and become the church of the masses. The only basic change was that the authorities now had to debate the identity of the one true religion which they would enforce in their domains.

After the failure of their early attempts to become an official church, the Anabaptists emerged as the one movement which did reject the role of civil authorities to determine the faith of a territory. That is, they separated church and state. To both civil authorities and the majority church, that seemed to threaten what held the society together. That refusal was perhaps the main reason for the opposition which early Anabaptists endured.

The principle of an established religion endured well past the Reformation. Some countries in western Europe still have a state-supported religious tradition. The Puritans and other settlers in colonial America came with the idea of establishing their own faith. For the Puritans, freedom of religion meant the right to establish their own religion, rather than that desired by the government of England.

J. Denny Weaver, Bluffton, Ohio, is a religion professor at Bluffton College—a General Conference Mennonite school.

As Americans understand the issue, separation of church and state has developed only in modern times; yet one can also call it a kind of return to a pre-Constantinian outlook. The separation evolved gradually. In the United States, for example, this became formalized only with the First Amendment to the Constitution. The last vestiges of state-supported religion disappeared in 1831, when Congregationalism finally lost its favored status in Massachusetts.

So the problem seems solved in the United States. No Congress or president or governor or mayor would presume to tell a church what liturgy to follow or what creed to affirm on Sunday morning or which translation of the Bible to read. While a particular application of separation may sometimes be a problem (Do we oppose, for example, state intervention on behalf of children whose parents withhold life-saving medical treatment from them for religious reasons?) Americans are clear on the principle that the state should not intervene in church affairs.

At another level, however, the Constantinian linking of religion and society is still pervasive in North American culture. Precisely because we often see the problem as solved, this linking may be more dangerous than a direct intervention by the state.

**The way God works.** Underneath the idea of state protection of true religion is an idea about the way God works in history and in the world. All Christians should agree that God is moving history and the world toward a culmination in the kingdom of God. It is not a matter of *whether* God works in history but *where* God works in history. Does God work through the existing institutions of society to move all of history toward the kingdom of God? Or does God establish a new and alternative society—the people of God, the church—which will pull everything into it, and in that way transform all of creation into the kingdom of God?

If we believe that God works within existing institutions, this means we assume that governments are the principal means of establishing truth and justice in the world. They are the way to make history come out right. From this Constantinian perspective, one takes it on faith that a true but invisible church exists. In contrast to the hiddenness of true faith, the progress of God's history through Western civilization and democratic governments is plain for all to see. From this perspective, the bearer of God's providential will seems to be the national structures. The church performs a different role, ministering to the spiritual needs of persons and inspiring their service to the nation.

On the other hand, if we choose the second answer, that God creates an alternative society, we reverse the assumption about what is visible and invisible. The church is seen as the bearer of God's will. It exists—visibly—for all to see. Not only does it minister to indi-

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vidual spiritual needs, but it focuses the outlook of its members in every area of life. Since the church often seems overwhelmed by the secular forces of the world, it takes faith to see that that church—and not the governments which seem to overwhelm it—is the foreshadowing of the future direction of God's history.

A few examples illustrate the Constantinian myth about religion in the United States. For one, Christians have often said that capitalism and democracy are the economic and political institutions which best represent Christianity. This follows from the Constantinian idea that God's providence corresponds to the majority direction of Western society. American society then emerges as closer to God's will and more deserving of God's protection than other societies. Since a person can support capitalism and democracy without denying any one denominational tradition, the *diverse* denominations can still find a single *national* identity.

People can support the same economic and political institutions, which in turn seem to place the nation closer to God's will than the institutions of non-Western societies. Using military force to impose capitalism and democracy on another society (for example, Vietnam or Nicaragua) follows the Constantinian line: military power should be used to establish and then protect the institutions which most nearly reflect God's will.

Even when they reject the idea of a formally established religion, American Christians fall easy prey to the idea that the survival and spread of Christianity is linked to governments and to Western civilization. As President McKinley said when the U.S. took the Philippines after the Spanish-American War of 1898: "There was nothing left for us to do but to take them all and to educate the Filipinos and uplift and civilize and Christianize them, and by God's grace do the very best we could by them, as our fellowmen for whom Christ also died."

In our time, note the "need" frequently expressed by both politicians and radio preachers for a strong military in order to oppose "godless" communism. That need clearly relates survival of the church to that of a specific country (our own) and leads to compromises in the name of preserving the church.

**Personal religion.** Many Christians think that the church exists mainly to provide worship experiences, and to reinforce personal ethics. The admonition to choose "whichever religion makes you a better person" shows this view of the church. Limiting the scope of the church to personal religion means that the surrounding society is allowed to shape one's social outlook and social ethics. Behind that choice is the Constantinian myth: that society, and not the church, is the shaper of and outlet for Christian social practices. In effect, the society takes over the role of the church in teaching Christians how to live.

Or again, note how many Americans favor putting prayer into public-school classrooms. A Gallup poll in 1984 revealed that 69 percent would support this as a constitutional amendment. Public schools represent American society, and socialize children for it. Those who want official prayer in schools show that they see a clear link between religion and the nation. Even if it is a generalized prayer, the argument goes, a little religion in school is better than no religion in school. That goes along with the idea that God works primarily through the

dominant institutions of society rather than through the church to transform fallen creation into the kingdom of God.

The fact that the call is for religion in schools and not in other public places like bus or airline terminals or shopping malls, which serve the public but do not carry symbolic meaning, shows the connection between religion and the national identity. If any doubt at all remains about the linking of religion with the national identity, note that any serious candidate for public office in the United States must profess membership in a respectable church.

These examples show that many Americans who think

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## Is the modern church content to limit its focus to personal religion and allow the practices of Western society to define Christians' behavior?

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they have separated church and state have actually fused many aspects of church with American society. There is no clear-cut, easy answer to the danger of Constantinianism. One cannot simply make a list of things to avoid or of specific ideas to reject. Rather, it requires an attitude, a perspective, a sensitivity to the issues which keeps clearly in mind the idea that God's activity in history begins with God's people, the church. That is not an outlook which promises easy answers. It is a perspective from within which to examine every facet of our life together as God's children.

**More careful attention.** To assert the need for more careful attention to the Constantinian problem is not a call to withdraw from the world. Nor does it mean that Mennonites cannot address or learn from the tradition of the established churches. It is rather a statement about *how* to be involved in the world, a statement about the foundation for this. It is to say that Constantine marks much more than the end of persecution of Christians. Constantine symbolizes a profound change in the way the church perceives the world. The question for the modern church is whether it has enough faith to say that it is the church, and not governments, which foreshadow the direction of the kingdom of God. To say this in spite of the fact that Western society claims to support Christianity.

Is the modern church content to limit its focus to personal religion and allow the practices of Western society to define the behavior of people called Christian? Or, will the modern church find the faith to reject national entities and majority Western history as the bearers of God's providence? Will it profess that the church exists as an alternative society, which seeks to shape all of life within the story of Jesus?

Unless it is prepared to take such a stand, the church allows itself to be defined by its environment. When that happens, the church is no longer a foreshadowing of God's kingdom on earth. Instead, it has become only a religious blessing on the majority society. At this point, the church has lost its soul.



# On the isolation of prisoners: Is there a better way?

by Titus Bender

Last November and December my daughter Anita and I spent 3½ weeks becoming acquainted with the prison system of Nicaragua. We visited eight prisons. We also dialogued with three human rights groups, six ex-prisoners, a magistrate of the Supreme Court, the subdi-

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**We can work to lessen the isolation that returns inmates to the community more alienated than before.**

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rector of the prison system, and a variety of persons knowledgeable about the prison system.

For the past 10 years I have been active in working with others toward alternatives to prisons in Virginia. Prisons tend to increase rather than curb the cycle of isolation of inmates—isolation from family, from church, from the work place, and from prison officials. Recently there has been an encouraging surge of involvement by people of faith in doing more about this problem. One-to-one relationships and halfway houses are just two of the ways God has used to enable those in prison to become a part of the human family again.

**Locking people away.** People of faith are sensing a call to *also become involved in altering a correctional system* that locks people away with little encouragement or opportunity to make things right. While immediate wholesale changes are not possible, we can work to lessen the high degree of isolation that returns inmates to the community more alienated than when they entered. One example of this concern is the Chuck Colson-initiated Justice Fellowship chapters around the country which work for programs that encourage offenders to make right the wrong instead of vegetating in prison.

My work with the Virginia Chapter of Justice Fellowship and dialogue with persons of faith have convinced me that Christians can help find ways for a society to encourage offenders to build a new life rather than just “doing time,” hidden away from the rest of us. I am not talking of “letting offenders off the hook,” but of helping find

ways for them to take responsibility for their behavior.

I heard of people in Nicaragua who shared this concern and went there to see how well they deal with the problem of prisoners hidden from the rest of society. Space here does not make possible an adequate report, but I will send a more complete report to anyone requesting it. Here I will simply share a few images that illustrate *attempts to overcome isolation of inmates from prison officials*.

It became clear that in spite of problems in the Nicaraguan prison system, this concern about the negative consequences of isolation is important in that country's developing prison system. I was impressed with the degree of idealism among prison leaders. Perhaps they are overly optimistic, but they seem to believe that inmate-official relationships can be primarily cooperative rather than vengeful. (My view has been that the near-total power of officials over inmates in prison makes productive relationships so difficult in the long run that we must try community alternatives whenever possible.)

This Nicaraguan idealism stretches across the leadership spectrum. For example, in the minds of the subdirector of the prison system, a magistrate of the Supreme Court, the internal security director at Granada Prison, and an attorney from First Baptist Church of Managua, the driving force behind the Nicaraguan prison system is the elimination of revenge as the foundation of the prison system.

There was no great effort to convince me of this; only a firm assumption that they were moving toward this goal. It would be too much to believe that no vengeful attitudes remain, but I will share several images that indicate serious movement away from the punitive approach.

**Tipitapa Prison.** On December 7 we arrived at the Tipitapa Prison, where American gun-runner Eugene Hasenfus was incarcerated. We walked and visited throughout one of the eight cell blocks of this large maximum security penitentiary. On cell block 8 I sensed a degree of cooperation I have never experienced in a large prison in the U.S. It was “prison,” but the degree of sullen hostility generally pervading maximum security prisons in the U.S. was not evident.

From cell block 8 we went to a large open room filled with families gathered in small circles. Wives were leaning on the shoulders of their spouses. Children were sitting on the laps of their parents. The sounds in the air were animated, not unlike the sounds of a religious convention as people visit before the meeting begins. The space, however, was so inadequate that the number of visiting family members had to be limited. Prison of-

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ficials could not hide their sense of satisfaction with the atmosphere, because we saw and would report it, of course, but also because they could not conceive of effective rehabilitation without family involvement.

At the Chinandega Prison, there were arms at the gate only, none inside the prison. Outside the wall was a zigzag trench, obviously built to keep the "contra" rebels out, not to keep prisoners in. To me this was an ironic commentary on the Nicaraguan view of the greater source of violence—violence from the contras rather than from the prisoners. Arms are not allowed *inside* any prison in Nicaragua. The subdirector of the prison system credits this arms ban with the fact that no inmates have lost their lives to other inmates during the past five years.

At the semi-open farm near Granada Prison, a rifle which was used to guard the gate had been left in a bedroom. The only person in the room as we passed through was a prisoner. No one seemed concerned. It is also important to note that another increasingly common

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## The Nicaraguans believe that inmate-official relationships can be primarily cooperative rather than vengeful.

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symbol of death in the U.S. is absent there—there is no death penalty in Nicaragua.


Absence of arms alone cannot account for the degree of prisoner involvement we saw. Self-help and self-determination are encouraged within limits. One specific dramatic example of this is the internal organization in

which inmates play a vital role. Even in more secure prisons, "regiments" of about 100 prisoners are represented by a council of perhaps seven prisoners who are led by a reeducation official who is a member of the staff. Security officials across the spectrum, from maximum security prisons to open farms, were unanimous in their belief that group influence which flows from cooperative internal organization is crucial to the spirit that minimizes adversarial relationships.

Social and moral distance—"I am powerful and you are weak; I am good and you are bad"—are seen as a poor basis for helping inmates. I observed a determined effort to avoid the master-servant relationship which is always a temptation in a prison setting. When I questioned an official of the Granada Prison, he said of inmates, "They learn from us and we learn to trust each other."

**Commitment to change.** As expected, we found problems in the prison system of Nicaragua. The legal system is not as fully developed as ours. A shortage of funds for correctional programs is made more severe by the large military expenditures to defend themselves against the U.S. In the war zones, fear makes restraint increasingly difficult. However, it became clear that in spite of unresolved dilemmas, prison leaders in Nicaragua are committed to overcoming the isolation of inmates.

My greater fear is *not* that the Nicaraguans lack a sense of direction but that their sense of outrage because of the U.S.-backed war could dim their vision. I cling to the hope that American policies will not further participate in destroying both the dreamer and the dream.

Both they and we face a common dilemma: how to find ways to avoid permanently excluding those who get caught disobeying the law. Otherwise we stand in the way of Jesus who came to set prisoners free (Luke 4:18) in their spirits and in their human relationships. 

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## HEAR, HEAR!

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### Life imprisonment is enough

If the death penalty is reintroduced in Kansas, we will be violating God's will as revealed through Christ's words in the Sermon on the Mount: 'You have heard that it was said, 'You shall love your neighbor and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you.'

Among "enemies" I believe Jesus included the guilty. Anyway, aren't we thankful Christ came to fulfill the law? In Old Testament times, capital punishment wasn't just for murder. A person could be stoned to death for blasphemy, for working on the Sabbath, for rejecting parental authority. A person could be cut down by

a sword for idolatry. A person could be burned at the stake for certain sexual misconduct. Christ ended this subChristian vengeance. Aren't we glad we're a New Testament church?

But let's be honest. Let's admit it. We're afraid. Crime scares us, and violent crime terrifies us. Last year I spoke with a woman whose son had been cruelly murdered some years ago. The pain she feels at her loss and the anger she feels toward the murderer are still strong. It may be humanly impossible not to hate a murderer and desire revenge. But I believe it is divinely possible to forgive and eventually even to have compassion on the most despicable criminal.

God never asks more of us than we are able to give—with his help. So when God spoke through the apostle Paul in Romans 12:19 saying, "Beloved, never avenge yourself, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord,'" he meant that love is stronger than hate. He

meant that some things are best left to God.

Jesus' and Paul's statements were made in a time when men and women did not choose their government. Today we elect our legislators and governor and we can influence them by our letters as well as by our prayers. We can ask them *not* to take revenge for us. Life imprisonment is enough for the convicted murderer. We and the rest of society are protected. Life imprisonment is sufficient punishment. Meanwhile each of us might consider one or another of these Christian ministries: victim-offender reconciliation, character development of inmates, attention to the victims, and a redemptive attack on the root causes of violence.

In our humanness, the death penalty may seem appropriate in some cases. We consider the murderer to "deserve" it. But consider the salvation that is ours in Christ Jesus. The divine mercy and compassion is overwhelming. Do *we* deserve it?—**David O. Bell, Norton, Kans.**



# The Sanctified Brethren syndrome

by Walter Unger

Garrison Keillor, of *Prairie Home Companion* radio fame, grew up in a small Minnesota town where everyone was either Lutheran or Catholic. The Keillor clan and a very small group of relatives and friends were an exception. They were "*The Sanctified Brethren*"—a sect so tiny, reports Keillor, that nobody but their holy remnant and God knew about it.

Last fall, during a visit to St. Paul, I took in a live broadcast of *Prairie Home Companion*. I was disturbed by Keillor's monologue on his religious background. This gifted storyteller had heard all the right evangelical doctrines, had attended church and Bible conferences, and even now—years later—quoted Scripture more accurately than do most professing Christians.

**I grieved.** While others laughed, I grieved. I grieved over the "bad press" he was giving evangelical Christianity. I sorrowed over the loss of a man whose gifts could have been used by the church and whose life could have been filled with the presence of the living Christ. I was saddened by Keillor's cynicism.

In his book *Lake Wobegon Days* Keillor recounts that his group was the "exclusive" Brethren. In the 19th-century beginnings, his forebears broke free of the "worldly" Anglicans and then, not content to worship in peace, turned their guns on each other. "Scholarly to the core and perfect Literalists every one, they set to arguing over points that, to any outsider, would have seemed very minor indeed but which to them were crucial to the faith," observes Keillor.

I wonder how many men and women have been lost to the church because of the Sanctified Brethren syndrome—a separationism, legalism, and holier-than-thouism which distorts Christianity to such an extent that the faith has no compelling power. In fact, it repels.

What about our Sanctified Brethren complex as Mennonites? Is it a truly attractive scriptural holiness we practice or is it a sanctification and separation based on inconsequential externals and unsanctified, stubborn human nature?

Lest my illustrations come too close to our own time and space and are too unsettling, recall with me the Frisian-Flemish division among the Mennonites in the late 16th century. Differences of temperament as well as custom and an unwillingness to show deference and acceptance of another point of view caused this split which historians call the most serious rift in the history of the Dutch Mennonites and the one which took the longest to heal. *No major differences in belief were involved.*

The Flemish were by nature impetuous and quick

tempered. They enjoyed fine clothing and good food. The Frisians, into whose territory the Flemish came, were reserved and unconcerned about matters of dress. They did, however, have fine household goods and enjoyed quality linens. These differences in disposition and taste already made each group suspicious of the other. A disagreement over the procedure used in appointing

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## The Sanctified Brethren syndrome—separationism, legalism, and holier-than-thou-ism—distorts Christianity.

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ministers brought matters to a head. A meeting which was arranged to bring about reconciliation ended in an eruption of Flemish anger and a full-fledged split resulted.

The Frisian-Flemish division spread across northern Europe and the disunity also spread within each group. Soon there were "old" Flemish and "soft" or "young" Flemish, "old" Frisians and "young" Frisians. Other smaller splits occurred from these subdivisions. The tragic-comic climax of this series of splits (which Keillor would have relished) took place in Emden, where the minister Jan van Ophoorn finally banned everyone in the congregation except himself and his wife!

**Unsanctified witness.** There is no doubt in my mind that the dark side of the Sanctified Brethren syndrome (at least as Keillor describes it and as is evident in some of our own Mennonite history) is *the unsanctified witness we are giving to unbelievers.*


Ephesians 4 and especially John 17 teach that the unity of believers is the chief sign authenticating the gospel to the watching world. We are ineffective in mission because we are so splintered. The credibility of the church is low because of its weak and paltry expression of the common bond of love we have all found in Christ, enabling us to love and forgive one another (Eph. 4:32).

Our Lord prayed that we may all be one "that the world might believe" (John 17:21-22). We have rationalized and spiritualized this prayer of Jesus far too long. More people *will* believe when more Christian groups take Menno Simon's motto of 1 Corinthians 3:11 seriously and discover that what unites us is much stronger than that which divides us.

Walter Unger, Clearbrook, B.C., is president of Columbia Bible College—a General Conference Mennonite school. This article originally appeared in *Mennonite Brethren Herald*.



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## Ontario conferences set 'wedding' date and decide to get serious with 'in-laws'

A year ago three Ontario Mennonite conferences decided that it was a good idea to get married. This year, at meetings in Kitchener, Ont., Mar. 13-15, they approved the first draft of a marriage agreement—amidst warnings to concentrate more on the heart and spirit and less on the structures. They set a firm wedding date—Feb. 1, 1988—and decided to get serious with each other's extended families.

The meetings included delegates from Mennonite Conference of Ontario and Quebec, Western Ontario Mennonite Conference, and United Mennonite Conference. For the first two groups the extended family is the Mennonite Church; for the third one it is the General Conference Mennonite Church and the Conference of Mennonites in Canada.

Delegates faced two choices. Should all congregations be declared as "associates" of their new in-laws for a six-year get-acquainted period? Or should the decision about relating to a second extended family be left to individual congregations?

Delegates chose the first. "A year ago I supported the second," said United Mennonite delegate Jake Fransen, "but I want to subject short-term to long-term goals. Option one is bolder." Ontario/Quebec delegate Richard Yordy saw option one as "an opportunity to become acquainted with the Conference of Mennonites in Canada."

The three conferences then moved into separate sessions to consider two recommendations: (1) approval of the model for the proposed Mennonite Conference of Eastern Canada and (2) formation of the new conference as of February 1988. Ontario/Quebec and Western Ontario delegates supported each unanimously with a show of hands. The United Mennonite delegates, voting by ballot, passed both recommendations with only a handful of negative votes.

Back in joint sessions, the delegates faced two further recommendations: (1) approval in principle of a draft constitution and bylaws and (2) approval of an October delegate meeting to finalize the constitution, bylaws, and "corporate amalgamation agreement" of the new conference. The first passed with one dissenting vote; the second passed unanimously.

"Now that we're on the way with structure," observed Menno Epp in the concluding worship time, "will this new

house have stability? Will there be love?" He proclaimed his vision for the "new, re-constituted" house: "Yes—theological unity; yes—organizational unity; but even more, a unity infused throughout by breadth of heart, permeated by the love of Jesus."

A similar theme had been sounded by Urie Bender in the opening session. The organizational merger of the three conferences, he said, is only half of a long-standing dream come true. The other half is the "process of learning how to become members one of another."

—Ron Rempel, *Mennonite Reporter*

## Marital growth leaders get inspired at first-ever conference

Interest in encouraging strong, healthy marriages brought nearly 100 persons to Laurelville (Pa.) Mennonite Church Center for a Marital Growth Leaders Conference, Mar. 2-5. The first of its kind, the event attracted marriage counselors, conference family life committee members, Marriage Encounter and Marriage Enrichment leaders, Recovery of Hope counselors, church planters, pastors, and others from Florida to Alberta.

Storytelling, seminars, and worship woven together provided inspiration, learning, and encouragement. Storytellers John and Naomi Lederach of Mt. Gretna, Pa.; Joyce and Vern Gingerich of Waterloo, Ont.; and Bernie and Marge Wiebe of Winnipeg, Man., took center stage. The sharing of their marital pilgrimages, done in diverse and creative ways, brought both laughter and tears from an empathetic audience. "Their stories have given us the courage to tell our stories," observed several participants.

David Augsburg's workshop on "How a Believers' Church Theology Influences the Process and Programs of Marital Growth" was another highlight. Augsburg, professor of pastoral counseling at Associated Mennonite Biblical Seminaries, reviewed several dominant theological trends of the last century, and their impact on marriages. A "holiness theology" in the early decades of this century produced a view of marriage that repressed conflict and denied differences. A "shalom theology" of the 1980s, with its

concern for justice in relationships and equality in roles, expects conflicts to be negotiated and differences to be appreciated. The earlier view tended toward a rejection of divorce and the exclusion of the divorced, while contemporary theology moves toward "ethical discernment in marital crisis by caring teams and congregations."

Augsburger also examined some "Mennonite marital myths" and sketched out a theology of the family that incorporated the various biblical models. Participants gave this segment of the seminar a high rating, underscoring the growing concern for a solid theology of marriage on which to build marital-growth workshops and counseling. "If we're going to work on marriage, we have to have a good theology of marriage," said participant Homer Yutzy of Tavistock, Ont.

Many were disappointed by the contribution of the main speakers, Antionette and Leon Smith of Nashville, Tenn. The Smiths, pioneers in church-related marital growth programs and founders of the Marriage Communication Lab and National Training Program, seemed disorganized and sometimes at odds with each other as they explained their marital growth ideas. Admittedly they had a difficult task paring down a weekend communication lab into a few hours. Appreciation was also expressed for their honesty and openness in their relationship.

Worship, led by Nancy and Duane Sider of Harrisonburg, Va., was an integral part of the conference. The Siders used symbols, music, Scripture, and lit-



Counselors John and Naomi Lederach use string and a sash to describe their own marriage.



urgy to draw the participants into worship, confession, and celebration.

The conference "was a significant event in that we had so many marital growth leaders together, interacting with each other and affirming the common goal to enrich and strengthen marriages," said Clare Schumm, who served as moderator of the event. Schumm is the newly appointed family life staff person for both the Mennonite and General Conference Mennonite churches.

The event was sponsored by Laurelville, *Christian Living* magazine, Mennonite Board of Congregational Ministries (MC), Commission on Education (GC), Lancaster Conference Family Life Commission, and Philhaven Hospital.

—John and Michele Miller Sharp

## World Fellowship Day planned for June 7

Members of Mennonite and related congregations around the world are being invited to set aside a special day—Sunday, June 7—for the annual observance of World Fellowship Day, sponsored by Mennonite World Conference.

The theme this year, tying in with the July MWC General Council meeting in Paraguay, is "The Lordship of Jesus Christ," with the book of Revelation as the text.

Suggested subthemes could include "Who Is Jesus Christ?" (Rev. 1), "Jesus and the Churches" (Rev. 2–3), "Jesus Christ, the Lord of the World" (Rev. 4), "The Witnessing Church" (Rev. 7), "The Suffering Church in the World" (Rev. 9), and "A New Heaven and a New Earth" (Rev. 20–21). It is suggested that worship services include international or cross-cultural sharing, music, and prayer. Appropriate hymn selections could include "Jesus, Where'er Thy People Meet," "O God of Love, O King of Peace," and "Come, Let Us All Unite to Sing."

World Fellowship Day is celebrated on Pentecost Sunday each year in most parts of the world, although local congregations are welcome to choose another date if they prefer. In Europe, the observance takes place on Reformation Sunday each October.

"The idea is that we can better see our needs and strengths, shortcomings and contributions, as we try to see through the eyes of co-laborers in Christ in many diverse situations," says MWC executive secretary Paul Kraybill. "The idea is to share burdens one with another."

According to figures available to Mennonite World Conference, a total of 774,000 people worldwide belong to churches that identify themselves as within the Anabaptist/Mennonite tradition.

## Los Angeles Mennonites strengthen cooperation in four areas

Congregations representing three Mennonite denominations in Los Angeles have agreed to strengthen their cooperation in four areas. This was the result of a recent meeting of congregational representatives who voted to reorganize themselves. As part of the structural changes being implemented, the representatives named themselves the *Council of Anabaptists in Los Angeles*—a slight change from the earlier Council of Anabaptist Leaders.

As new churches are started in the Los Angeles area, inter-Mennonite cooperation will become even more useful, the representatives noted. Since 1980, the number of congregations affiliated with the Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren Church has grown from nine to 19. An additional eight are currently in the church-planting stage.

The four areas of inter-Mennonite cooperation are:

•*Service.* This continues as before under the name Shalom Ministries. Coordinated by Donald King, it includes the Immigration Committee, the Guesthouse, the Mutual Aid Committee (dealing primarily with health concerns), Shalom Maintenance (a lawn-care service to provide employment), free tax preparation, and English-language classes for immigrants.

•*Fellowship.* This includes four pastor/spouse support groups which meet monthly, retreats planned for women and other groups under the direction of Rebecca Jimenez Yoder, and youth activities led by Birgit Funck.

•*Education.* This includes the beginnings of a Bible institute scheduled to be in Spanish/English/Indonesian, the development of a peace center, and options for seminary training by extension.

•*Church growth.* This takes the form of a regular meeting of Los Angeles Mennonite leaders to coordinate church planting efforts.

### GROWING AS STEWARDS AND WITNESSES

## More vision, less tele-vision

On Stewardship Day last November, Ashton Mennonite Church in Florida gave time to consider the Ten-Year Goals of the Mennonite Church.

Roy Miller, stewardship representative, spoke from his life perspective of suffering with leukemia for several years and how he has experienced the generosity of God and the church. He called for less television and more self-denial that comes from a *vision* to bring a lost world to Jesus. In our efforts to plant churches, he said, we need more *super-vision* so we do not function in ignorance nor as loners. To complete our work as stewards, we rely on God's *pro-vision*, for he is rich and generous toward us in all our needs.

Pastor Ken Nauman commented on "The Call to Faithful Stewardship" from the Mennonite Church General Board, inviting members—

- to *receive* gratefully
- to *manage* faithfully
- to *share* generously

The congregation responded wholeheartedly in reading the following covenant: "As members and supporters of the Ashton Mennonite Church, we commit ourselves to pray and work toward these goals in our families and congregation. We ask our pastors, elders, Church Council, and Missions Committee to oversee strategic planning of all committees in the congregation, to join together and work toward the meeting of these goals."

But where do we begin? How about getting more serious in our tithing? A call was given to all who would commit themselves to give in 1987 at least a tithe in our Ashton offerings. To our amazement, 97 persons came forward in an act of obedience and of witness to the moving of the Holy Spirit. Our weekly offerings have increased 20 percent in the past 14 Sundays, compared to the same period last year. The Holy Spirit will keep leading us on, we are confident, in new steps of faithfulness as God's managers.—Roy Miller and Ken Nauman



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Roma Eicher, Albany, Oreg.**

I've just concluded reading the article "Where Would Jesus Meet Sinners Today?" by Michael A. King (Mar. 24). Thank you, Michael, for being willing to write what God spoke to you through your "guts and bones." Thank you, Daniel, for printing at least this much of the original article.

I truly believe Jesus calls us to love! To trust the God that is at work in each of us. To respond and follow where he calls us and how he calls us.

It seems to me we often put stipulations on our love and acceptance. I wonder if perhaps we're more interested in seeing ourselves "better than" or on pedestals. God, please forgive us our pride. Who is the sinner? Am I but a sinner saved by God's grace? Am I willing, for the sake of God's kingdom, to be criticized for the "way" I love or the methodology I use to "care" about someone?

### **Deborah Good, Souderton, Pa.**

As I was considering the implication of Michael King's article "Where Would Jesus Meet Sinners Today?" (Mar. 24) and of the questions posed at the conclusion, I felt the need to share my views.

In reflecting on my life, there have been places I've been and things that I, as a professing Christian, should not have done. Had it not been for some devoted Christians, whose very lives clearly showed the importance and fulfillment of walking with Christ, along with a strong conviction to remain separate from this world, these things could continue to be a part of my life. Clearly, Jesus was at work through these Christians.

I truly believe it would have destroyed their witness had they attempted to reach me by stepping into my world or by "risking to become one of the gang," as Mr. King suggests. True, Jesus did join the circles of tax collectors, adulterers, and other sinners as he witnessed to them. But although possibly tempted, never did Jesus engage in the sins they committed. Unfortunately we as humans often do sin when put into situations as these where

temptation is great.

I believe we owe the Lord more credit. He provides us with countless opportunities in our daily lives to witness, without the need to compromise in the places we go and in the activities in which we participate. My thoughts are no different than Mr. King's in that they are continuing to "grow, change, and expand." However, I truly believe some of the best witnessing is demonstrated by unknowing sincere Christians, whose lives radiate with the rewards of peace and joy evident of a life of dedication to the Lord and of being in, but not of, the world.

### **Charles H. Gautsche, Archbold, Ohio**

"Just flop down, trade jokes, eat, and have a high old time—asking a lonely woman if he could have this dance—even into just one or two of the cigarettes they were passing around."

Michael and Daniel, to depict Jesus Christ in this way ("Where Would Jesus Meet Sinners Today?" Mar. 24) is to forget that our God has wisdom and creativity enough that he need not enter into the sins of mankind in order to relate to man's needs. Is it our purpose in *Gospel Herald* to dilute convictions and create confusion?

I recall that Jesus said, "If I be lifted up from the earth, I will draw all men unto me." He dealt with people's sin not by entering into it, but declaring the wrongness of it, even by dying to deal with its enslaving and destructive power. That, to me, is how Jesus Christ handled getting next to people and their needs.

Daniel, for Michael to get you to print his original ideas after you rejected his article is disappointing. It is evident that some articles and ideas should stay in the rejected category rather than be published.

### **Cathy Conrad Gowdy, Albuquerque, N. Mex.**

I read the article "Where Would Jesus Meet Sinners Today?" (Mar. 24) with great interest and a bit of disappointment that Michael King's first article on the subject was rejected. The questions King raises should certainly not be beyond the comprehension of any city dweller.

Among the first things one discovers on entering an urban environment is that even among people who take their own Christian faith seriously, there is very little concern with traditional Mennonite values. As a graphic illustration of this point, in the hospital where I work, I recently heard one chaplain say to another, "I need to talk to you," and the second reply, "Shall we find a corner where we can have a smoke?" If other Christians can be comfortable with

values so different from ours, how can we be certain that Jesus, visiting the earth today, would share our particular perspective?

I think there is grave danger in refusing even to consider that Jesus might have gone dancing in a bar. By neatly pigeon-holing activities that are acceptable and ones that are not, the church forces people with serious—and perhaps legitimate—questions into one of two lifestyles so that they will be acceptable to the religious community, or they reject the church in favor of greater personal integrity. Both of these responses represent serious threats to the church—though perhaps not to the kingdom.

It may well be that if we are to demonstrate Christ's love to those who need it, we will have to run the risk of leaving the haven of our traditions and meeting people on their home territory. Would Jesus have hesitated to do that?

### **Audrey B. Shank, St. Croix, Virgin Islands**

Through the years the Lord Jesus has been misunderstood and maligned by his enemies. I never thought I would see him slandered by a Mennonite pastor in *Gospel Herald* ("Where Would Jesus Meet Sinners Today?" Mar. 24).

The Lord Jesus is revealed in the Scriptures as "holy, blameless, pure, *set apart from sinners*, exalted above the heavens" (Heb. 7:26, NIV, emphasis mine). I hope you will apologize to him, if not to your readers.

### **Lyle Funk, Hesston, Kans.**

Thanks so much for your quality work! I have been a faithful reader of *Gospel Herald* for many years, and enjoy the varied viewpoints which are expressed in "Readers Say."

I would like to reinforce the opinion that the Mennonite Church of today needs to affirm women in positions of leadership. I would also suggest that a scholarship be established at Hesston, Goshen, and Eastern Mennonite colleges that would be awarded to young women with leadership potential and are majoring in a pastoral ministries program. We need to repent of our past discrimination and work toward constructive change and reconciliation within the body of believers.

### **Miriam E. Charles, Lancaster, Pa.**

Thanks, Barbara Esch Shisler, for your powerfully provocative poems in the Mar. 10 issue. I've read and reread them and felt my heart heaped! Write again! I also thank Michael Schwartzentruber for his very moving message, "The Disabled Church," in the same issue.



**Allen and Elsie Shirk have retired from 37 years of missionary work in India and then Hong Kong.** They served under Mennonite Board of Missions in the Indian state of Bihar, 1950-65, where they were involved in evangelism and social service with Bihar Mennonite Church. They were instrumental in establishing the Nav Jivan Hospital in Satbarwa. In 1966 Shirks were sent to Hong Kong by Eastern Mennonite Board of Missions to begin a Mennonite witness in that British colony. A year later they became independent missionaries, and Allen accepted the pastorate of Emmanuel Church—an international and interdenominational congregation which had started schools, medical clinics, daughter churches, and other ministries with the help of American Christians. Shirks were also active in Hong Kong Evangelical Fellowship and other interchurch efforts. Allen was succeeded as pastor of Emmanuel Church by a Chinese man born in Hong Kong. Shirks returned to their home community of Lancaster, Pa., in April.

**Mennonite College of Nursing in Bloomington, Ill., became the first single-purpose school in the United States to obtain accreditation** from the National League for Nursing recently. "This is a landmark decision that sets us up as a model for other schools," said Kathleen Hogan, vice-president and dean of the college. Established in 1982, the college is the successor to Mennonite Hospital School of Nursing, which was founded in 1919 by local Mennonites. The college currently has 134 students.

**A Mennonite Board of Missions video won a Silver Angel Award from Religion in Media** during ceremonies recently in Beverly Hills, Calif. The video was edition 2 of *All God's People*, which tells the story of an emerging congregation in Wisconsin, a black congregation in Los Angeles, a community mediation program in Ontario, and volunteer carpenter Paul Showalter. The *All God's People* series shows Mennonites living out their faith in a variety of settings.

**A lonely and depressed prison inmate is seeking friends through correspondence.** John Franz, who says he is a Mennonite, notes that he has no outside contacts or family. He is in the Nevada State Prison. Franz's address is Box 607-#22154, Carson City, NV 89702.

## New appointments:

- **Florence Driedger**, president, General Conference Mennonite Church. She succeeds Kenneth Bauman, who died in December. As vice-president of the denomination since last summer, she assumed Bauman's duties upon his death. Her official appointment as president was then made by the General Board in March. Driedger continues to live and work in Regina, Sask., where she is director of that city's large Family Services Bureau. She is also congregational chairperson at Peace Mennonite Church in Regina. Driedger is the first woman president of her denomination. The 65,000-member GC Church is the second-largest Mennonite group in North America, after the 100,000-member Mennonite Church.
- **Lindsey Robinson**, director, Lark Leadership Education Program, starting in May. He has resigned as pastor of Hamilton Street Mennonite Church in Harrisburg, Pa., but will



**Christians open a center in the Philippines for "hospitality women."** A new drop-in center for "hospitality women" opened in the Philippine city of Olongapo recently. A joint venture of Mennonite Central Committee and the National Council of Churches in the Philippines, it is named "Buklod," a Tagalog word meaning "the bond."

Pictured is MCC worker Brenda Stoltzfus (right) and a woman who left her job as a hospitality woman and now works as a volunteer at the center.

An estimated 16,000 hospitality women work in Olongapo near the U.S. Subic Naval Base. Subic is the largest American naval base outside the United States and hosts an average of 10 ships at any one time, with roughly 3,000 sailors on board. Hospitality women work in bars and night clubs that cater to the sailors. Many are prostitutes.

At the drop-in center, women form friendships with other women and develop support groups where they can look together for ways to solve their problems, says Stoltzfus. Offered to the women are Bible classes, health seminars, counseling, referrals for legal assistance, and continuing education classes. Staff persons at the center will also explore what medical and legal assistance may be given to some of the women who have recently contracted AIDS from the American sailors.

continue his part-time work as associate director of home ministries at Eastern Mennonite Board of Missions. The Lark program trains black persons for ministry in the Mennonite Church. It is named after the late James Lark, a longtime home missions worker and the first black ordained bishop in the Mennonite Church. Originally based at Goshen College, the Lark program moved to Philadelphia last summer. It is now under the auspices of the Center for Urban Theological Studies. Eastern Mennonite College and Seminary provides the distinctly Mennonite part of the study curriculum.

- **Barth Hague**, Communications Department manager, Mennonite Mutual Aid, starting in August. He succeeds Mary Klassen, who has taken a new assignment at MMA. Hague is currently a graduate student in communications at the University of Texas in Austin. Before that he was marketing director for The Troyer Group in Mishawaka, Ind. He also served five years as media director for the General Conference Mennonite Church.

- **John Whitehead**, promotion and sales manager, Ontario Choice Books, starting in September. He will also spend part of his time helping expand Choice Books in the United States. Whitehead is currently general manager of Choice Resources—a related ministry based in Winnipeg, Man. Choice Books sells Christian literature through book-racks in public places. It is sponsored by Mennonite Board of Missions.

- **David and Miriam Kennell**, overseas mission associates in Paraguay, Mennonite Board of Missions. Kennells had already been serving in

that country since last July. David teaches junior high math and science at Asunción Christian Academy. Kennells previously served with Mennonite Central Committee in Argentina among the Indians of the Chaco area, 1982-85. Before that they were part of Fellowship of Hope in Elkhart, Ind.—David as a mechanic and Miriam as a preschool teacher aide.

## Pastoral transitions:

- **Millard Osborne** will become pastor of East Bend Mennonite Church, Fisher, Ill., on May 1. He has served Valleyview Mennonite Church, London, Ont., for the past five years.

- **Orville Miller** was installed as senior pastor of Locust Grove Mennonite Church, Burr Oak, Mich., on Mar. 22. He served previously as senior pastor of Shore Mennonite Church, Shipshewana, Ind.

- **Tim Atwood** was licensed and installed as pastor of Ninth Street Mennonite Church, Saginaw, Mich., on Feb. 2. He is a graduate of Fort Wayne Bible College who is currently completing work on a master's degree in Christian ministry from Huntington College.

- **Nacho Paiz** was licensed and installed as pastor of Iglesia Menonita del Buen Pastor, Goshen, Ind., on Mar. 8. He was a pastor previously in Texas, has studied at Goshen College, and has worked as a meat cutter.

- **Leo Hurtshorne** will become pastor of Houston (Tex.) Mennonite Church in May. He succeeds John Heyerly, who became coordinator of South Central Conference last July.

- **Tom Porter** has resigned as pastor of Greensburg (Kans.) Mennonite Church, effective



tive May 31.

•**Jeff Hamilton** resigned as pastor of Spencer (Okla.) Mennonite Church on Mar. 2.

•**Chibuzor Ozor** was licensed and installed as pastor of Ann Arbor (Mich.) Mennonite Church on Dec. 7. Originally from Nigeria, he has graduated from Hesston and Goshen colleges and from Associated Mennonite Biblical Seminaries.

•**Randy Smith** will become pastor of Fort Worth (Tex.) Mennonite Church this summer. A former associate pastor at Whitestone Mennonite Church, Hesston, Kans., he is currently a student at Associated Mennonite Biblical Seminaries.

•**Jacob Friesen** became interim pastor of Hesston (Kans.) Mennonite Church on Jan. 4. He is serving six months while Pastor Phil Bedsworth is receiving medical treatment.

•**Dan Kauffman** became interim pastor of Pea Ridge Mennonite Church, Palmyra, Mo., in mid-January. He is serving six months following the departure of Pastor Carl Helmuth.

•**Roger Smith** became interim pastor of Emma Mennonite Church, Topeka, Ind., on Jan. 11. A recent graduate of Associated Mennonite Biblical Seminaries, he is serving until midsummer.

•**Charles Buller** was licensed as minister of missions at Communion Fellowship, Goshen, Ind., on Dec. 14. The four-year-old congregation is affiliated with both the Mennonite Church and the Church of the Brethren.

•**Brenda Yoder** was licensed by Indiana-Michigan Conference on Feb. 18 for chaplaincy work at St. Joseph Medical Center in South Bend, Ind. She is also continuing her studies at Associated Mennonite Biblical Seminaries.

#### Missionary comings/goings:

•**John and Bonny Driver** returned from Uruguay in April for a five-month North American assignment. They are veteran Mennonite Board of Missions workers who currently serve at Mennonite Study Center in Montevideo. Their address is c/o MBM, Box 370, Elkhart, IN 46515.

•**John and Miriam Beachy** went to India in March for a three-month MBM assignment. They are involved in a teaching ministry among the Mennonite congregations of Bihar State, where they served previously as MBM missionaries, 1948-71. They have been retired and living in Florida since 1985. Their address is Mission Compound, Chandwa, Palamau District, Bihar 829 203, India.

#### Upcoming events:

•**Extend the Kingdom Seminar**, May 29-30, in Peoria, Ill. The purpose is to help the six Mennonite congregations in the area work together to plan church growth and a united witness. It is sponsored by Mennonite Board of Missions. The leader of the seminar is MBM evangelism and church development consultant Dale Stoll. More information from Melba Martin at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Bible Conference**, May 23-25, at Camp Hebron, Halifax, Pa. This is an annual Memorial Day weekend event. The speaker is Charles Hostetter, a veteran pastor, missionary, and radio broadcaster. More information from the camp at R. 3, Box 646, Halifax, PA 17032; phone 717-896-3441.

•**Country Auction**, May 15-16, at Christopher Dock Mennonite High School, Lansdale, Pa. This 26th annual event is a fund-raiser for Penn View Christian School of nearby Souderton. More information from Ken Byler by calling 215-723-1196.

•**Philhaven Hospital Reunion**, June 27, in Lebanon, Pa. This is for people who worked at the Mennonite psychiatric facility, 1962-69. More information from Merrill Freed at 202 Northwest Dr., Lebanon, PA 17042; phone 717-273-8093.



**Provident managers meeting includes "fun night."** Group members scramble to come up with as many words as possible from "Provident Bookstores" during a fun night at the annual Provident Managers Meeting, Mar. 29-Apr. 1, in the Scottdale, Pa., area. The managers, along with spouses and children, spent most of their time at Laurelville Mennonite Church Center, reviewing the bookstore operation and planning for the coming year.

One evening was reserved for the staff of Mennonite Publishing House—of which Provident is a part—and the bookstore managers to get together for fun and fellowship in Scottdale, where MPH is located. Pictured are (left to right) MPH manufacturing director Stanley Yoder; Rachel Reinford with husband, Ken, who manages the Souderton, Pa., bookstore; and Provident home office secretary Becky Sprinkle.

Provident, the largest division of MPH, employs 185 people at 14 stores in Ontario, Illinois, Indiana, Iowa, and Pennsylvania. Sales last year were nearly \$8.5 million.

#### Church-related job openings:

•**Media services director**, Hesston College, starting this fall. This is a nine-month position. Responsibilities include the maintenance of audio-visual equipment, scheduling equipment replacement, ordering and scheduling AV materials, supervising student assistants, designing AV systems for campus facilities, and filling requests for audio and video taping/editing, transparencies, video production, and amplification system setup. Preferred is someone with an A.A. or B.S. degree in electronics and experience with AV equipment. Contact Phil Osborne at the college, Box 3000, Hesston, KS 67062; phone 316-327-8205.

•**Assistant director**, Diakonia, Ocean City, Md. This is a two-year Voluntary Service position with Mennonite Board of Missions. Diakonia is a Mennonite-sponsored residential ministry for persons in crisis. The assistant director is responsible for admission and referral procedures and decisions when the executive director is absent. The person also works with guests, supervises cleaning, coordinates staff work assignments, and assists the executive director with program development and goals. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Teacher/coach**, Central Christian High School, Kidron, Ohio. Needed is a person to teach health and physical education courses and coach the varsity soccer team. Contact the school at Box 9, Kidron, OH 44636; phone 216-

857-7311.

•**Nurse**, Camp Hebron, Halifax, Pa., for this summer. Needed is an R.N., L.P.N., or graduate nurse from June 7 to Aug. 21. The person must be able to drive, administer medications, and do insurance paperwork. Room, board, and salary are provided. Contact the camp at R. 3, Box 646, Halifax, PA 17320; phone 717-896-3441.

#### New resources:

•**Mission projects for children** from Mennonite Board of Missions. They are intended for use in summer Bible school and Sunday school. Recommended for Bible school is "Gathering Other Sheep," which challenges children to help support church-planting efforts through their offerings and prayers. Recommended for Sunday school are "Putting a Roof on the Los Tajibos Church in Bolivia," "Tapes for Navajo Radio Broadcasts," "Helping Children in Bolivia Attend Summer Bible School," and "Tires for Argentine Chaco Missionaries' Vehicles." Project materials can be ordered from Tim Martin at MBM, Box 370, Elkhart, IN 46515.

•**Slide set on grassroots volunteers** from Mennonite Central Committee. This 17-minute slide/sound presentation features people throughout North America who give their time to prison visitation, victim-offender mediation, refugee resettlement, SELFHELP Crafts, material aid collection, relief sales, and Mennonite



Disaster Service. Called *Put Feet to Your Faith*, it was produced by Michael Hostetler. It is available for free loan from MCC at Box M, Akron, PA 17501, or from any other MCC office.

•*Cassette tape series on conflict* from Menonite Conciliation Service. Recommended for small-group study, it covers such topics as developing personal skills in conflict and decision-making in congregations. The series was produced by Menonite Central Committee and includes written materials to help guide discussion and group activities. Entitled *When You Disagree*, the series is made up of 10 tapes, each of which is about 16 minutes long. The series is available for \$45 from Menonite Conciliation Service at Box M, Akron, PA 17502.

**Special meetings:** *William R. Miller*, Harrisonburg, Va., at Mt. Zion Church of the Brethren, Linville, Va., Apr. 26—May 2.

**New members** by baptism and confession of faith: *Finland, Pennsylvania, Pa.:* Joanne Mattis by confession of faith. *Walnut Hill Chapel, Goshen, Ind.:* Suzanne Brugger. *Bay Shore, Sarasota, Fla.:* Kathy Bontrager. *Julesburg, Colo.:* John and Marilyn Beckler by confession of faith. *Plato, Lagrange, Ind.:* Loretta Graber, Freda Slabach, Janetia Graber, Ruth Martin, and Cory Troyer by baptism and Martha Goodremont, Esther Slabach, Marvin Slabach, Leah Miller, and Henry Miller by confession of faith. *Trinity, Glendale, Ariz.:* Michael Garnica, Darin Yoder, Melissa Graber, and Becky Graber.

**Change of address:** *Sue and Sam Steiner* from Westmount Rd., to 580 Mount Anne Dr., Waterloo, ON N2L 4W3. *Allen and Elsie Shirk* from Hong Kong to 20 Brethren Church Rd., Leola, PA 17540.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Arbour**, Richard and Kathy (Copeland), Philadelphia, Pa., first child, Amanda Lynn, Jan. 28.

**Bauman**, Richard and Louise (Cober), Waterloo, Ont., second child, first son, Jesse David, Mar. 15.

**Bontrager**, Warren Dean and Linda (Neal), Mio, Mich., second son, Warren Conrad, Mar. 27.

**Coriell**, James and Margaret (Beadle), Des Allemands, La., first child, Blaine Michael, Mar. 2.

**Dean**, Greg and Sue (Zehr), Port Republic, Va., first child, Joshua Michael Dean, Apr. 1.

**Gascho**, Arlis and Marilyn (Thoman), West Liberty, Ohio, third child, first son, Andrew Lee, Oct. 25.

**Good**, Don and Diane (Clemmer), Telford, Pa., third child, first son, Sheldon Clemmer, Feb. 27.

**Hess**, Dwight and Cherly (Rohrer), Marietta, Pa., second son, Scott Marshall, born on Aug. 8, 1986; received for adoption on Nov. 4, 1986 (first and 3rd sons deceased).

**Hesson**, Edward and Marilyn (Folk), Philadelphia, Pa., first child, Amanda Joyce, Feb. 5.

**Lajeunesse**, Kim, Portland, Oreg., second child, first daughter, Elizabeth Roxanne, Feb. 4.

**Lauver**, James and Janice (Mast), Howe, Ind., second daughter, Jennifer Ruth, Mar. 23.

**Longenecker**, David and Linda (Rohrer), Oxford, Pa., second daughter, Kara Lynn, Mar. 9.

**Martin**, James and Susan (Diefenbacher), Elmira, Ont., first child, Matthew James, Mar. 25.

**Muth**, James and Wendy (Green), Philadelphia, Pa., second child, first son, James Albert, Mar. 13.

**Neff**, Richard and Joyce (Roth), Fenelon Falls, Ont., first child, Jacob Otto, Dec. 20.

**Rhodes**, James and Leanna (Showalter), Dayton, Va., seventh child, third son, Dietrich James, Jan. 25.

**Risser**, Phil and Pam (Kuhns), Greencastle, Pa., third child, second daughter, Lena Maria, Mar. 16.

**Steiner**, Mark and Karen (Shenk), Orrville, Ohio, third child, Crystal Joy, Nov. 24.

**Tolmay**, Jock and Pam, Goshen, Ind., third child, a daughter, Thandi, Jan. 11.

**Wenger**, Harold and Cynthia (Cash), Harrisonburg, Va., first child, Derek Lynn, Mar. 29.

**Williams**, Ted and Marcia, Goshen, Ind., second child, Kimberly, Dec. 27.

**Yoder**, Curtis and Lois (Hunsberger), Kalona, Iowa, first daughter, Amy Michelle, Mar. 29.

**Zook**, Max and Brenda (Eby), Belleville, Pa., first child, Jonathan Max, Mar. 8.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Byler-Peachey**. Harold Byler, Mill Creek, Pa., and Karen Peachey, Belleville, Pa., both of Allensville cong., by Paul Bender, Mar. 28.

**Fries-Showalter**. Jonathan S. Fries, Chesapeake, Va., Mt. Pleasant cong., and Jill A. Showalter, Harrisonburg, Va., Weavers cong., by Daniel Smucker, Mar. 7.

**Hertzler-Weaver**. Randy Hertzler, Mountville, Pa., Sandy Hill cong., and Kathy Weaver, Mountville, Pa., Bethany cong., by Harold and Ruth Yoder, Dec. 27.

**Jantzi-King**. Adrian Jantzi and Emily King, both from Phoenix, Ariz., Sunnyslope cong., by David Mann, Apr. 4.

**Salinas-Cortez**. German Daniel Salinas, San Pedro Sula, Honduras, Amor Viviente Spanish cong. (New Orleans, La.), and Julie Kay Cortez, Des Allemands Cong., Des Allemands, La., by Robert Zehr, Marvin La Blanc, and Edward King, Feb. 14.

## OBITUARIES

**Andrews, Fannie Knically**, daughter of Fielding and Sarah (Wenger) Knically, was born at Dayton, Va., Sept. 15, 1909; died of Alzheimer's disease at Harrisonburg, Va., Mar. 22, 1987; aged 77 y. On Sept. 13, 1946, she was married to Paul W. Andrews, who survives. Also surviving are one son (Don Andrews), 2 daughters (Chloe Williams and Cheryl Pennington), 6 grandchildren, 5 sisters (Vernie Burkholder, Artie Horst, Delphia Rhodes, Della Bowman, and Naomi Burkholder), and 3 brothers (Herman, Irvin, and Reuben Knically). She was a member of Harrisonburg Menonite Church, where memorial services were held on Mar. 26, in charge of Samuel Janzen, Roger Hershberger, Audie Gaddis, and Roy D. Roth.

**Booker, Margaret Mae Mininger**, daughter of Henry and Sally (Schlosser) Mininger, was born in Hatfield, Pa., May 9, 1917; died at

her home in Harman, W. Va., Mar. 24, 1987; aged 69 y. She was married to Samuel J. Bucher, who survives. Also surviving are 2 sons (Samuel Jonathan and Joseph Daniel), 2 daughters (Sarah Ellen Myers and Mary Beth Lind), 7 grandchildren, one brother (Joseph H. Mininger), and one sister (Gertrude M. Zeigler). She was a member of Lanesville Menonite Church, where memorial services were held on Mar. 28.

**Buchwalter, Jeannie Swinehart**, daughter of Charles and Irene Swinehart, was born at Fredericksburg, Ohio, Feb. 7, 1927; died at her home at Dalton, Ohio, from complications of a car/truck accident nine years ago, Mar. 17, 1987; aged 60 y. In 1950, she was married to Alvin Buchwalter, who survives. Also surviving are 2 daughters (Janet and Linda), one son (Roger), 4 grandchildren, one brother (Myron Swinehart), and 2 sisters (Vida Hofacre and Reda Burkholder). Funeral services were held at the Pleasant View Menonite Church on Mar. 19, in charge of Elno Steiner and Dwight Hayes; interment in Pleasant View Cemetery.

**Coopridner, Eva Eldora**, daughter of Thomas J. and Viola (Yoder) Coopridner, was born in McPherson Co., Kans., Apr. 28, 1907; died of heart failure at Schowalter Villa, Heston, Kans., Mar. 28, 1987; aged 79 y. Surviving are one brother (Paul) and one sister (Orpha Hershberger). She was preceded in death by one sister (Bessie Miller) and 3 brothers (Irl, Ross, and Reuben Coopridner). She was a member of Heston Menonite Church, where funeral services were held on Mar. 31, in charge of Paul Friesen, Carl Wiebe, and Wesley Jantz; interment in East Lawn Cemetery.

**Delp, Margaret M.**, daughter of Howard and Gertrude (Mininger) Delp, was born at Hatfield, Pa., Sept. 9, 1918; died at Grand View Hospital, Sellersville, Pa., Mar. 23, 1987; aged 68 y. Surviving are 2 sisters (Marion DePermentier and Doris Seaman). She was a member of Souderton Menonite Church, where funeral services were held on Mar. 28, in charge of Samuel R. Janzen, Gerald A. Clemmer, and Russell B. Musselman; interment in Plains Menonite Church Cemetery.

**Dettweiler, Katherine Marie Kuhn**, daughter of William and Mary Ann (Otterbein) Kuhn, was born in Wellesley Twp., Ont., June 5, 1932; died of cancer at Kitchener-Waterloo Hospital on Mar. 23, 1987; aged 54 y. On Sept. 11, 1954, she was married to Clarke Dettweiler, who survives. Also surviving are 3 sons (Allan, Arthur, and Ronald), 3 daughters (Esther, Doris, and Janet), 3 brothers (Milton, Kenneth, and Carl Kuhn), and 4 sisters (Wilma Heintz, Dorothy DeLong, Rita Mueller, and Norma Ramsey). She was a member of Breslau Menonite Church, where funeral services were held on Mar. 26, in charge of Erwin Wiens and Horace Cressman; interment in Breslau Menonite Cemetery.

**Hershberger, Abram Wenger**, son of Abraham and Lessie (Wenger), was born in Rockingham Co., Va., May 9, 1928; died of an apparent heart attack at Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 23, 1987; aged 58 y. On June 15, 1950, he was married to Thelma Martin, who survives. Also surviving are one daughter (Evelyn Showalter), one son (Leon W.), 4 grandchildren, 5 sisters (Verda Brennenman, Elma Hershberger, Mildred Risser, Beatrice Hess, and Ruth Davis), and one brother (Glen Hershberger). Memorial services were held at Weavers Menonite Church on Jan. 26, in charge of Joseph Shenk, Harold Martin, and Alvin Kanagy; interment in Weavers Cemetery.

**Hochstetler, Moses J.**, son of Jacob M. and Mattie (Miller) Hochstetler, was born in Elkhart Co., Ind., Nov. 15, 1906; died at Elkhart General Hospital, Elkhart, Ind., Mar. 23, 1987; aged 80 y. On Sept. 14, 1931, he was married to Fannie I. Chupp, who died on Oct. 17, 1977. On Apr. 14, 1979, he was married to Emma Miller



Bontrager, who survives. Also surviving are 2 sons (Lee and Ray Hochstetler), 3 stepdaughters (Marilyn Mast, Lonita Williams and Judy Dopke), 2 stepsons (Larry and Richard Bontrager), 4 grandchildren, 23 stepgrandchildren, 11 step-great-grandchildren, 2 brothers (Eli and Mahlon Hochstetler), and 2 sisters (Lydiann Helmuth and Amanda Yoder). He was preceded in death by one daughter, one foster daughter, and 2 brothers. He was a member of North Main Street Mennonite Church, where funeral services were held on Mar. 27, in charge of John C. King; interment in South Union Cemetery.

**Johnson, Kay J. Sommers**, daughter of Ervin W. and Ruby Sommers, was born at Canton, Ohio, Feb. 17, 1945; died of cancer at Canton, Ohio, Mar. 21, 1987; aged 42 y. On July 26, 1969, she was married to Sherwood Johnson, who survives. Also surviving are 2 sons (Stephen and Sean), 2 daughters (Gwen and Rene), one sister (Rita Hukills), and 2 brothers (Ray C. and Keith A. Sommers). Funeral services were held on Mar. 24, in charge of John Howald and Gerry J. Van De Worp; interment in Beech Mennonite Cemetery.

**Langfield, John DeLoyd**, was born in East Zorra Twp., Ont., July 1, 1904; died at University Hospital, London, Ont., Mar. 15, 1987; aged 82 y. He was married to Ella Mae Ross, who died in 1953. Surviving are one son (Clarence), 5 grandchildren, and 4 great-grandchildren. Funeral services were held at the Cassel Mennonite Church on Mar. 18, in charge of Steven Martin; interment in Innerkip Cemetery.

**Lichti, Mary Roth**, daughter of Jacob B. and Elizabeth (Beck) Roth, was born in East Zorra Twp., Ont., Dec. 5, 1893; died at St. Mary's Hospital, Kitchener, Ont., Mar. 15, 1987; aged 93 y. On Jan. 15, 1942, she was married to William Breneman, who died on July 21, 1953. On June 6, 1964, she was married to Daniel Lichti, who survives. Also surviving are one daughter (Ada Roth), 5 grandchildren, 3 brothers (Jacob, David, and Christian Roth), and 2 sisters (Annie Zehr and Elizabeth Kropf). She was a member of Steinmann Mennonite Church, where funeral services were held on Mar. 18, in charge of Elmer Schwartzentruber, Gerald Schwartzentruber, and Fred Lichti; interment in East Zorra Cemetery.

**Mast, Cora Schrock**, daughter of Christian and Sarah (Orendorf) Schrock, was born at Accident, Md., Aug. 14, 1908; died at Greenwood, Del., Mar. 6, 1987; aged 78 y. On Sept. 28, 1930, she was married to Alvin Mast, who survives. Also surviving are 6 children (Carol Swartzentruber, Earl, Maxine Eash, Harvey, Floyd, and Mary Beachy), 22 grandchildren, and 11 great-grandchildren. She was preceded in death by 2 children (Ralph and Gladys) and 2 grandsons. She was a member of Greenwood Mennonite Church, where funeral services were held on Mar. 9, in charge of Jay Biggs, John Mishler, and Ivan Miller; interment in church cemetery.

**Mora, Edna May Carr**, daughter of Franklin and Lulu (Terry) Carr, was born in New London Twp., Pa., Nov. 19, 1911; died at the Phoenixville, Pa., hospital on Mar. 21, 1987; aged 75 y. On Dec. 8, 1932, she was married to Albert N. Mora, who survives. Also surviving are 5 daughters (Betty Jane Kurtz, Dorothy May Garay, Evelyn Ruth Gebhard, Esther Marie Keim, and Sara Naomi Miley), 14 grandchildren, and 6 great-grandchildren. She was a member of Methacton Mennonite Church. Funeral services were held at Boyd-Horrox Funeral Home on Mar. 24, in charge of Norman G. Kolb; interment in Providence Mennonite Church Cemetery.

**Nyce, Oliver D.**, son of David and Kathryn (Dettweiler) Nyce, was born in Doylestown, Pa., Mar. 7, 1892; died at Souderton, Pa., Feb. 28, 1987; aged 94 y. On Sept. 30, 1914, he was married to Susie Moore, who died in 1977. Surviving are 2 daughters (Elvira Laura Unruh and

Kathryn Elizabeth Good), one son (Clarence Nyce), 12 grandchildren, 12 great-grandchildren, and one brother (Wynne J.). He was ordained a deacon in 1944 and served the Doylestown Mennonite Church. He was a member of Doylestown Mennonite Church, where funeral services were held on Mar. 5, in charge of John E. Lapp, Ray K. Yoder, and Joseph L. Gross; interment in Doylestown Mennonite Cemetery.

**Plank, Lela Mae Yoder**, daughter of Uriel and Lydia (Lantz) Yoder, was born in Logan Co., Ohio, Mar. 12, 1895; died at Green Hills Center, West Liberty, Ohio, Mar. 24, 1987; aged 92 y. On Feb. 21, 1919, she was married to Fred S. Plank, who died on Mar. 16, 1966. Surviving are 4 daughters (Pauline Moats, Evelyn Holderman, Donna Plank, and Arletha Detrick). She was preceded in death by one son (Hubert). She was a member of Bethel Mennonite Church. Funeral services were held at Kauffman Funeral Home on Mar. 26, in charge of Weldon and Florence Schloneger; interment in Alexander Cemetery.

**Ramer, Jonas D.**, son of Martin and Annie (Dettweiler) Ramer, was born in Markham, Ont.; died in Kenora, Ont., Jan. 29, 1987; aged 70 y. On June 12, 1946, he was married to Norma Gingerich, who survives. Also surviving are 3 sons (John, David, and Steven), 4 daughters (Ruth Ruhlman, Edith Spilles, Mary Haus, and Miriam Wettlaufer), 14 grandchildren, 3 brothers (Leonard, Sidney, and Elvin), and 2 sisters (Elsie McDowell and Grace Ramer). He was a member of Wilmot Mennonite Church.

**Rohrer, Luke W.**, son of Peter L. and Bertha (Wenger) Rohrer, was born in Smoke-town, Pa., Mar. 10, 1923; died at Lancaster General Hospital, Lancaster, Pa., Jan. 31, 1987; aged 63 y. On May 3, 1953, he was married to Alta Showalter, who survives. Also surviving are 3 sons (Wayne, Russ, and Norvel), 2 granddaughters, 4 brothers (Willis, Clarence, Pete, and Earl), and one sister (Mary Rohrer). He was a member of Old Stumptown Mennonite Church, where funeral services were held on Feb. 4, in charge of Luke Nolt and John Leaman; interment in adjoining cemetery.

**Schlegel, Violet Zehr**, daughter of Peter S. and Catherine (Bender) Zehr, was born in East Zorra Twp., Ont., Dec. 7, 1906; died at Tavistock, Ont., Mar. 14, 1987; aged 80 y. On Dec. 4, 1929, she was married to Ezra Schlegel, who survives. Also surviving are 4 daughters (Velma, Elda Wagler, Ada Gerber, and Norma Ruby), one son (Mervin), 14 grandchildren, and 5 great-grandchildren. She was preceded in death by an infant daughter. She was a member of Cassel Mennonite Church. Funeral services were held at East Zorra Mennonite Church on Mar. 17, in charge of Steven Martin; interment in East Zorra Mennonite Cemetery.

**Schmucker, Harvey Allen**, son of Amos and Amanda (Wyse) Schmucker, was born at Stryker, Ohio, Jan. 20, 1905; died of a stroke at Bradenton, Fla., Mar. 17, 1987; aged 82 y. On Dec. 26, 1928, he was married to Nola M. Simmons, who survives. Also surviving are one son (Allen), 2 daughters (Elaine Cressman and Pat Hammer), 10 grandchildren, 11 great-grandchildren, one brother (Alfred), and one sister (Pearl Aeschliman). He was a member of Bancroft Mennonite Church, where funeral services were held on Mar. 23, in charge of Phil Ebersole and Walter Stuckey; interment in Ottawa Hills Memorial Park.

**Schwary, Lena Orendorf**, daughter of Christian C. and Anna (Beitzel) Orendorf, was born in Bittinger, Md., Feb. 10, 1895; died at Myersdale, Pa., Mar. 26, 1987; aged 92 y. In 1935 she was married to David Schwary, who died in 1963. Surviving are 2 stepdaughters (Grace Smucker and Dorothy Schwary) and 2 sisters (Mary Miller and Alta Broadwater). She was a member of Glade Mennonite Church, where funeral services were held on Mar. 29, in charge of Dwaine Swartzentruber;

interment in Glade Cemetery.

**Suter, Menno R.**, son of John R. and Fannie (Roudabush) Suter, was born in Rockingham Co., Va., Mar. 16, 1907; died at Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 7, 1987; aged 79 y. On Apr. 19, 1930, he was married to Margaret Wenger, who survives. Also surviving are 5 sons (Jerrel D., Everett L., Nelson E., Gary L., and John R.), one daughter (Betty S. Wenger), 11 grandchildren, 7 great-grandchildren, and one sister (Nettie Suter). He was a member of Weaver's Mennonite Church, where memorial services were held on Jan. 9, in charge of Daniel Suter, Isaac Risser, and Roy Good.

**Sutter, Harvey**, son of C. N. and Fanny (Stalter) Sutter, was born in Minier, Ill., Nov. 17, 1897; died of a heart attack at Proctor Community Hospital, Peoria, Ill., Mar. 25, 1987; aged 89 y. On Sept. 27, 1928, he was married to Lula Nofsinger, who survives. Also surviving are one daughter (Virginia Cole), one son (Emery), 5 grandchildren, and 9 great-grandchildren. He was preceded in death by 8 brothers and 4 sisters. He was a member of First Mennonite Church. Funeral services were held in Wilton Mortuary on Mar. 28, in charge of James Detweiler; interment in Union Cemetery.

**Wenger, Ralph C.**, son of Jacob and Sarah (Conrad) Wenger, was born at Wayland, Iowa, Jan. 22, 1909; died at University Hospital, Iowa City, Iowa, Mar. 24, 1987; aged 78 y. On Jan. 20, 1931, he was married to Bernice Randle, who survives. Also surviving are 3 daughters (Lavonne McGuire, Lucille Clingman, and Louise Eichelberger), 12 grandchildren, 19 great-grandchildren, and one sister (Edna Eigsti). He was preceded in death by one son (Wilbur). He was a member of Sugar Creek Mennonite Church, where funeral services were held on Mar. 27, in charge of Edmond Miller and Jerry L. Erickson; interment in Sugar Creek Cemetery.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Indiana-Michigan Conference and Central District joint annual meeting, Goshen, Ind., Apr. 23-25  
Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

Cover design by David Hiebert; art by Gwenn Stamm from the soon-to-be released Herald Press book, *Triumph of the Lamb*: photo on p. 272 by Bob Brenneman; p. 275 by Linda Huddle; p. 276 by David Hiebert.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Bakker sex scandal ignites 'holy wars' among TV evangelists

Television evangelist Jim Bakker stunned his followers recently by announcing that he had been blackmailed after being "wickedly manipulated by treacherous former friends" into a sexual encounter with a young admirer in 1980. Bakker's church, the Assemblies of God, said it had no evidence of blackmail but concluded that money had changed hands. The young woman, Jessica Hahn, responding to Bakker's charges that she seduced him, said through an adviser that she succumbed only after drinking drug-ged wine.

Bakker resigned as head of the PTL ministry of Fort Mill, S.C., whose assets include a cable TV network and a religious theme park. He turned control of PTL (which stands for Praise The Lord and People That Love) over to Jerry Falwell, host of the *Old Time Gospel Hour* and founder of the conservative group Moral Majority.

Igniting what some are calling "holy wars" among TV evangelists, Bakker declared that he had been forced to avert a "diabolical plot" to take over PTL. His lawyer identified the raider as Jimmy Swaggart, host of the weekly *Jimmy Swaggart Hour*, whose audience exceeds that of Bakker and Falwell combined. Swaggart, who was not accused of participating in blackmail but of taking advantage of Bakker's troubles, opened a crusade recently with a plea to "deliver us from these pompadour boys" and declared that "the most hellish sin is covered with 'Praise the Lord.'"

### Episcopal leader urges prudence and humility in church activism

The leader of the Episcopal Church in the United States, speaking to more than 600 religious activists from around the country recently in Washington, called for greater prudence and humility on the part of churches seeking to influence public policy. "We must choose our positions with care so as not to squander our moral capital," urged Presiding Bishop Edmond Lee Browning of the 2.8-million-member denomination. "We must remember that not all issues are black and white."

The gathering was sponsored by IM-PACT, a national interreligious grassroots lobbying network, and the Wash-

ington Interreligious Staff Council. Both groups are run by the Washington representatives of religious bodies.

While advising caution, the Episcopal leader stressed there has never been a greater need for churches to press politicians on issues ranging from poverty to the breakdown of the family and moral values. As an example of the kind of activity needed, Browning mentioned the American Catholic bishops' recently issued pastoral letter on the U.S. economy, which condemned current rates of unemployment and poverty in the United States.

### Evangelistic effort in New Zealand unites Christians

A crowd of 7,500 overflowed the main grandstand of the Queen Elizabeth II Stadium for the concluding meeting of Mission Christchurch in New Zealand. Evangelist Leighton Ford preached at the five-day mission which drew large crowds to this major center. Media coverage was intensive and overwhelmingly favorable. Through radio and television coverage, Ford had the opportunity to speak to thousands who are outside the church constituency.

From Christchurch, Ford proceeded to Palmerston North for a three-day mission and to Wellington for a five-day mission. On the heels of Ford's missions, evangelist Luis Palau began a mission in the capital city of Auckland.

The meetings were "doing more to bring churches together than anything else in the last 25 years," said Anglican Bishop Maurice Goodall. "We are learning that the things we share and have to offer to the community are far greater than the things that divide us."

### Churches raising ethical concerns in third-world debt crisis

When a U.S. Senate finance subcommittee held hearings recently on the third-world debt crisis, one of the three lead witnesses was not an economist or a banker, but an American missionary priest who serves in Peru.

Thomas Burns told the panel about increasing disease, malnutrition, and infant mortality in Peru and other parts of Latin America. He placed the blame for those ills on the massive debt payments that Latin governments are making to industrialized countries and to financial institutions. "The poor did not borrow the money, and they have yet to benefit from it," Burns said. "But they are the ones who are burdened most severely with its payment—often paying with their lives."

The missionary's appearance on Capitol Hill was part of an effort underway by religious groups to play a role in the complex and troubling question of

third-world debt. The religious groups, through the experience of such people as Burns, are stressing the human costs of the debt, which currently is estimated at \$1 trillion.

### Sister of hostage says captives found 'spiritual freedom'

Marking a nationwide day of prayer for American hostages in Lebanon, the sister of hostage Terry Anderson said her brother and others in captivity have gained a spiritual freedom during their long ordeal. "Terry and the others have found a certain freedom—the kind that only deep spiritual commitment and belief can bring," said Peggy Say. She spoke to a Baptist congregation in Washington recently on the eve of the second anniversary of her brother's capture.

That Sunday was designated "A Day of Prayer for Hostages" by the 1.6-million-member American Baptist Churches. The denomination has aided Say in her drive to focus attention on the hostages. The family of Anderson, chief Middle East correspondent for the Associated Press, attends a Baptist church in Bethany, N.Y.

### U.S. bishops assured pope won't be 'fingerpointing' during visit

A group of 20 American bishops ended three days of meetings at the Vatican recently with the reassurance that tensions caused by the rejection of aspects of church doctrine by some American Catholics will not lead to any "fingerpointing" by Pope John Paul II during his 10-day visit to the United States in September.

Prior to the meetings, U.S. church sources made it clear that the American bishops were concerned that a strongly critical attitude by the pope during the visit could prove counterproductive. The theme of the pastoral visit is "Unity in the Work of Service: Building Up the Body of Christ." Vatican stands on issues such as artificial birth control, homosexuality, divorce, and—more recently—artificial insemination and in vitro fertilization have caused widespread disaffection and disunity among many American Catholics.

### AMA Journal challenges notion that moderate use of alcohol is good

A recent report in the *Journal of the American Medical Association* challenges the notion that moderate consumption of alcoholic beverages is good for the health. Even one drink a day doubles the risk of strokes, the report said. One to three drinks a day makes a person 60 percent more vulnerable to oral cancer. And side effects are possible when alcohol is consumed along with prescription drugs.



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## Scandals on the tube

We have been regularly reminded of the decline in standards of television programming. *Advertising Age* reports that "without a doubt, the Big 3 TV networks are allowing scenes and lines that would have been unthinkable just a few short years ago." There is also extensive religious programming on the tube. I have very little knowledge of this, but I have gathered that it is generally assumed to be more wholesome.

But then came the news that Jim Bakker, a major religious programmer, was involved in sexual immorality and has resigned as director of both his television ministry and his entertainment center. The story made the cover of *Newsweek* and was in newspapers all over the country. Oral Roberts and Jimmy Swaggart have also been in the news for unusual activities.

This kind of publicity was not the sort of thing the church was seeking. Several Mennonite Church leaders felt led to use it as an occasion for pastoral comment and shared their letters with me. I quote parts of their letters.

Enos Martin, associate bishop of the Elizabethtown District of Lancaster Conference, observed that "not only are the men involved on trial, we as a church are also on trial. . . . Now is the time for us . . . to pray and fast and to cleanse ourselves of all attitudes that would hinder God's working among us." Additional comments in his letter include these: "No Christian can take pleasure when another Christian sins. . . . The church does have a God-given responsibility to cleanse itself of sin. . . . The sin category includes more than sexual sin. Christians sometimes minimize other sins in their attempt to identify sexual sins. But, according to the Scriptures, pride, greed, love of money, envy, and hatred are all as sinful in God's sight as sexual sin."

Karl G. Glick, pastor of Vincent Mennonite Church, Royersford, Pennsylvania, expresses his ambivalence about the situation when he writes, "Some of us have put question marks behind some of these names in the past. We've been troubled by the extravagance of people who amass personal estates and fortunes in the name of him who 'had no place to lay his head.' Yet some of us know people personally whose lives have been unmistakably transformed by Jesus Christ through these very ministries." He concludes, however, that "if we had reservations before, now is not the time to gloat that we were right and they were wrong. Now is the time to weep and pray the Lord of the harvest to turn failure into victory."

I believe these brothers have sought to respond to the situation with sensitivity and balance, pointing us to God's grace and forgiveness. I would like to add a few comments of my own.

For one, it appears that the church has a hierarchy of sins. Some are more readily tolerated than others. Although the New Testament teaches just as clearly against greed as against sexual immorality, the church finds it harder to discipline the former than the latter. Karl Glick mentions the extravagance. A syndicated article in the *Pittsburgh Press* reports that in 1982 the Bakker organization bought a condominium in Florida which cost \$375,000 plus \$81,000 for decoration. In 1984 the Bakkers got a house near Palm Springs, California, for \$449,000 plus a Mercedes and a Rolls-Royce for another \$100,000. Not long after this they appealed to viewers for contributions because, as Tammy Bakker said, "We've given everything we have."

What would we do with a couple like this if they were members of one of our congregations? No doubt we would be baffled on how to proceed. To bring the issue closer to home: if a man spent \$200 on a prostitute, the congregation might not be sure what to do, but I believe there would be a reasonable consensus that he had sinned. But if he spent \$20,000 for an automobile, it would be much harder to know how to respond. Is this really, truly greed? No doubt he gives well to the church!

A second observation is that the Bakker empire has been built on donated funds. Some of these may have been large contributions, but my hunch is that a good many were small amounts and often from people of modest means. In light of the Bakker revelations it is appropriate to be reminded that fund-raising letters from organizations we do not know well do not need to be answered. The money we have to give can be channeled through our local congregations to our own church efforts. These organizations have regular audits and are prepared to give an accounting of their stewardship.

Finally, whatever good they may do, the independent religious television organizations help to make fuzzy the separation between church and state. As Denny Weaver points out in the lead article of this issue, how the church relates to government is a delicate matter that requires eternal vigilance. One of the subtlest temptations is to substitute loyalty to the national state for loyalty to the international church. The movement of TV broadcaster Pat Robertson toward political office would suggest that this confusion exists in his mind.

Further, in their emphasis on fine homes and fancy cars, the Bakkers seem to have turned the biblical idea of salvation and discipleship on its head. It is as if Jesus had said to the rich young ruler, "Go home. Enjoy what you have. Invest it and send me a tithe of your earnings. No more."—*Daniel Hertzler*



April 28, 1987

# GOSPEL HERALD



Mother's Day 1987

## An Ordinary Mother

*by Ryan Ahlgrim*

She was a girl with a bad reputation. Most of the people in town stayed away and gossiped about her behind her back.



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### So here she is, pregnant, and only God knows who the father is.

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The local clergy did not like her coming to the worship services because it looked tacky. What sin had this girl committed to deserve such a reputation?

She was engaged—and pregnant. What made it worse was that her fiancé was not the one who had got her pregnant. In some urban areas this might not have been considered shocking, but this girl lived in a small town in a rural area. *Nobody* was supposed to conceive outside of wedlock; and to become pregnant while engaged—but not through the fiancé—was doubly disgraceful.

The girl's name was Mary; her fiancé was Joseph. They lived in Nazareth.

**God chose her.** We often picture Mary as the perfect woman—that is why God chose her. But nowhere in the Bible does it say Mary was the best woman on earth, or even a good woman. We tend to choose people because of their goodness, but God does not. When God chose the Jews to be his special people who would make him known to the rest of the world, he did not choose them because they were the best group of people on earth, or the smartest or strongest or most religious.

And so it may have been with Mary. She was just the girl next door—immature, foolish, snobbish . . . who knows? For all we know, Mary may have been the village brat.

So here she is, pregnant, and only God knows who the father is. Her fiancé, Joseph, is shocked like everyone else. He has the legal right to press charges against her in order to save face, but he feels sorry for Mary; he knows how much shame is being piled on her. So he decides to break off the engagement quietly. However, something changes Joseph's mind—a dream, a vision—and he decides to go along with the full engagement period.

Meanwhile, Mary is getting bigger and bigger, and their engagement is becoming more and more embarrassing. Joseph is almost glad when he hears the news that the government is taking a census and he needs to go to his hometown of Bethlehem to be counted.

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Ryan Ahlgrim, Peoria, Ill., is pastor of Peoria-North Mennonite Church. This article is adapted from a sermon he preached last Mother's Day.

The journey is rough for a pregnant women, but it is better than having to live day after day under the staring, rejecting eyes of Nazareth. So Mary and Joseph go to Bethlehem. As they reach the town Mary starts going into labor. It is a horrible time to have a baby—no house,

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### Mary was just the girl next door—immature, foolish, snobbish . . . who knows?

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no room, no bed, no nurse. Mary has to stay the night in a cattle stall. She gasps and cries and sweats as she probably thinks to herself: *never again, never again, this is the last one!* Years later she would be able to laugh about it, but that night it is no laughing matter.

**"He who saves."** Sometime that night the miracle happens: a baby is born, a living human being enters the universe. Out of tears and anguish and pain has come a new creation, and Mary names him Jesus, meaning "he who saves."

Mary watched her boy grow up. She nursed him, cleaned him, fed him, told him stories, sang songs to him, played games with him, disciplined him, and loved him. Sometimes she wanted Jesus to stay a little boy all his life, to always belong to her. It broke her heart when Jesus turned 12 years old, because in Jewish society at age 12 a boy begins to become a man.

Mary and Joseph traveled to Jerusalem that year for the great Passover Festival. They went in a big caravan with lots of kinfolk. After the festival was over they packed everything and the caravan started on its way back to Nazareth. Mary thought Jesus was with Aunt Mildred, and Joseph thought he had seen Jesus with Uncle Bill. Not until the end of the day when they were setting up tents for the night did they discover that *nobody* had Jesus.

Mary was scared out of her wits. She was sure Jesus



must have been kidnapped in Jerusalem. Mary and Joseph rushed back to Jerusalem and searched three days for their boy. It was the sickest time of their lives. Mary's fears appeared to be true: one of those horrible men must have gotten their boy. Joseph was shattered. He went to the temple to ask God to protect their poor boy. As he entered the temple to pray, who did he see? Jesus, 12-year-old Jesus, sitting among a group of rabbis discussing theology.

Joseph could not believe it; neither could Mary. Mary was ready to give Jesus the scolding of his life. She said to him, "Why do you do this to me? Look at your father—he's a wreck, and I'm no better. We've been looking all over for you!"

Jesus innocently replied, "Why were you looking for me? Didn't you know I'd be here in my Father's house?"

From that day on Mary knew she had lost her boy. He was not her possession. He was a boy becoming a man who would soon be making his own decisions, finding his own destiny. Mary knew it would be a special destiny, but it hurt to let him go.

The years went by, Jesus became a man, and at about the age of 30 he felt called to meet his destiny. Jesus became a sensational, revolutionary teacher and a prophet and healer. A group of people traveled with him everywhere in order to learn from him.

**Yearning to protect him.** Joseph had died by this time, and so Mary took all family responsibility. It was up to her to take care of her children. Mary could see the darkness and hatred starting to gather around her son. Mary yearned to protect him. One time Jesus was staying at a house and the crowds were so impossible he could not even eat. Jesus ministered to the people at a feverish pitch. And his preaching was so revolutionary that people were starting to say, "The guy is going crazy; he's losing his mind."

That was the limit for Mary. She could not bear to see the self-destruction of her oldest son. She rounded up her other sons and set out to find Jesus and, if need be, drag him home. Mary figured Jesus needed quiet, privacy, and recuperation from all the stress. But when Mary and her other sons arrived at the house where Jesus was staying they could not get to him because of the swelling crowds. So they passed a message inside asking him to come out to see his family.

Jesus would not come out. He turned to the crowd around him and said, "Who is my mother? Who are my brothers? You are! Right here is my family. Whoever does God's will is my brother and sister and mother."

After that Mary realized she *had* to let go, whatever the consequences. She probably felt lonely, rejected, and bitter. *All right, let him die! Let him reject me! Let him kill himself!*

The voices of opposition toward Jesus were getting louder. When Jesus returned to visit Nazareth the people practically laughed him out of town. They said "Come on, you're just a carpenter. We know your family; you're one of us. No, you're not even good enough to be one of us—you're the son of Mary!"

To call Jesus "the son of Mary" rather than "the son of Joseph" was a slam. It was the polite way of saying, "You're a bastard." There it was again—that old shameful memory of an unwed mother and an unknown father.

The town had not forgotten; they still talked about Mary behind her back.

Jesus headed down to Jerusalem for the Passover Festival. Mary, fearing the worst, went also. During the festival, Jesus' enemies finally got the upper hand. They arrested him one night, and the next day they crucified him. Nearly all his disciples deserted him, but Mary was there. Mary saw the soldiers pound stakes through her son's wrists. Mary saw them hoist him into the air. Mary heard Jesus cry out in agony.

What did Mary think when she saw her son die? What does any woman think when her child dies?

I know a woman who, when she discovered she was pregnant, was mildly annoyed because she would have to give up her vacation plans. Several months later the baby was stillborn; a knot in the umbilical cord had starved the baby. That woman believes it was her initial attitude that

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**Mary is the symbol of all mothers. She is common, she is imperfect.**

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killed her baby. She has never forgiven herself.

I know a woman who became pregnant during the process of a divorce. To hide her shame she had an abortion. Now, every year on that day, she cries for her lost baby. She has never forgiven herself.

I know a woman who had a three-year-old son. One afternoon he had a fever and became lethargic. Over the telephone a nurse said it sounded like the flu and to bring him in the next morning. The next morning the little boy was dead. The mother believes he would be alive today if only she had taken him to the hospital sooner. She has never forgiven herself.

Would Mary have been any different? Seeing her son die, Mary must have thought: *if only I had done this differently . . . or that differently . . . if only . . . if only . . .*

**A curse and a blessing.** That is the curse that goes with the blessing of being a mother. Because a mother brings life into the world she believes she is responsible when death takes that life out of the world. But Mary was saved from that curse, and in fact all mothers are ultimately saved from that curse, because Mary's son lives, and in him we shall all be made alive.

The last time we hear about Mary is in Acts 1:14. After the risen Jesus has commissioned his disciples and ascended into heaven, the disciples go back to the upper room and pray. And who is mentioned among the disciples? Mary, the mother of Jesus.

Mary is the symbol of all mothers. She is just an ordinary mother. She is common, she is imperfect. That is what upsets the people in Nazareth so much—how can Jesus be special when his origin, his mother, is so common?

And that is the beautiful mystery: God has taken the most common thing in the world—mothers—and made them channels of life and love and salvation.



# The mustard seed

by Rick Murphy

*Then Jesus asked, "What is the kingdom of God like? What shall I compare it to? It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds of the air perched in its branches."—Luke 13:18-19, NIV*

I've always liked "big deals." The flashy times. The big events. As an extrovert I draw energy from crowds. The fanfare sends chills down my spine. There's something electrifying about being where history is being made.

I take some satisfaction about having been raised in the late sixties and early seventies during the "Jesus People" era and catching the crest of the wave of the charismatic movement. My wife and I attended the Rock Church in Virginia Beach during those days. We saw the congregation grow from a few hundred to 1,400 before we left in 1975.

During that time we experienced the emotional charge of seeing people responding to altar calls at service after service. The music and worship were loud, flamboyant, radical. People crowded the pews an hour before the service to get a seat. There was an expectancy in the air. God was going to do something.

**Longed for something else.** We gained richly from that time but soon longed for a smaller fellowship, a closer family, and a somewhat less flamboyant worship style. In early 1975 we moved to Holmes County, Ohio, and there found the community we longed for. At that point the community was worth the price of a very unflamboyant worship style. I'm not sure we wanted to give up as much as we did. I'm sure my wife gave up more than she wanted to.

We settled into this family of 200, were discipled, and became accustomed to the way of Christian expression that is typical of the Mennonites—the way that is described by "the quiet in the land."

Occasionally over the years we have touched that "flamboyant" world of the charismatic churches. And we have drunk deeply of the freedom of expression in worship. We have found that after getting over the stares we are freer to worship in the Mennonite Church than we felt in those extremes in the past. We are freer to enter into the charismatic circles we touch.

So I find myself now pastoring and helping congregations in evangelism as an evangelism staff person for Lancaster Conference's Board of Congregational Resources. I still pick up magazines such as *Charisma* and *New Wine* from those circles I traveled in before. And I am challenged by the continued growth of the large charismatically oriented congregations. Money seems no

problem and growth appears to come almost effortlessly. For instance, the congregation we once attended now numbers 4,000 and has recently launched a television network with millions of dollars in offerings.

I ask myself and the Lord, "Why isn't that happening here? Is it lack of faith? Or sin? Is it not God's will?" I ask

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## Are you despairing because you haven't shared the "Four Spiritual Laws" with your neighbors?

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it in light of our history as a Mennonite people. We love God. We desire to do his will. We give, many times, sacrificially. But we are still "the quiet in the land." We have withdrawn from the world in an effort to preserve our heritage and our expression of the gospel. We have lost contact with the world and in so doing our faith has weakened. Our faith must be exercised to be strengthened. We must be challenged to grow.

We are also devastated by the loss of many of our members to those rapidly growing charismatic fellowships and other evangelical groups. This has hit us in our self-image. While we want to grow, we are afraid we can't.

**Ever-so-tiny start.** Maybe we need the parable of the mustard seed. The kingdom of God, we are told, is like a mustard seed. It's ever so tiny, but the Word tells us it grows to become a great tree where birds can roost. It is the smallest of all your seeds and yet it grows to the largest of garden plants.

Can you hear what the Spirit of the Lord is saying? He is telling us that if we plant the seed of faith we have, be it ever so little, it will grow. That it can grow to be very large. We may want to hold on to that seed, but if we reach out our trembling hand and place the seed in the ground it will grow. We must do it by faith. The mystery is that we can't understand how it will ever grow that big. But God says it can.

What are mustard seeds for us? When we think of evangelism, most of us become tense. We think of the door-to-door encounters that experts tell us 90 percent of us aren't gifted for. Or we think of the "Four Spiritual Laws," trying to remember them and present them to someone who may ask us how to be "born again."

I have come to believe that in spite of my experience and in spite of my love of the "big bash," God works among us with mustard seeds. In fact he tells us the

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Rick Murphy, Mountville, Pa., is pastor of Mountville Mennonite Church and staff person for the Evangelism Commission of Lancaster Conference. This article appeared originally in *Missionary Messenger*.



kingdom of God—which many of us picture as a big concept—is like a mustard seed. And growing the kingdom of God begins with planting mustard seeds.

At the Amsterdam 86 conference for itinerant evangelists I met a man from New Zealand whose mission was among the prostitutes and drug addicts in the red-light district of Amsterdam. He works out of a building known as "The Cleft" (cleft in the rock) situated between the Church of Satan and a sex shop. He told me with measured care of a significant step in his work the previous week. One of the addicts had responded to his "hello." Just responded. That was significant because up to this point the young man had only spat on the ground when he approached. Once? No, for the last year. The Christian worker saw that as a significant breakthrough. A mustard-seed breakthrough.

Did the young man "get saved?" Not yet. But the first barrier was broken. The mustard seed was planted. Will this seed grow to be a large plant? Only God knows.

How about your neighbors? Are you despairing because you haven't shared the Four Spiritual Laws with them? Despairing because they aren't saved? Maybe you've never even talked to them. They may not have spit at your feet, but the barrier is up between you and them. Maybe in an effort to be a witness you have withdrawn

from them. In fear or otherwise.

**A simple step.** May I challenge you ever so gently to plant a mustard seed? Take the simple step to get to know your neighbors. Talk to them, or rather *listen*. You'll find they'll do all the talking if you'll give them your time. Open yourself up to them. Break down your barriers. Don't worry about sharing the gospel. Let the Spirit bring conviction to their lives. Don't wait until you know the Four Spiritual Laws. Do it today. Let the Holy Spirit show you who to talk to—and where to plant your mustard seed. God didn't ask us to plant trees, only mustard seeds.

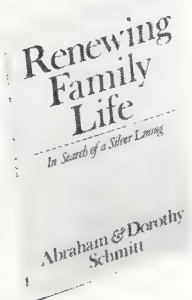
Will we have mega congregations in the Mennonite Church in 10 years? Possibly, if God chooses to do that. But it's certain we won't have anything until we venture out planting mustard seeds. It's simple. How do I know? I've done it on Main Street in Mountville, Pennsylvania. Have I led anybody to the Lord? Not yet, but I've planted a lot of mustard seeds. Have I shared "the laws" with anyone? Never, but in listening I have heard the results of the Spirit's work in people's lives. They told me without ever asking the question.

Don't wait another day. Ask God to help you plant a mustard seed today. Who knows, it may grow to be a tree. ☺

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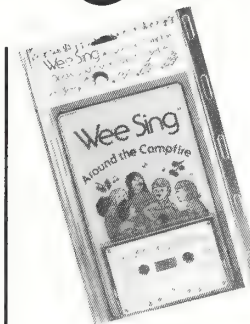
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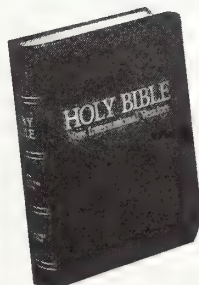
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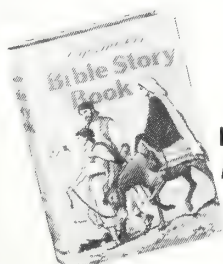
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# Welcoming the stranger

by Joseph J. Kotva, Jr.

*Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.—Hebrews 13:2 NIV*

The writer of Hebrews offers an interesting idea: in the act of hospitality to the stranger we may be visited by an angel. Yet my reflections on the biblical material have seldom focused on this passage. If the truth be known, I have tended to avoid this text specifically because of the mention of “angels.” Talk about being visited by angels does not make much sense to my 20th-century, Western-educated mind.

My first hint into the real significance of this text came a few years ago on a trip to an Intercollegiate Peace

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**Our “guest” could have been in better shape. He was soaking wet. His clothes were old, and he needed a shave.**

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Fellowship meeting. A friend and I were driving from Eastern Mennonite College to South Dakota. Before leaving we came to an agreement between ourselves that we would stop and help people on the way. The result was that it seemed as if we spent as much time “stopping and helping” as driving. Actually, we probably only added about three hours each way to our trip. Seeing ourselves as continually having to stop allowed us to believe that we were really going out of our way to help others. This may well be another example of self-deceit—seeing ourselves as better than we were.

The truth is that I am not sure how long either of us would have kept this up had the other not been there. There is something about making a commitment to another person that is highly motivating. When you know the one sitting next to you has placed certain expectations upon you it is easier to stick with it. In any case, throughout our trip we continued to stop and be of assistance whenever we could.

**Meeting an angel.** My encounter with an “angel” came on the second night of our trip. It was dark, late, pouring down rain, and my friend stopped to pick up a hitchhiker. Our new “guest” could have been in better shape. He was soaking wet. His clothes were old, and he needed a shave. But he surely did make great company! We talked for a long time, and even stopped for a meal together before

parting company.

I do not remember much of our conversation, nor the name of our guest. But I do distinctly recall one of the first things that he asked us: “Are you two moving somewhere?” That may not seem like much of a question, but I doubt that I will ever forget it.

Here we were—two college students feeling good about ourselves because we were taking the time to go cross-country to a peace and justice meeting, and this man comes and “busts the bubble.” We were only to be gone three or four days, and he asks us if we are moving. Moving! We only had stuff for a few days; how could we be moving? In one simple question our friend had challenged my entire understanding of that trip. We were not so much college students concerned with peace and justice as we were wealthy North Americans calming our consciences as we went by “helping” others.

The quantity of things in the car showed where our values really were, but it took a total stranger to point it out to us. His one simple question made me realize how easy it is for us to be self-deceptive about our intentions. Were we really concerned with peace and justice in the world? Maybe so, but one simple question asked by one simple man made me take a new look at my self-righteous claims.

**We need them.** I no longer think that we are called to entertain strangers because of what we can offer them, but because of what they offer us. The Bible calls the church to help the poor and oppressed, to visit those in prison, and to welcome the stranger—not because they need us, but because we need them. It is only as we commit ourselves to those “others” who are totally different from us that our presuppositions about ourselves and the world are challenged.

I had convinced myself that I was not “wealthy.” In my own mind I was a poor struggling student, but God’s “angel” showed me otherwise. This simple man challenged my perception of myself with one little question—“Are you moving somewhere?” My college peers, my church peers, my family—none of them could have challenged the view that I was not wealthy. After all, they all had more money than I did. It took someone totally different—a stranger—to challenge the way I saw myself and the world.

I suspect that the reason we are often so afraid of those who are different from us is because deep down inside we know that they may challenge our illusions. The reason we fear someone who is black, or poor, or a single parent, or divorced, or homosexual is not because we really have something to fear, but because they may challenge the way we look at the world. Deep down inside we are haunted by the fear that the stranger may challenge our presuppositions, and that we may not be able to offer them, or ourselves, an adequate response.

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Joseph J. Kotva, Jr., Elkhart, Ind., is a student at Associated Mennonite Biblical Seminaries.



This haunting fear may also be the reason we tend to segregate ourselves into clustered communities of “like-minded people.” As long as the people around us share our understanding of reality we feel comfortable, even good, about ourselves. (We were, after all, two social-minded students taking time from our studies because we cared about peace and justice.) The problem is, that as soon as we live in close proximity to those who do not understand the world as we do, the pleasant picture we have of ourselves develops a crack. The readily available solution is to dwell with those who are like us.

The irony of this is that in choosing to be safe, we reject the gift that God is offering—freedom from our illusions.

By allowing fear to dominate us, we are turning our backs on the opportunity to entertain angels, and consequently of living truthful lives. This does not mean that the “stranger” is always right and that we are always wrong. It does mean, however, that it is only as we open ourselves to those who think and do differently that our self-deception can be challenged.

The angels that the book of Hebrews refers to do not look like angels. The angel that came to visit me was not clothed in white. He was, in fact, as far removed from the standard image of an angel as he possibly could have been. But he was an angel, and he did offer me a gift—freedom from a self-created illusion. 

# Open house

by James R. Klassen

“My name is Jose Gonzales,” he said with a smile. A translator rendered his words in English for the Dallas Mennonite Fellowship.

His smile faded. “I come from El Salvador because I wasn’t able to live in peace there. While in school, I was accused of being a guerrilla. Some people from the armed forces came to assassinate me, but I was able to run away. I’m in the U.S. now, but I hope to go to Canada.”

Jose also shared his spiritual pilgrimage. “One day I meditated on a verse in Ecclesiastes—‘Remember God in the days of your youth. . . .’ I want to learn more. Sometimes I become detoured; I ask for strength to do what is right.” Then he concluded, “I wish that all who hear the Word of God may be happy. May God pour out his blessings on you so that you may always smile.”

**Escaping death.** Jose is a refugee. But for political reasons, the United States government does not admit or accept refugees from El Salvador. Beginning in his teens, however, Jose and his family experienced slander, verbal threats, and attempts to kill him. In his mid-20s now, he hopes Canada will give him new opportunities.

While in Dallas, Jose stayed with Ed and Ruth Ward and their family. As active members of Dallas Mennonite Fellowship, Wards felt that welcoming Jose into their home was a part of their commitment to follow Christ and serve humanity. Ed chairs the board of Dallas-based Mennonite International Refugee Assistance (MIRA).

Members of Dallas Mennonite Fellowship founded MIRA in 1982 when they became aware that thousands of Central American refugees lived in Dallas. Fearing torture and death in their homelands (primarily El Salvador

and Guatemala), the refugees in Dallas also feared arrest and deportation by the U.S. government. As a central focus through the efforts of two Voluntary Service workers, MIRA helps these refugees obtain permanent legal residence in Canada.

Opening their home to refugees has given the Ward family many precious memories. Providing sanctuary for temporary U.S. immigrants, however, has also brought awkward moments. Ed, a dentist, recalled the conversation when a well-to-do patient of his unexpectedly greeted him during the family farewell for Jose at the airport.

She was going to Ottawa on business.

“Our friend is also going to Canada,” Ed said, hoping that the lady wouldn’t ask too many questions.

“Where’s he from?” she asked.

“Central America.”

“That’s interesting. Which country?”

“El Salvador,” Ed replied.

“Sure is a lot of trouble in that country. Thank goodness the government there is a friend of the U.S., isn’t it?” She paused for an instant; Ed nodded. Then she referred directly to Jose again: “Which side was he on?”


“Neither.”

**No side?** “But you’ve got to be on one side or the other,” the lady insisted. “I’ve never heard of any third side.”

Ed explained, “Jose wasn’t interested in ‘sides.’ He was studying in school so he could get a job, but then the Salvadoran army came and beat up his family when they couldn’t find him.

“Is he legal?”

Ed did not answer that question directly. “It’s legal for him to go to Canada.”

Boarding time arrived. The Wards bid Jose farewell. By opening their home and their hearts, the Wards have had unexpected blessings and unexpected opportunities to share their perspective. 

James R. Klassen, Tulsa, Okla., is a teacher at a Christian high school and the author of *Jimshoes in Vietnam* (Herald Press, 1986). Until last year he lived in Dallas, where he was active in Mennonite International Refugee Assistance.



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## HEAR, HEAR!

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### A perspective from the sidelines

I've not been an active player on the team for some time now. The Coach wants me to stay on the team but I've been just a "benchwarmer." Most of the time I don't even suit-up. But I've been able to observe the team from a different viewpoint.

I don't get to all the practice sessions, either. When I do I don't very often get involved. I did get to a practice session recently. One of the cocaptains asked a question. I'd like to share it and some of the responses with you. The question was, "What direction do you think the team has taken the last couple of years?"

Naturally there were all kinds of answers—all the way from "backwards" to "positive forward." Then there were some in between. I guess most of us agreed with what we heard because there were more nonresponders than responders. Like I say, even if I am a benchwarmer, I have some observations.

If I'm honest, and I want to be, I'd say we've lost no ground, possibly improved. I must confess I have a struggle not to be a pessimistic, negative critic. I sometimes feel that the team has been supportive to mark up "brownie points" with the Head Coach and General Manager. But down deep within I know better.

I need to let that feeling surface if I'm going to practice what the Rule Book says: "Let *each* team member think the other member is better than he is." This is really the biggest problem with the team. There is so much "me-it-is" disease on the team. We seem to think, "If I don't shine, the team will be a loser for sure." Or, "My way of playing is best."

Another problem was pointed out by one of the other players. I think I ought to share it even if it isn't really mine originally, but I agree with it. (Is this the kind of team spirit we ought to practice more? I think so.) The player said we need to quit bending the rules to make them say what we want them to say for this particular play-making plan. Otherwise we will never be a winning team. Makes sense, doesn't it?

Sitting on the sidelines has given me a lot of time to study the Rule Book. I've found a lot of things that I didn't realize were in it. I'd suggest we all reread it again. I know some of it seems to be a drag. But there are other parts that are really exciting. One is the section labeled "John," especially chapters 13 to 17. I've found them very pertinent for getting over the "me-it-is" disease.

I didn't notice the Author stressing the

importance of coffeebreaks, but he did suggest washing feet. He didn't say anything about the importance of a proper playing uniform. He seemed to suggest street clothes would be very acceptable. We are not told to "chew out our fellow teammates. That seems to be the responsibility of one of the assistant coaches. He did say it was more important to show off the Head Coach and General Manager than ourselves.

At least that is what I discovered as I read the section. Maybe when you read it you'll find something more or different.

—Floyd Eash, *Mishawaka, Ind.*

### Strength in troubled times

Below is an article by John Wimber of Vineyard Ministries International from a recent issue of *Equipping the Saints*. [It is reprinted with permission.] I feel that it has a great deal to say to the Mennonite Church and is in line with Anabaptist theology.—Nelson J. Shenk, *Bally, Pa.*

The New Testament, written in Greek, contains some words that are difficult to translate and for which there are no exact English equivalents. This language barrier creates challenges for Christians who want to think and live biblically.

The Greek word that is commonly translated "fellowship" (*koinonia*—see Acts 4:42 and 1 John 1:3) is perhaps the best example of this. *Koinonia* implies far more than socializing at church potlucks or chatting on the church's front lawn after Sunday services. The word means "holding our lives in common," a meaning that first-century Christians demonstrated through spiritual, social, and material generosity toward one another. I will use fellowship in this article to mean a "common sharing of the grace and of the blessings of God," a definition that comes close to the biblical idea of *koinonia*.

The biblical concept of fellowship is important to understand and live out. In the early church there was a relationship between the warmth of heart toward God and generosity toward each other. So close were these relationships that the early Christians did not see themselves as isolated individuals but as "members one of another," in "communities" where individuals grew to spiritual maturity and cooperated with each other in advancing God's kingdom. Within these communities they gained strength, support, and protection from the corroding influences of the world. Thus they were well prepared to face anything the devil might throw at them when they went out into

the world.

This quality of relationship contrasts sharply with many modern Christians' faith, who narrow their relationship with God to individualistic concerns like repentance and conversion, prayer and Scripture study, personal righteousness and evangelism. But God has called us to grow to maturity in the body of Christ. We are called to "attain to the unity of the faith and of the knowledge of the Son of God," growing up "in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph. 4:13, 15-16).

Fellowship begins with a relationship with Jesus Christ. In John 14:6-15, Jesus says to the apostles, "I am the way, and the truth, and the life; no one comes to the Father, but by me." Most Christians, even baby Christians, are familiar with this passage of Scripture. In many instances this is the passage through which they were led to put their faith in Christ! "If you want to know the Father," Jesus says, "you must know me."

But few Christians realize it is also a truth that informs us about the basis for our relationship with brothers and sisters. Philip is confused about what Jesus says. "Lord," Philip asks, "show us the Father and that will be enough for us." Jesus answers, "Don't you know me, Philip? . . . Anyone who has seen me has seen the Father" (NIV).

This is one of the most profound and important teachings in Scripture. Jesus and the Father are one and always have been one. The theologians would say that they are one in nature, though they are two distinct persons. Jesus said only words that the Father told him to say; he did only deeds the Father told him to do; he performed only works that the Father performed.

The Father was so pleased with him that even before Jesus began his public ministry, at his baptism, he split the heavens and said, "This is my kid, and I really like him. I really approve of him. I am pleased with him."

And Jesus has invited us into this same quality of relationship. So the basis for knowing and experiencing fellowship with brothers and sisters is entering a relationship with the Father through the Son. Fellowship with brothers and sisters for early Christians was a result and an expression of their fellowship with God in Christ and in the Holy Spirit (see 1 Cor. 1:9; Phil. 2:1; 1 John 1:3).

Commitment to Christ is commitment to Christ's body. Years ago as a new Christian, I thought my personal pilgrimage with God was the essence of Christianity. I used to evaluate my maturity over and over again. "Am I



growing, Lord?" I remember when I was memorizing the Scripture, eventually memorizing about 1,000 verses. "Boy," I thought, "I must really be mature. I must really be growing. Look at all these verses that I have memorized." That was how the Bible-memory course motivated me: *You want to grow in Christ? Memorize his Word.* But in fact I was growing little. I was still biting my wife's head off, yelling at my kids, and doing a thousand things that hurt my relationships. I had lots of verses memorized, but few were worked out in my life.

When we make a commitment to Christ we make a commitment to his purpose in the world, which is to have a healthy, unified body—the people of God. A few years ago God showed me that I had sinned many times against the body of Christ. I had become judgmental of the larger body of Christ. I publicly repented of my judgmental and divisive attitude. God spoke to me about loving the things that he loves: *he loves his church.* He loves the whole church—Protestant and Catholic, Orthodox and Anabaptist.

Now by this I do not mean that he loves all the things different Christians believe and do. But in his heart Jesus deeply loves his body, those people who are born again of the Spirit of God and who know

the Father.

We have been called to love the things that Jesus loves, so we have no choice but to love the whole church—even denominations whose beliefs we may not agree with or those parts we do not understand.

We are also called to community—a sharing of help, gifts, resources, and problems. The early Christians often met in one another's homes, ate together, and took a practical concern for each other's material needs (Acts 4:32). They helped each other with life's many difficulties, "bearing each other's burdens and . . . fulfilling the law of Christ" (Gal. 6:2).

Because of this closeness the early church was careful about conversational patterns like slander and gossip, recognizing how dangerous out-of-control tongues can be. They also knew how to keep confidences and protect each other.

How were they able to live out this type of closeness? It appears they facilitated a common life through small groups, such as the churches that met in homes (Rom. 15:5, 14-15; 1 Thess. 5:27; Col. 4:15). Small groups are also the basis for Christian community today. Over the years I have observed that growing churches usually have well-developed small groups.

Paul, in Ephesians 4:2, says, "Be completely humble and gentle with one

another in love." I have often thought, *How can people love each other if they never relate personally?* That is the point of small groups. That is where people can relate and can actually live out the gospel. In small groups we learn how to love the unlovely, thus fulfilling the command of Christ. Sometimes we are the ones in need of special love and support to get us through difficult times.

Loving one another is not just another good idea; it is one of Christ's great blessings. Fellowship is the garden in which the fruits of the Spirit multiply, the place in which eternal life is lived out here on earth.

After he had been imprisoned by the Nazis, Dietrich Bonhoeffer reflected on missed fellowship and wrote: "It is easily forgotten that the fellowship of Christian brethren is a gift of grace, a gift of the kingdom of God that any day may be taken from us, that the time that still separates us from utter loneliness may be brief indeed. Therefore, let him who until now has had the privilege of living a common Christian life with other Christians praise God's grace from the bottom of his heart. Let him thank God on his knees and declare: It is grace, nothing but grace, that we are allowed to live in community with Christian brethren."

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# A different look

*by Chester C. Osborne*

The 73 years I have now lived does not make me an authority on the ways of humankind, but I think it gives me the privilege to continue questioning and searching for meaning in life. I have lived through several generations as people worked at this same need, or else gave up and assumed the customs of the culture around them.

To copy the answers my grandparents and parents found did not bring satisfying answers for my own way of

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## **When Christians understand the worth of their inner beauty in God, they no longer will need artificial attention-getters.**

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life. At one point it was the practice of our denomination in the United States to assume that we had solved the problems by declaring that the provincial routines of our own area or conference were the answers from God for all Christians and for all time. Anyone who deviated from this expression of holy living was considered worldly and sinful.

**Worldly adornment.** Some illustrations come to mind. An elderly friend accepted Christ and wanted to be baptized and join our church. Our bishop thought his mustache was too worldly and declined to baptize him until the "adornment" was shaved off. He did so, but both he and his wife saw the loss of that which had been a part of him for most of his life as a kind of "nakedness." After a few months they left to join a different church group.

I've also heard it said that the teaching that wearing a necktie was worldly began with a minister who lived in Kansas. One can assume that the exposed shirt front also gave a feeling of nakedness, so to solve that problem the coat lapels were turned upward to hide the "bared" feeling, and soon we had the "plain coat." (This same type of coat was worn by soldiers in World War I!)

Having said this, I acknowledge that I have tried to think through the purpose of clothing, and it has many answers. Related questions are: Why are there changes every few years in the design of clothing? Why the acceptance of so-called "accent" pieces such as rings, earrings, and medallions?

The first mention of clothing in the Bible is when Adam

and Eve were embarrassed in their nakedness, and God gave them skins to cover themselves. Another account is that of Jacob's favoritism when he gave his son Joseph a very colorful coat. This created rivalry and jealousy among his older brothers. One can think that clothing has caused many similar problems.

The history of Old Testament times reveals that it was difficult for the people to worship an invisible God. From idols they soon began to worship themselves. From that to desiring the attention and adulation of other people around them. One of the most subtle practices was to get attention by displaying jewelry that supposedly accented the individual's dress, costume, and personality. These in essence say, "See me! I'm attractive and important!"

One time Jesus, in commenting about the hypocrisy and injustice of the religious teachers, stated, "They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them. *Everything they do is done for men to see: They make their phylacteries wide and the tassels of their garments long* (Matt. 23:4-5, NIV, emphasis mine).

**Sense of importance.** The ongoing struggle was present in the apostles vying for the prominent seats, the positions closest to Jesus in his kingdom. "That will make me important!"

In Matthew 11:8 and Luke 7:25 we find Jesus apparently noticing the shock and amazement on the faces of people who came to hear the famous preacher, John the Baptizer. Jesus contrasts John's clothing with some others. "Did you expect to see a man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces."

In this, Jesus also distanced himself from that way of life. I think he was wearing clothes similar to what others wore. It is of interest to me that the apostles who wrote about Jesus say little about his clothing, yet much about his helping kindnesses, and his teachings about the kingdom of God. The things about him that really mattered caused them to forget how he was dressed.

A friend of mine tells of an experience in an art course at a state university. The instructor, in making a practical point of art and beauty as related to personality, stated, "Girls, go down to the store and buy a cheap dress if you want to. Take off all the metallic accent pieces, then you will have a dress as the 'fine' ladies wear. You will have classic simplicity."

Some years ago I read the statement that only the "truly rich" have the freedom to be casual in dress. The newly rich and the near rich are caught up in the struggle to imitate what they think rich people should wear.

My friend Don Gering, who is a portrait photographer, supplies prospective customers with a list of helpful instructions. Some are: "Simple plain outfits are best, as

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Chester C. Osborne, Hesston, Kans., is retired from his work as a therapy aide at Prairie View Mental Health Center in nearby Newton. He is a member of Hesston Mennonite Church.



they do not distract. Our aim is to produce a timeless, beautiful portrait of you, and the best way to begin is to remember one word, *simplicity*. Your clothing should be plain and simple, not loud and busy. Men, wear simple plain clothing which will not distract from you." He commented to me that he hopes to capture the person's per-

## Beautiful people

Your beauty  
should not come  
from  
outward adornment,  
such as  
braided hair  
and the  
wearing of gold jewelry  
and fine clothes.  
Instead,  
it should be that of  
your inner self,  
the unfading beauty  
of a gentle  
and quiet spirit,  
which is of  
great worth  
in God's sight.  
For this is the way  
the holy women of the past  
who put their hope in God  
used to make themselves  
beautiful. . . .  
Husbands,  
in the same way  
be considerate  
as you live with your wives,  
and treat them  
with respect  
as the weaker partner  
and as heirs with you  
of the gracious  
gift of life,  
so that nothing  
will hinder  
your prayers.

—1 Peter 3:3-5, 7, NIV

sonality in the face and especially the eyes. "Too much of what people wear detracts from a successful portrait."

It is interesting to me that the apostle Peter, once loud, impetuous, and boisterous, grew to understand and recommend to both men and women the power of a quiet and gentle life (1 Pet. 3:3-7). The early church, in a culture of violence, rivalry, and oppression, needed to help its new members think through the issue of their attire and personal presentation.

We seem to have a tendency to ignore and avoid this passage of (1 Pet. 3:3-7) as being too harsh for the women. When used as a guide it has usually been applied to the women, and quite strongly. As I now see it, in a culture where women were considered inferior to men, and sometimes even as just a piece of property, Peter reminded them that the woman was an equal heir in God's kingdom. She was to be cherished and respected with considerate protection. The men have work to do in helping the women understand how valuable they really are in their inner worth and beauty.

**Quiet and gentle.** I think there is a principle for both men and women in Peter's teaching. When they understand the worth of their inner beauty in God, through his Spirit dwelling in them, they no longer will need the artificial attention-getters. Their lives adorned in gentleness and quietness will attract others to their God and his kingdom. They both will have also an open door to God in prayer.

My father grew up as a birthright member of the Amboy, Indiana, Quaker Meeting. He later joined the nearby Howard-Miami Mennonite Church. One story he told me was of how on Sunday morning as the meeting sat quietly waiting for the moving of the inner spirit, two of his uncles would almost always arrive late. One came clomping in, and everyone knew he had arrived. The other uncle entered so quietly that almost no one knew of his arrival. I think I need not say which one my father approved of. Later, when living as a Mennonite, he continued in his spirit of quietness and gentleness.

I think as I understand the ideal I would aspire to, I want to be able to listen to what you are saying, but I need help not to be distracted by artificial ornaments. I want to consider the kind deeds I see you doing. I want to understand the love and concern that motivated you.

I could compliment you by saying, "You are a nice person" or "You are lovely," but I think I'd even rather say, "I like what I saw you doing" or "I like what I hear you saying." Then in my mind and spirit I decide, "It's just got to be because of the God you love and serve, the God who in his Spirit lives in you." In seeing beyond you, I, too, can see God, and decide I want him to live in and control my life also.





# General Board wrestles with 'Mennonite identity' question

"What does it mean to be Mennonite and keep alive the Anabaptist vision?" It was not on the agenda but it was a question that kept coming up during the Apr. 9-11 meeting of the Mennonite Church General Board in Souderton, Pa.—a historic Mennonite center.

Identity is a growing concern of Spanish-speaking Mennonites, said Sam Hernandez, General Board's secretary for Latin concerns. "We are not in danger of losing our Anabaptist/Mennonite identity; we are in danger of never having acquired one."

Duane Beck, an Indiana pastor who chairs the Council on Faith, Life, and Strategy, said Mennonites must distinguish between their ethnic and faith identities. This came alive for him, he said, when CFLS held its latest meeting in Los Angeles, where the churches are made up primarily of first-generation Mennonites.

The CFLS meeting site contrasted with the General Board meeting site of Souderton Mennonite Church in an area north of Philadelphia where Mennonites first settled in North America over 300 years ago. Local historian John Ruth told the board members that the Mennonites in his area are rapidly becoming urbanized and wealthy, affecting their self-identity. His 425-member congregation, for example, has only one farmer left. When Ruth was a boy, most of the members were in agriculture.

During an interchange with the moderators of the three host conferences—Franconia, Lancaster, and Atlantic Coast—Lancaster's Noah Hershey asked, "How diverse can we let ourselves get?" Mennonite Church moderator Jim Lapp responded, "We have to have the courage to define who we are."

Another place that the issue emerged was during the in-depth review of Mennonite Publishing House. Joked Publisher Ben Cutrell, "Talk about identity—our best sellers are cookbooks!" He noted more seriously, though, that whether or not Mennonites are faithful to the Anabaptist vision, "there is a hunger out there in society for the Anabaptist/Mennonite message." Board member Vernon Schertz of Tucson, Ariz., representing Southwest Conference, agreed: "A new member of our congregation—a former Baptist pastor—told me that Tucson does not need another evangelical church but

an Anabaptist/Mennonite one."

In suggesting answers to the identity question, several board members called for a "crash course" for new members—and old ones, for that matter. Offered as a textbook for the course was Ervin Stutzman's new *Being God's People* from Mennonite Publishing House. Another suggested way to build identity is the slides-and-stories approach used by MPH's Jan Gleysteen, who this spring spoke to a total of 110 different groups during a four-week tour of the Lancaster, Pa., area.

Amid talk of identity, the General Board also had to deal with the usual plateful of agenda items. The 33 members, most of whom are leaders of the 22 conferences, meet three times a year—usually at General Board headquarters in the Chicago suburb of Lombard, Ill. Much of their work is done in committee, with each board member assigned to one. Each committee concentrates on one area of specialty and then presents its finished work for discussion and action by the total group.

One major issue was the problem of overlap between Mennonite Board of Congregational Ministries and the Home Ministries Division of Mennonite Board of Missions. In 1985 MBCM formally asked for some kind of "realignment" of the two agencies, and General Board appointed a Structure Task Force to find a solution.

The recommendation presented at the April meeting was to merge the two agencies under a name like "Mennonite Board for Congregations in Mission." It would have two divisions—North America and overseas—and would rely heavily on "reference councils" made up of conference representatives. The councils would essentially be the groups that already exist for youth workers, home missions leaders, stewardship secretaries, and others. "We tried to respond to congregations by being more holistic in the way our agencies serve them," said Jim Longacre, a Franconia Conference leader who chaired the task force.

The General Board accepted the recommendation in principle, and called for a thorough testing of the idea with conferences, agencies, the black and Hispanic groups, and an organizational consultant. The idea would then be put to a final vote by the General Assembly in 1989.

Another merger on the agenda was on an even larger scale, involving the Mennonite Church and the General Conference Mennonite Church. However, the preferred word is "integration," and the mood seems to be "let's not rush into this." The MC-GC Committee on Cooperation, which held its first meeting in December, quickly realized that the GC representatives had come to prepare for merger while the MC representatives were prepared only to talk about cooperation.

At Souderton, though, it looked like the MC General Board might ask the General Assembly to approve a time table for eventual merger. "We've been courting long enough," said Lapp. "Shouldn't we set a wedding date—like 2001?" (An observer suggested that what the MCs and GCs are really doing, since they are already cooperating in so many ways, is not just dating but *living together*!)

The romantic urges cooled, however, when board member Luke Stoltzfus of Philadelphia, representing Lancaster Conference, said the merger could be "the straw that breaks the camel's back" for some eastern congregations already alarmed by what they perceive as liberal trends in the Mennonite Church. Other board members agreed that negative feelings about merging with the GCs need to be aired openly, and asked the Committee on Cooperation to study the implications of merging—both pros and cons—as well as a possible plan for merging.

In other action, the General Board:

- Approved a three-page statement on "Human Sexuality in the Christian Life" for presentation to the General Assembly in July, completing a five-year process. It calls for sex education in the school and in church, a resource that would supplement the 1985 study booklet, and ministry with gay people and AIDS victims. The statement also condemns sexism, judgmental attitudes toward gay people, and "heterosexual relations outside of marriage and homosexual relations."

- Endorsed the Christian Peacemaker Teams concept developed at an inter-Mennonite consultation in December. The board also agreed to solicit funds for CPT and to appoint a representative to its Steering Committee.

- Agreed, at the urging of Hispanic Mennonites, to strengthen the role of General Board's Office of Latin Concerns. It would become a clearinghouse for concerns brought by Hispanic congregations and would coordinate the response by the various agencies.

- Heard that General Board ended 1986 in the black financially—barely—for the second year in a row. Revenue was down slightly, but so were expenses—



\$307,000. One encouraging sign was that contributions from conferences were up 6 percent.

—Asked the Church Agency Committee to study the possibility of moving General Board headquarters from Lombard, Ill., to Elkhart, Ind. It was pointed out that the advantages of being located in the Chicago area are now possibly outweighed by the disadvantages. More than ever Elkhart seems to be a natural center for the Mennonite Church.—*Steve Shenk*

## Rallies & seminars draw Lancaster Mennonites to annual meeting

On the first days of spring, March 20-22, the annual meeting of Lancaster Conference was held in four reporting sessions and two rallies on the campus of Lancaster (Pa.) Mennonite High School. The theme was "Being God's People." A wide variety of displays, activities, and seminars were offered.

The sessions began with worship, including Bible messages based on 1 Peter. Carlton Stambaugh, one of the 46 bishops of the 17,000-member conference, spoke on the glory, holiness, and obligation of God's people.

After worship, the boards of Brotherhood Ministries, Congregational Resources, Education, and Missions (known officially as Eastern Mennonite Board of Missions) and other organizations presented inspirational and consciousness-raising reports. After each report there was a time for response—a new feature called "open mike."

The Board of Education's report featured several of the elementary schools it coordinates. The Board of Congregational Resources presented its report in a talk-show format. The Board of Missions reported again in the format of its monthly *Missionary Messenger*, noting the 27 overseas positions which need to be filled in 1987. The Board of Brotherhood Ministries explained ways that Friendship Community includes the mentally handicapped in community, family, and church life.

The 386 official delegates, who are chosen by their congregations, had a second chance to encounter the boards at a delegate meeting. Some of the questions asked were, "Is there a church statement on homosexuality?" "How does the Mission Board count the number of churches it starts?" and "Why do seminarians sent to school by congregations appear to do better than those who go on their own?"

The annual meeting of the conference included two rallies. One for youth was held on Saturday evening. Goshen, Ind., pastor Mel Shetler said that Jesus cares



*Eastern Board president Paul Landis (left) introduces Honduran Mennonite leaders Isaias and Berta Flores during the annual meeting of Lancaster Conference.*

about people's relationships, learning the Word, and developing faith. After the sermon, the 525 youth enjoyed a "pizza bash" while Dwight Martin gave a concert of contemporary music.

On Sunday night over 1,200 people came to a rally for missions and heard institutional plans and testimonies of workers in home, overseas, and discipleship ministries. The keynote address by Eastern Mennonite College professor Calvin Shenk was "Peoplehood and Mission." He said the church should model for the unbeliever what life in Christ is to be.

Mission Board president Paul Landis

spoke of plans to open a mission in Wales, to appoint a peace missionary to the United Nations, and to work with international students at Millersville (Pa.) University. Mission Board chairman Jay Garber praised the church for improved giving in 1986 and said that although dollars have been sufficient, the Mission Board is "running into the red" in personnel.

Seventeen home ministries workers and three overseas workers were then commissioned. Adding to the occasion were banners hung by congregations and a theme song written by Debra Rempel and Tim Bentsch.

## GROWING AS STEWARDS AND WITNESSES

# Doing it together in Chicago

"What's your favorite football team?"

"Oh, the Bears, they're my team."

The questioned one is from Indiana-Michigan Conference. He is deeply committed to the Ten-Year Goals of the Mennonite Church. They matter to him more than many other things, including the Bears. As we talked we realized that the city calls the shots in many areas—its culture, its economics, and its media make it a magnet in our age.

I pushed my friend with one more question. "If the Bears so catch your imagination, and if the city's pull is so strong, what is your responsibility to the home of the Bears?"

"None," he said, shrugging his shoulders. "Chicago is not in our conference district."

I disagree, passionately so. A metropolis of 8 million is too big a mission field for one conference alone. While doing research in Chicago, Dale Stoll noted, "Mennonites could start 200 new churches here." But since Chicago area Mennonites together with the rest of their brothers and sisters in Illinois Conference don't have energy and resources to do all that single-handedly, what are workable options?

Is it not to see that this mission will be realized, even in part, when district conferences forget "whose" district it is? When they say to one another, "Let us cosponsor"? When together they say to Mennonite Board of Missions, "Do with us what we cannot do alone"? When most members do at home what they do so well abroad—do it together?—*LeRoy Kennel*





Meeting to form United Native Ministries are (left to right) Clara Major, Henry Smiley, Cindy Bell, Ray Horst, Geraldine Isaac, and Larry Haskie.

## American Indians within Mennonite Church organize themselves

American Indian members of the Mennonite Church have organized themselves as "United Native Ministries." The action was taken by a five-member steering committee which met in Hesston, Kans., Mar. 6-7.

Larry Haskie, a lay leader in the Blue Gap Mennonite Church, a Navajo congregation near Chinle, Ariz., was named chairperson. Vice-chairperson is Geraldine Isaac of Pearl River Mennonite Church, a Choctaw congregation in Philadelphia, Miss. Named as secretary was Clara Major of Morson Community Bible Fellowship, an Ojibway congregation in Morson, Ont.

The steering committee hopes to meet three to four times a year. The next meeting will be during Purdue 87, the biennial convention of the Mennonite Church.

In organizing themselves, the Indian representatives decided to remain separate but related to Mennonite Indian Leaders Council—the American Indian organization of the General Conference Mennonite Church. They agreed that some of their meetings may be held in connection with the GC group. They also want to explore the possibility of exchanging representatives.

The steering committee also decided to publish a quarterly newsletter with the same name as the group, with Larry Haskie as editor. The first issue is expected to be released in July.

The steering committee was formed following a meeting last summer of persons involved in Mennonite Church work among the Blackfeet, Choctaw, Creek, Navajo, and Ojibway tribes. Prior to the committee meeting, the members attended a session of the GC Indian group in nearby Newton. Ray Horst of Men-

nonite Board of Missions helped facilitate the organizational meeting of the Indian Mennonites.

## School in Chicago offers another kind of urban ministry

You'll find Chicago Mennonite Learning Center in a rather hard-to-reach and unexpected place. It currently shares space with St. Agnes Roman Catholic Church's school on Chicago's Near Southwest side. Its presence in the building is marked only by a small sign taped to the front door. If this were not so, one might think that one had been given wrong directions to the school; statues of the church's patron saint and of Mary are not what one would expect in a Mennonite school.

The school is in its sixth year of operation in Chicago and its third in its present location. Previously, it had shared space with Lawndale Mennonite Church. The idea for the school was first endorsed by Chicago Area Mennonites in 1980, though actual planning began in 1974. The school currently has 69 students in kindergarten through eighth grade, 67 percent of whom are Hispanic, 22 percent white, and 11 percent black. The staff numbers nine.

The school follows state guidelines for instruction, but also incorporates Bible stories, worship times, and such values as love, peace, justice, good manners, and respect for family, church, and community. The school's goal is "to bring together urban young people of different cultural, racial, and ethnic backgrounds in an environment where they can develop intellectually, physically, and socially."

Deloss Schertz, who has been principal for the past two years, wants a wider awareness and understanding of the

school in the Mennonite Church and its agencies. He says the school's board questions the denomination's current priorities of urban ministry and offers a solution in the form of Chicago Mennonite Learning Center. "We are trying to represent different approaches to what we think urban ministry should be," says Schertz. "But currently, the school's in a survival mode." Finances have been a sore point since the school's beginning.

The school flies in the face of conventional wisdom concerning how urban ministry should be done. As set forth in the Ten-Year Goals of the Mennonite Church urban ministry means *church planting*, and the traditional idea is that those churches planted in the city can then support "alternative ministries" such as the Chicago school. But, according to Schertz, that is unrealistic.

Schertz feels that his school can redefine ministry in the city. Ministry is "a seven-day-a-week process including education and church," he says. He feels the school can offer the beginnings of job-skills development, improve students' self-worth, and spread the good news of Christ to all aspects of life.

The Chicago school can also reach more people through its ministry. "You're reaching students for five hours a day, five days a week, 180 days a year," says Schertz. Considering the number of people reached, including parents, neighbors in the community, and friends of the school, he questions the wisdom of any church body putting up \$100,000 for a new church building and then snubbing his school's requests for funding.

What does the school need? Money, of course. It must raise \$100,000 this year alone in private contributions. Normally a private school does well if 50 percent of the cost of educating a student is borne by the parents in the form of tuition, but in the case of Chicago Mennonite Learning Center, the figure is closer to 20 percent. Many of the students are from low-income families, and the school offers as many scholarships as it can.

St. Agnes Church, which owns the building in which the school is located, is putting the building up for sale at the end of the school year, and so the school must find a new home. There is the chance that the school will buy the building, but that would add to an already strained budget.

But more than money, the school needs recognition. "We want agencies and people to look at us and see if we have a place in this city," says Schertz. "If we don't, then tell us and stop us." The Commission on Home Ministries of the General Conference Mennonite Church has budgeted \$300,000 for the school over the next three years as part of that denomination's "Call to Kingdom Commitments." Schertz would like Mennonite Church agencies to also at least consider endorsing the school.—*Michael Yeakey*





*In Christ  
We Grow*

## Activities set for young adults

Special young adult activities are planned for Purdue 87, the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind. Most of them will be held in the Christian Ministry Center only a few blocks from convention headquarters in Steward Center.

A special seminar is scheduled for Saturday on the topic "Shifting Young Adults into the Future Tense: Creating New Alternatives for Tomorrow's World." Tom Sine, a well-known author and speaker, will lead it. He is a futurist with an Anabaptist perspective who works for World Concern Christian Relief Development in Seattle. Participants will create new alternatives in vocation, lifestyle, community, and celebration.

Supper meetings in the VIP dining room will provide opportunity for dialogue with special guests: John and Sandy Drescher Lehman on Thursday, Tom Sine on Friday, and James Lapp and Ralph

Lebold on Saturday.

Late night activities include a young-adult reception on Tuesday, folk dancing on Wednesday, a jazz concert on Friday, and a Jim Croegaert concert on Saturday.

A special section of housing for young adults is available to those who indicate interest on their registration forms.

The purpose for planning young adult activities at a Mennonite Church convention is to give young adults the opportunity to interact with each other and to complement the other events. These activities are planned by the Student and Young Adult Services staff at Mennonite Board of Missions.

## KREIDER VIEWS THE WORLD

### Changes in Social Security

The Social security program in the United States stems from an act of Congress in 1935. Today federal expenditures for the program are larger than for any other governmental program except the military. But the U.S. lagged far behind many other industrial countries. Germany's program began in 1883, England's in 1911.

The American program was a very modest one at first. It was financed by a tax on the employee of only one percent on the first \$3,000 of a worker's pay with a like amount paid by the employer; many workers were not covered at all. Through a series of laws since then Congress has made substantial changes. Today virtually all workers are covered except federal employees, who have their own (more generous) pension scheme. The tax rate has gone up from one percent to 7 percent and is levied on the first \$43,800 of income. Employers pay the same rate as employees.

It is estimated that Social Security pension payments will total about \$217 billion in 1988, approximately double the amount paid in 1980. Part of the reason for this increase is that there will be more old people in 1988 than in 1980, and the proportion of elderly in the population will continue to grow in the foreseeable future. But part of the reason for the growth in Social Security expenditures is that the average pension is much higher. In 1981 the average pensioner and spouse received about \$6,800 annually; in 1988 they will receive \$10,000.

Clearly the poverty of the elderly has been greatly reduced by the passage of the Social Security Act and by the many

changes in the program since then. In 1959 one retiree in three lived in poverty; today it's one in eight. In fact, the average person on Social Security now enjoys a higher average income than the rest of the population.

The poor people of today are not the elderly but the children—especially those from one-parent homes. Mary Bourdette of the Children's Defense Fund testified before a congressional committee last year that \$50 billion has been cut from federal programs for children and families in the last six years. "Today, one in five of all children lives in a single-parent, female-headed household. Over half of them are poor."

Changes in Social Security have also resulted in a substantial transfer of money from the young people who are currently paying high Social Security taxes to the elderly who are drawing the benefits. Average Social Security benefits are six times greater than a pensioner might have expected from investing in a private annuity.

For example, as an employee of a private nonprofit agency I was not covered by Social Security until the law was changed in 1950 and consequently paid no tax. Twelve years later I was still paying only 4 percent tax. When I started drawing benefits in 1979, my monthly benefits were based not on the low income I had in 1950 when I started paying Social Security taxes but the much larger income I had at the time of retirement. My high benefits today are financed largely from the high taxes that are paid by the people much younger than I who are in today's work force.

Some other countries have generous programs to provide for long-term medical care as well as other welfare programs that are far more extensive than those of the United States. Canada is one of these. But the most generous is that of West Germany, which provides "womb-to-

tomb" coverage. It pays for birth and maternity care, gives parents a monthly allowance for each child, offers free university education, provides virtually free prescription drugs, and even pays about \$2,000 toward funeral costs.

I would like to conclude with a suggestion that will certainly be unpopular with most readers of this column who are currently receiving Social Security benefits. I suggest that Social Security pension payments be taxed as ordinary income. A small beginning was made in this regard when the Social Security system was last modified by Congress.

Since 1984 single taxpayers with annual incomes of \$25,000 and married retirees filing joint returns with incomes of \$32,000 must pay regular income tax on half of their Social Security benefits if they cause total income to exceed these amounts. The rationale for taxing only half of the benefits is that they were the result of Social Security taxes already paid by the retiree during their working life on income which had been subject to income tax. This was a generous provision, but I think unnecessarily generous.

The argument against taxing Social Security benefits originally was that they were benefits for the poor elderly. Now many elderly Social Security recipients are no longer poor. But millions of children in the United States are poor. Even if Social Security benefits were fully taxable, the elderly poor would pay no taxes on them because their personal exemption and their standard deductions (or itemized deductions) are sufficiently high that they would, in fact, be exempt from tax.

Why couldn't the taxes on Social Security benefits be placed in a special fund, not to support our bloated military budget, but to help raise the incomes of millions of poor American children so as to lift them above the poverty level?

—Carl Kreider



## Council established to develop 'integrated youth ministry'

A Youth Ministry Development Council has been established to guide the preparation of materials for "Integrated Congregational Youth Ministry" in Mennonite and Brethren congregations. Paula Diller Lehman, youth secretary for the General Conference Mennonite Church, is the chairperson. Lavon Welty, youth secretary for the Mennonite Church, is the project director.

Integrated Congregational Youth Ministry emerged over the past 1½ years from the work of an ad hoc planning group including representatives from the two Mennonite denominations and the Church of the Brethren. The planners identified seven key settings for congregational ministry with youth which should be interrelated—the youth group, congregational worship, the youth Sunday school class, catechism, peer rela-

tionships, family life, and mentoring.

Many in the planning group observed that some of these settings are either overlooked or the obvious relationships between one setting and another are missed. Thus Welty recalled conversations with youth sponsors who could not name the youth Sunday school teachers. In another congregation the leaders felt unable to do youth ministry because there were too few teenagers for a youth group. Yet their teens were actively involved in congregational worship activities and other congregational programs.

The "new" integrated concept understands all aspects of a congregation's interaction with youth people as a meaningful whole. Pastors, youth leaders, Sunday school teachers, and parents can be mutually helpful if they see themselves as a team working with young people in the various settings.

Basic vision for the integrated ministry is spelled out in a 23-page "Master Plan" produced by the planning group last fall. In November both Mennonite Board of

Congregational Ministries (MC) and Commission on Education (GC) acted to endorse the plan as the directional statement for youth ministry in their respective denominations. The Church of the Brethren's Parish Ministries Commission will participate as a "cooperative user."

The first tool anticipated from the Development Council is a "blueprint for integrated congregational youth ministry." It will serve as a general guidebook for thinking about youth in the church and establishing the seven youth ministry settings. Also on the drawing board is a guide for congregational mentoring relationships. The mentoring guide will be based on the five-year experience of more than 125 congregations using the Life Planning Program developed earlier by Welty.

The Development Council will also participate in the revision of The Foundation Series youth Sunday school materials. Laurence Martin, managing editor for all current Foundation Series publications, will give staff leadership to the revision.

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## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Jane Yoder-Short, Dollar Bay, Mich.

I appreciated not only John Murray's "The Parable of the Taxpayers" (Mar. 31) but the work he has done on the tax issue. We need more in our church family who would share his concern. Lest the rich person sounds like the good guy and the one with the low income like the sinner, I would propose that the parable could read differently:

And the Lord asked the taxpayer with the large income and the small tax liability, "Does not some of your large income belong to your workers? Did you charge your customers a fair price? Having a large income and then giving much doesn't make you greater in my kingdom. Too often you trust in your money and not in me. It is dangerous. Go and be more careful."

The taxpayer with no taxable income could have answered (instead of burying his/her talent), "Lord I used my gifts but the world doesn't pay very well for working in soup kitchens, playing with children, visiting prisoners, listening to the sick and elderly, and writing officials concerning military spending."

Then the Lord said, "Go continue doing those things which are important. Remember, the world has things upside down."

"Which taxpayers deserve my bless-

ing?" is not an easy question but one we must face together.

### Abraham B. Gehman, Sr., Barto, Pa.

To Lee Kanagy ("Readers Say," Mar. 31): My faith, too, is strengthened in the power of the "Holy Word." Divorce takes place long before the papers are signed. War takes place long before bullets fly. Church splits take place long before the preachers resign or retire. God bless you, brother. Keep on writing.

### Michael A. King, Philadelphia, Pa.

I've gotten enough response to my article, "Where Would Jesus Meet Sinners Today?" (Mar. 24), that I'd like to make two comments.

First, one of my concerns in the article was how to bridge the gaps between the very varied contexts and ways of thinking that are emerging in the Mennonite Church. Reactions I've gotten have ranged from "That was a terrible article" to "I'm glad you were willing to say those things." That suggests there are radically different ways of thinking present among us. I still hope we can bridge such gaps, and I hope those who are critical of me will hear that one way I want to work at that is to say (and mean it) what I said in my article—that I'm not sure how Jesus would have related to sinners, and I'm open to correction. Let's struggle together with what the best way to reach out to sin—and hear, not condone it—is.

Second, I want to be clearer about what I did *not* mean to say. Some read my

article as saying that Jesus would have engaged in such sinful and destructive acts such as drunkenness and promiscuity. That's not what I meant at all, and I agree with those who are telling me Jesus came to *save* sinners from destructive behavior, not to join them in it. The point I wanted to make was by no means that Jesus *sinned* with sinners, but that he was willing to risk the *appearance* of being too intimate with sinners in order to have an impact on their lives.

### Shelby Brownlee, Washington, D.C.

In the past several years *Gospel Herald* has become one of my weekly staples for reading material. This voice of the Mennonite Church consistently reveals our diversity and plurality. I applaud the Mar. 24 issue from cover to cover. I especially appreciated the cover article and the "Hear, Hear!" position written by Verle Hoffman.

Concerning Michael King's "Where Would Jesus Meet Sinners Today?": I have grown up in a rural setting but also have lived the past three years in very cosmopolitan Washington, D.C.—and can see a little of both sides. I theologize as a "young chick" (as opposed to Mr. King's "turkey"! ) in her mid-20s and *can* visualize Jesus entering a bar, not to partake perhaps, but rather to lay a loving hand upon disillusioned shoulders, to soothe tired and angry hearts, to take each individual he encounters by surprise at the goodness they never thought to see in a human face. When Jesus Christ lives within, that face could be yours or mine.



### Carl Keener, State College, Pa.

Thanks for printing my letter in the Mar. 17 issue. Unfortunately, there is one slip. In "Readers Say," my second "reason" why creation science is bad science reads "Creation scientists demonstrate a serious lack of familiarity with the technical (solid research can pass this test ... manuscripts)." My original statement read "(2) fail to publish their research in standard refereed journals (solid research can pass this test, but apparently the creation scientists are not submitting manuscripts).

### Jim Mullet, Guernsey, Sask.

This is a response to John Martin's letter in the Mar. 17 issue. I have had the privilege of touching charismatics for 26 years. I would have to agree that some of the things John says about charismatics do apply to some. But I am happy to report that they do not apply to all.

The charismatics that my life has touched as a whole have had an emotional experience. But they have also had a life-changing experience. They have moved from lukewarm Christians to ones that are totally involved in the program of the church. From people wallowing in the slough of despair to ones filled with the praises of our God.

Emotionalism is a poor word to describe these experiences. A better word is *celebration*. So often we Mennonites are like the elder brother; we serve our Father faithfully but are unable or unwilling to enter and celebrate the glorious salvation of Christ, who died to make it possible to move beyond the

drudgery of service to celebration. He did what I could never do. He moved me from Romans 7 to Romans 8.

The way I would describe what I have seen in my charismatic friends is a new Presence, a new praise, and a new power—in that order.

### Miles N. Reppert, Shillington, Pa.

Following are thoughts that I've had after reading *Gospel Herald* over the past year:

Contributors to *Gospel Herald* occasionally refer to Anabaptist churches as peace churches. Nonviolence is touted as their way of life. Not having Anabaptist roots, I'm surprised and baffled because peace is not a stated goal of Jesus. His ultimate goal, however, is changed lives and peace that passes understanding.

Jesus tells his disciples: "You will hear of wars and rumors of wars. . . . Such things must happen. . . . Nation will rise against nation, and kingdom against kingdom" (Matt. 24:6-7). Earlier while preparing to send out the twelve, Jesus gives them this warning: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man's enemies will be the members of his own household'" (Matt. 10:34-36). This has happened and continues to happen in the church and its families.

Man's fallen nature is the basic cause of any conflict. Hence, for true lasting peace, changes must come about in indi-

vidual lives whether a conflict involves individuals, governments, or lesser organized groups. Little in the way of lasting peace can flow from antiwar actions such as tax withholding, draft resistance, peace initiatives, and nonviolence. There is considerable possibility that such actions may not only be superficially peaceful but also selfish and humanistic. Only as individual lives are transformed by the Holy Spirit can peaceful relations really be established among antagonists.

Nonviolence itself is not necessarily an indicator of peace. Hearts and minds may be seething beneath calm exteriors. Those truly transformed into Christ's image will then become evident. As Darrell Berkey wrote ("Readers Say," Mar. 24), "Without transformed individuals, peace on earth is just a nonworkable concept."

Finally, it is important to note that Jesus knew the heart of man and saw the need for change in individual lives. Hence, he spoke truths that led to his crucifixion. Yet he did not try to retaliate or speak in his own defense. He forgave.

### Christopher Melchert, Philadelphia, Pa.

Three readers in the Feb. 17 issue wrote to defend remarriage. Their central contention is that no one else in the church has the right to judge and condemn the remarried for what they have done. They seem to elevate a principle (nonjudgment) above the Bible and above other principles more soundly based.

1. The very words of Jesus Christ are spiritual (John 6:63). Paul refers to the law of the Old Testament, not to anything in the New, when he says, "The letter kills." (It is the Old Testament law that allows orderly divorce.) Paul is willing to pass judgment within the brotherhood, and to expel one who, for example, lives adulterously (see 1 Cor. 5). The object, of course, is to bring that sinner to his senses, that he may return sound.

2. Christ offers mercy to all who seek him, and the repentant thief is pardoned. However, that thief must return what he has stolen and henceforward work honestly (Lev. 6:5; Eph. 4:28). These remarried people ask forgiveness without restitution.

3. It is good to remember that we are all of us on the way, and all still learning. It is very good to see a brother being faithful where once he was unable. It needs to be explained, though, why faithfulness to a second spouse should be celebrated when its condition is unfaithfulness to an earlier solemn promise.

4. We are a believers' church. We claim a place among the disciples, at the mountaintop, not merely the multitude on the plain. Must not our standards therefore be higher than those of other churches?

## Put feet to your faith

MCC grassroots volunteers

New from Mennonite Central Committee

17-minute slide set now available for free loan

Christians who volunteer time and talents at home talk about their participation in prison visitation, mediation and refugee resettlement programs, SELFHELP Crafts, material aid collection, relief sales and Mennonite Disaster Service.

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21 South 12th Street

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(717) 859-1151

MCC Manitoba  
134 Plaza Drive  
Winnipeg, MB R3T 5K9  
(204) 261-6381





## MENNOSCOPE

**Fire destroyed the 51-year-old building of Fairview Conservative Mennonite Church near Kalona, Iowa, on Apr. 3.** The cause of the early-morning fire is unknown, and firefighters were unable to save any part of the structure or contents. The church was erected in 1936 and remodeled in 1978. It was insured for \$230,000, but the estimated cost of replacing the building is \$350,000 to \$400,000. For the time being, the 170-member congregation is using nearby Iowa Mennonite School. "The community has just really been very kind to us," said John Hershberger, one of the two pastors. He noted that the experience has drawn the congregation closer together. Fairview is affiliated with Conservative Conference.

**An inter-Mennonite committee on the Soviet Union has been formed** by Mennonite Central Committee for North American agencies involved in issues and programs related to that country. The aim is to keep the agencies aware of what others are doing in the Soviet Union, to coordinate communication with European Mennonites on Soviet concerns, and to coordinate communication with the main Protestant body in the Soviet Union—the All-Union Council of Evangelical Christians/Baptists. The committee will meet at least annually and jointly sponsor a part-time staff person. Among the interests of the member agencies are church-to-church contacts, peace/reconciliation, tourism, family ties/immigration, and mass media evangelism.

**Long-term residential services for adult developmentally disabled persons are being organized in Goshen, Ind.,** by Greencroft Retirement Community and Mennonite Disabilities Committee. A Long-Term Residential Services Development Committee is being formed, with representatives from both of the cooperating agencies. It is felt that the mission and purpose of both agencies are similar in helping meet the needs of certain people, and the experience of both can contribute to such a ministry.

**Leadership development of deaf persons was a major topic of discussion** during the semi-annual meeting of the Deaf Ministries Advisory Committee of Mennonite Board of Missions, Mar. 13-15, in New Windsor, Md. The eight-member group talked about tying in with already-existing leadership training efforts in other denominations, but finally decided "that what we want taught in such a program is not present in other programs," said MBM Deaf Ministries director Sheila Stophor Yoder. The committee asked Yoder to take the ideas discussed by the committee and develop an appropriate program for approval at its next meeting. Janelle Yoder, a student at International Deaf Bible College in Minneapolis, was elected chairperson of the committee, succeeding Henry Deller, the lay leader of a deaf congregation in York, Pa.

**A two-year-old congregation in Philadelphia has doubled its membership.** At a recent covenant service, West Philadelphia Mennonite Fellowship increased its members from a core group of 20 in 1985 to around 40. A total of about 60 people relate to the congregation, which is a church-planting venture of Franconia Conference. The group meets on Sunday evenings in the chapel of a United Methodist church. David Greiser is the pastor; Libby Caes and Ross Bender are elders.

**Cedar Community Mennonite Church dedicated its new building** on Byron Avenue in

Waterloo, Iowa, on Mar. 29. Some 80 people braved a late-season snowstorm to help the six-year-old congregation mark another step in its development. Starting in homes, the congregation later rented space at the University of Northern Iowa and then moved to a storefront it purchased and shared with a SELFHELP Crafts shop. Those locations were in Cedar Falls, but the current church building—purchased from another denomination—is in neighboring Waterloo. The congregation is affiliated with both the Mennonite Church and General Conference Mennonite Church.

**The newest Mennonite congregation in Phoenix, Ariz., dedicated its newly acquired meeting place recently.** The new facility consists of two buildings—a sanctuary and a Christian education center. The congregation, started last year, is called Good Shepherd Mennonite Church. It currently has 48 members, with a Sunday-morning attendance of about 90. Some 225 people attended the dedication service, including members of the mother congregation—Trinity Mennonite Church.

**"Cape Christian Fellowship" is the name chosen for the new Mennonite congregation in Cape Coral, Fla.** Its first public worship service was on Easter Sunday, and it uses Pelican Elementary School. Church planters Dennis and Linda Gingerich and others used the local media extensively to promote the church's opening. They also sent 18,000 invitations to local residents.

**A monthly Mennonite/Anabaptist fellowship group has begun in San Bernardino, Calif.** The group represents people from both the Mennonite and General Conference Mennonite denominations. While all those present at the first meeting on Mar. 15 are currently involved in a variety of congregations, there is also a feeling that "something more" is needed. In response to this need, the monthly meetings

will focus on peace, community, and other Anabaptist themes that are sometimes lacking in the congregations. Merle Kauffman, a lay pastor at First Mennonite Church of Upland, is the contact person for the new group. Southwest Conference leader Allan Yoder is also involved.

**The emerging Mennonite congregation in Fort Worth, Tex., moved from a private home to a rented church building recently.** After 2½ years in the home of lay leaders Art and Helen Enns, Fort Worth Mennonite Church now uses a facility owned by the Seventh-Day Adventists on Handley Street. The congregation is currently made up of about 35 people.

**Petra Christian Fellowship in Terre Hill, Pa., dedicated its new building** on Feb. 1. The church, organized in 1983, is one of several daughter congregations of nearby Hopewell Mennonite Church. It is affiliated with Atlantic Coast Conference.

**A Martin Luther King radio special that Mennonites helped produce received national recognition recently.** *All God's Children* won a Silver Angel Award from Religion in Media—a Christian media organization. The 30-minute special featured the life and thought of the slain black civil rights leader in celebration of the first national holiday in his honor in January 1986. The special was produced by SandCastles, an ecumenical media cooperative that includes Mennonite Board of Missions. MBM's Ron Byler was one of the key persons in the project.

**An egg business that helped support Conservative Conference mission work in Appalachia has closed.** A local television reporter was on hand to record the closing as Earl Swartzentruber and Earl Yoder made their last delivery for Turners Creek Egg Company



**Eastern Board collects groceries for the urban poor.** The Relief Department of Eastern Mennonite Board of Missions has collected 700 bags of groceries for distribution in several Eastern Seaboard cities. Some 21 congregations in five Lancaster Conference districts participated in the project.

Project coordinator Geneva Rufenacht (pictured) says Eastern Board—the mission and service agency of Lancaster Conference—collects the grocery bags once a year as part of a Mennonite Central Committee program for the urban poor. The bags are distributed by Mennonite congregations located in low-income inner-city areas.



of Talbert, Ky. Also on hand was former mission worker Alvin Swartz, who started the company in 1953 to help supply the needs of mission workers and their families.

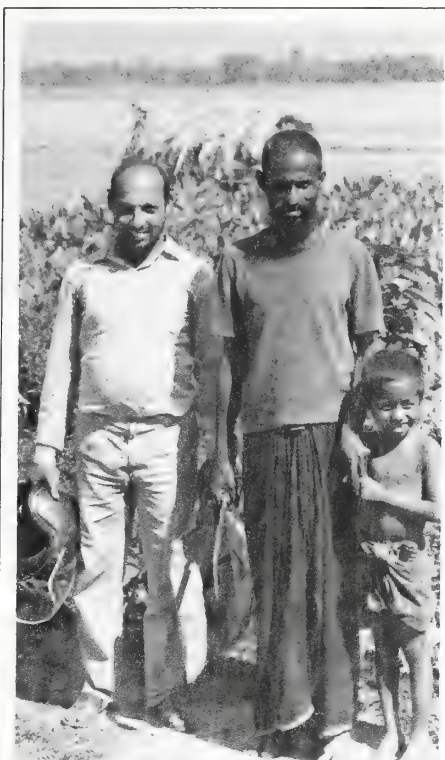
**Singing about Jesus in local taverns is one way Robert Roberg is going about starting a Mennonite congregation in Nashville, Tenn.** His participation in their "songwriters' nights" has elicited good response. Roberg and his family have also posted notices in laundromats, distributed promotional calendars, and placed ads in local shopping papers and on a Christian radio station. Robergs are sponsored by Rose-dale Mennonite Missions, an agency of Conservative Conference. Theirs is the second recent church-planting effort in a city without a Mennonite congregation. The other one is directed by Wayne and Sue Graber Detweiler of Indiana-Michigan Conference.

**Glencroft Retirement Community dedicated its new Community Center in Glendale, Ariz., on Mar. 22.** The \$1.5-million, four-building complex includes a 400-seat auditorium, a large multipurpose room, offices, recreational facilities, and an indoor swimming pool. Glencroft serves over 900 residents and is opening a new campus in another suburb of Phoenix in May. Dick Benner, president of Friendship Foundation, the Glencroft fund-raising arm, said the retirement community can now turn its attention to building up the Zion Fund, whose goal is that "no resident would ever be turned away for lack of personal funds, even if requiring expensive long-term care." Glencroft is sponsored by 11 local congregations from Mennonite, Brethren, Friends, and Apostolic Christian denominations.

**The pendulum may be swinging away from capital punishment in Louisiana.** That is what Judie Menadue, a Mennonite Central Committee U.S. worker in New Orleans, concludes after a series of lectures she gave to law students, radio audiences, and church people this past winter. Menadue, an attorney from St. Paul, Minn., spends most of her time recruiting other lawyers to represent people on Louisiana's death row in their post-conviction appeals. Although a majority of Americans polled continue to say they favor keeping death as a possible sentence for first-degree murder, many minds are being changed as Menadue challenges some of the reasons used in defense of capital punishment. For example, studies show that the death penalty is not a deterrent to crime, it is not applied fairly, it does not save taxpayers' money, and it is not authorized by Jesus.

**Veteran Philadelphia church workers Luke and Miriam Stoltzfus are serious about relating to local Hispanic Mennonite congregations.** Serious enough to learn the Spanish language and serious enough to visit Mexico and Central America—where many of the congregations' members originally came from. In recent months Luke and Miriam have both spoken—in Spanish—in the four local Hispanic churches. One woman who has struggled with the English language threw her arms around Miriam and said, "Now you know what we have been through!" Stoltzfuses know, though, that they must keep studying Spanish. A Sunday school teacher once asked Luke to make a few comments about the day's lesson. When he finished, the teacher said, "Thank you for what you tried to say." Luke is bishop of Lancaster Conference's Delaware Valley District, which includes Philadelphia and southern New Jersey.

**"Southwest Messenger" of Southwest Conference has begun inserting a newsletter for youth.** It includes news and features of interest to high schoolers as well as a page for youth group sponsors. The editors are Brad



**Extension program offers hope to farmers in Bangladesh.** Mokbul Ahmed (right with child) is an "almost-subsistence" farmer in Bangladesh and he is pleased to have arrived at a level where he can nearly support his family year-round on the family's plot, thanks to Mennonite Central Committee's subsistence-farmer agricultural-extension program. With him is MCC extensionist Shyem Chakraborty.

Ahmed supports a family of eight—himself, his wife, four young children, and his elderly parents. And he does this on just over half an acre of land. It was not always so. Four years ago Ahmed could only meet his family's needs for six months of the year on his own holding. The remainder of the year he had to work as a sharecropper or hire himself out as a daily laborer.

Then MCC opened an extension office in the nearby village of Laksam, and Ahmed joined the subsistence-farmer program. Extensionists showed Ahmed how to cultivate irrigated vegetables during the dry winter months. With the money he makes selling vegetables in the market in Laksam, plus the rice he grows during the rainy season, he can now support his family nearly all year around.

Next year Ahmed is talking of starting fish farming in the small pond on his farm. He should then become a true "subsistence farmer." He may even move into the "surplus farmer" category, and so graduate from the MCC program. "It is a winning combination—the fertile land of Bangladesh, a hard-working Bangladeshi farmer, and a little access to some knowledge and seeds made possible by a team of agronomists and extensionists who care enough to come to Laksam," says Mark Nord, MCC country representative in Bangladesh.

and Marian Eberly, youth workers at Sunny-slope Mennonite Church in Phoenix, Ariz.

**An American Mennonite helped lead Belgium's 100th anniversary celebration of World Day of Prayer recently.** Sylvia Shirk Charles, a Mennonite Board of Missions worker, gave a meditation on the parable of the great banquet (Luke 14) during the special ser-

vice at St. Michael's Cathedral in the capital city of Brussels. Charles is one of the leaders of Christian Women of Belgium, an ecumenical group which planned the anniversary event.

**Elementary teachers returned to their remote rural schools in Nepal recently following a 10-month course taught by Mennonite Board of Missions worker Mark Keller at Tribhuvan University in Pokhara.** Most of the hundreds of children taught by these teachers "live in areas where there are no doctors, no roads, very few books, and few new ideas," said Keller. "Education is one way of unlocking the barriers that prevent them from living more whole lives."

**Two Goshen College students placed second and third in the Indiana Intercollegiate Speech Contest on Mar. 23 at Vincennes University.** Richard Allfrey, a senior English major from London, England, took second place with a speech on "Reconciliation in Northern Ireland." Philip Stoltzfus, a senior music and history major from Harrisonburg, Va., won third place with a speech on "Risking Peace." Allfrey and Stoltzfus qualified for the state contest through Goshen College's annual Henry Smith "Speaking for Peace" Contest.

**Mennonite pilots conducted a "fly-in" at Newton/Harvey County Airport in Kansas Feb. 14-15.** Sponsored by the Hesston College Aviation Department and the Mennonite Pilots Association, the event was planned in conjunction with the annual meeting of Mennonite Disaster Service in nearby North Newton. Activities included an open house in Hesston College's hangar at the airport and a banquet featuring Carl Hiebert, a paraplegic who flew an ultra-light plane across Canada last year.

**A choral composition by Harold Moyer was premiered at Conrad Grebel College recently.** Called "Hail to the Lord's Anointed," it was the first piece to be commissioned through the Henry and Anna Schultz Memorial Fund. The fund provides an annual stipend for the college to commission a sacred choral or instrumental work for use at Conrad Grebel, in the Mennonite church, and in the broader Christian community. Moyer is a composer and music professor at Bethel College—a General Conference Mennonite school in North Newton, Kans. Copies of his new piece, which is suitable for use by church choirs, are available from the Music Department at Conrad Grebel College, Waterloo, ON N2L 3G6.

**"Benjamin Britten's Music of Conscience and Compassion" was the focus of Conrad Grebel College's seventh annual Benjamin Eby Lecture recently.** It was presented by music professor Wilbur Maust, who has done extensive study of this 20th-century British composer. Britten was an outspoken pacifist and animal rights activist—and his music reflected that. The Eby lectures are an attempt by the college to share the fruits of their professors' research with a larger audience. Eby was a 19th-century Mennonite pioneer in Ontario who gave leadership in the church and in education while supporting his family as a farmer.

**Galen Burkholder was ordained for his work as an administrator at Eastern Mennonite Board of Missions on Feb. 1.** He is director of Discipleship Ministries, and works out of the Discipleship Training Center in Philadelphia. Burkholder served previously on a licensed basis as youth pastor at Hesston (Kans.) Mennonite Church. He also was a member of the campus ministry team at Eastern Mennonite College, a member of the youth office staff for Lancaster Conference, and a member of the pastoral team at Mountville (Pa.) Mennonite



Church. The ordination service was held at Oxford Circle Mennonite Church in Philadelphia, where Burkholder is a member.

**Canadian Mennonites have good reason to be concerned about recent changes in regulations affecting refugees,** says Stuart Clark of Mennonite Central Committee Canada's refugee resettlement program. If an apparent new trend in the country's refugee policy had been in effect in the 1920s and 1940s, most of the Russian Mennonites who arrived during those years would not have been allowed to enter Canada. Clark says new regulations that went into effect on Feb. 20 indicate Canada may be moving away from its tradition of offering asylum to "humanitarian" refugees—people facing war and violence but not individual persecution. The new regulations come in the wake of a recent change in U.S. law which makes it a criminal offense for businesses to employ undocumented aliens. The new U.S. law has dramatically increased the number of Central Americans seeking to enter Canada.

**Mennonite Central Committee was praised on the floor of the Canadian Parliament** recently. "MCC has a reputation among third-world nations which is exceeded by none," said Lee Clark in a House of Commons speech. Clark, who represents the Manitoba constituency of Brandon-Souris, also mentioned MCC's new SELFHELP Crafts shop in his district, the many volunteers who serve at home and abroad, and the generous financial contributions from Mennonite churches across Canada.

**Mennonite Board of Missions is helping finance a video Bible translation for deaf persons.** MBM's Deaf Ministries Department has given \$5,000 to the American Sign Language translation project which was initiated by Deaf Missions of Council Bluffs, Iowa. Over 40 people, both hearing and deaf, are working on what they call the Omega Project—the only sign language Bible translation in process in the world. The MBM funds were used directly in the video translation of Mark 7-11 last fall and Mark 12-16 more recently. Both are available on loan from Deaf Ministries at MBM, Box 370, Elkhart, IN 46515; phone/TTY 219-294-7523.

**A research consultant is helping Mennonite Board of Missions analyze the media resources needed by the Mennonite Church.** He is John Rider, a communications professor at Southern Illinois University who has given similar help to other denominations. The research is being supervised by a task force appointed by MBM. Rider and the task force want to find out how Mennonites understand their congregation's outreach and mission, who their congregation wants to speak to in the community and why, and what their attitudes and expectations are for using media to reach these people.

**Kings View Center installed a new chief executive officer and dedicated a new facility** on Mar. 29. Kings View is a Mennonite psychiatric center in Reedley, Calif. Its new head is Duane Oswald, and its new facility is a 37-bed treatment center for psychiatric patients. Kings View is affiliated with Mennonite Mental Health Services.

**Playing pop records and chatting over the airwaves doesn't exactly fit the job description of the average Mennonite Central Committee volunteer.** But for Rick Cornelson, who's serving as a youth worker in the Canadian native community of Nain, Labrador, being host of a local radio show is just one more way of reaching out to young people. His weekly one-hour show on the local FM station



**SELFHELP worker urges others to visit third world.** "Even now, after showing my slides and telling the story 40 times, I still get choked up when I remember talking with other Christians in a tiny bamboo church in a remote northern Thailand village," recalls Beth Good, manager of the SELFHELP Crafts warehouse for Canada in New Hamburg, Ont. "My hope and prayer is that in that village, and in many other villages around the world, SELFHELP Crafts can provide some employment to people so they can supplement their meager incomes and experience a bit more fullness in life."

SELFHELP Crafts, a program of Mennonite Central Committee, creates jobs for third-world people by marketing their crafts in North America. Last year the program organized a three-week tour to meet craftspeople in Indonesia, Thailand, and the Philippines. A similar tour is planned for next January.

Good has spoken to hundreds of SELFHELP Crafts volunteers in southern Ontario as well as to church groups, service clubs, and senior citizen groups. "I was always enthusiastic and supportive about the work SELFHELP Crafts does and the trip just reinforced that and made my work at the warehouse much more meaningful," she says.

More information about the next tour is available from Doris Daley at SELFHELP Crafts, Box L, Akron, PA 17501.

features a variety of contemporary music—both secular and religious—with a Christian message mixed in by Cornelson. Nain is a town plagued with heavy unemployment and various social and family problems.

**Edition 2 of "All God's People" will be shown on the ACTS Satellite Network on May 3 at 7:30 a.m. and 9:00 p.m.** and late that night at 1:30 a.m. The Mennonite video will be shown on the *One in the Spirit* program. The video is part of a series produced by Mennonite Board of Missions.

**A church leadership training fund is the beneficiary of a 65th wedding anniversary celebration.** Lloyd and Sara Weaver had requested that the nearly 300 friends and relatives who honored them on Mar. 29 at Harrisonburg (Va.) Mennonite Church give to that cause rather than bring gifts to them. Weavers retired in 1969 after 21 years of service in Newport News, Va., with Virginia Mennonite Board of Missions. They first worked in Jewish evangelism and later with a ministry to Asian seamen.

**Users of the "Rejoice!" devotional guide can look for a new and improved format** beginning in September. It will move from a two-level format for younger readers and older readers to a single-level format suitable for all ages. The daily readings use stories, anecdotes, and scriptural applications to life. Another in-

novation is a reduction of the quarterly publication to a smaller, more convenient size. *Rejoice!* is published by the Mennonite, General Conference Mennonite, and Mennonite Brethren churches. Dennis and Nancy Becker are the coeditors.

**"Mennonite Distorter" is completing its first year of publication** as a forum for Mennonite humor and for "left-of-center" Mennonite perspectives. It is produced by Ivan Emke and other members of an "editorial collective" in Ottawa, Ont. "Maybe every new publication fancies itself as providing a fresh new voice," says Emke, "but I think that we have shown that we are willing to go out on limbs somewhat further than other established periodicals." More information about *Mennonite Distorter* is available from Box 4792, Stn. E, Ottawa, ON K1S 5H9.

**"Even if you are not a war tax resister, you can help those who are,"** say a group of Christians who operate the Tax Resisters Penalty Fund. Based in North Manchester, Ind., it helps resisters when they suffer financial loss through the seizure of penalties and interest by the U.S. Internal Revenue Service. The fund, started in 1982 as a project of the local chapter of Fellowship of Reconciliation, is currently trying to broaden its base of support because of the increasing number of requests for assistance. More information is available from the North Manchester Fellowship of Reconciliation at Box 25, North Manchester, IN 46962.



### New appointments:

•**Lois Kieffaber Bare**, alumni relations director, Goshen College. For the past seven years she has been information services director for Church World Service—an agency of the National Council of Churches based in Elkhart, Ind. Bare is herself one of GC's alumni, having graduated in 1979.

•**Doug Hostetter**, executive secretary, Fellowship of Reconciliation, starting in May. The 73-year-old interfaith pacifist organization is headquartered in Nyack, N.Y. Hostetter, a Mennonite, has been executive secretary of the American Friends Service Committee's New England regional office the last six years. He was a Mennonite Central Committee worker in Vietnam during the Vietnam War and was an outspoken critic of U.S. military involvement there.

### Pastoral transitions:

•**Alan and Karen Moore-Beitler** will become pastors of Hyattsville (Md.) Mennonite Church in August. They have studied at Associated Mennonite Biblical Seminaries and have been active at Germantown Mennonite Church in Philadelphia.

•**Aden Yoder** was installed as lead pastor of Shore Mennonite Church, Shipshewana, Ind., on Apr. 5. He had served previously at Shore as an associate to lead pastor Orville Miller.

•**Steve Reschly** has resigned as pastor of Cedar Community Mennonite Church, Waterloo, Iowa, effective this summer. The six-year-old congregation was the result of church-planting work by Reschly and three others. He plans now to pursue a doctorate in history at the University of Iowa.

### Upcoming events:

•**Seminar on Exploring Church Ministries**, May 30, at First Deaf Mennonite Church of Lancaster, Pa. The main speakers are veteran church workers Charles Hostetter and Don Augsburg. Also offered are workshops on "Mission and Service," "How Going to Seminary Affects the Family," "Local Training Opportunities," "Identifying Leadership Persons in the Congregation," "Here I Am—What Do I Do Next?" "Women in Ministry," and "Ministry—A Second Career." The event is sponsored by Lancaster Conference, Atlantic Coast Conference, Eastern Mennonite College and Seminary, and Associated Mennonite Biblical Seminaries. More information from Paul Zehr at Lancaster Conference, Salunga, PA 17538; phone 717-898-2411.

•**Spring Inspirational Conference of Gulf States Fellowship**, May 2-3, at Des Allemands (La.) Mennonite Church. This is an annual event for the small Mennonite Church conference made up of 12 congregations in Louisiana, Mississippi, and Alabama. The main speaker is Mennonite Board of Missions president Paul Gingrich. More information from the Des Allemands Church at R. 1, Box 37D, Des Allemands, LA 70030; phone 504-758-7550.

### Church-related job openings:

•**Service education coordinator**, Mennonite Central Committee Canada, starting this summer. This person will head up the new Christian Service Education Program set up by MCC Canada in cooperation with five Canadian Mennonite colleges. The coordinator should be familiar with Mennonite higher education in Canada and have service experience. Contact Harold Koslowsky by May 15 at MCC Canada, 134 Plaza Dr., Winnipeg, MB R3T 5K9; phone 204-261-6381.

•**Assistant director of admissions**, Eastern Mennonite College and Seminary, starting June 1. Responsibilities include field work, interviewing campus visitors, and corresponding with prospective students. Contact the Personnel Office at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

•**Faculty member in foods and nutrition**, Goshen College, starting in August. Responsibilities include directing the foods and nutrition program; teaching courses in foods, nutrition, and food service management; and advising students in the program. Requirements include a graduate degree in foods and nutrition and membership in RD and ADA. Send résumé by May 15 to Willard Martin at GC, Goshen, IN 46526.

•**Mathematics teacher and boys' dormitory adviser**, Lancaster (Pa.) Mennonite High School, starting this fall. These are two different positions. Contact Richard Thomas at the school, 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717-299-0436.

•**Cook/cafe/teraria worker**, Lancaster (Pa.) Mennonite High School, starting in September. Contact Dottie Weber at the school, 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717-299-0436.

•**Director**, Denver Opportunity for Outreach and Reflection (DOOR), starting in August. This is a voluntary service position. It requires a knowledge of urban issues, an interest in working with young adults, skills in communicating and organizing, and the ability to work unsupervised. DOOR is a Mennonite urban work-camp program. Contact the agency at 430 W. 9th Ave., Denver, CO 80204; phone 303-892-1039.

### New books:

•**Journey Towards Holiness** by Alan Kreider. This examines the current social aspects of an age-old biblical concept. The author is a Mennonite Board of Missions worker who directs a teaching ministry based at London Mennonite Center in England. Published by Herald Press of Mennonite Publishing House, the book is available for \$9.95 (\$13.95 in Canada).

•**Cornhusk Doll** written by Evelyn Minshall and illustrated by Edwin Wallace. A children's picture storybook 14 years in the making, it tells how the gift of a cornhusk doll turned mistrust into friendship for an American pioneer family and an Indian family. Minshall has written 11 books and hundreds of short stories, articles, plays, and poems. Wallace is a

Wesleyan pastor and lifelong artist. Published by Herald Press, the book is available for \$14.95 (\$19.95 in Canada).

**New members** by baptism and confession of faith: *West Philadelphia Fellowship, Philadelphia, Pa.*: Glenn Moyer, Glenda Moyer, Tim Johnson, Tony Sauder, Fred Kauffman, and Minh Nguyen Kauffman by confession of faith. *Leetonia, Ohio*: Daryl Miller, Darren Miller, and Jon Witmer. *Martins, Orrville, Ohio*: Larry Schaffter and Scott Basinger. *Akron, Pa.*: Steve Douple, Devin Hoffert, Jennifer Leister, Tanya Meck, Sharon Mellinger, Kent Sensenig, and Bonnie Stoltzfus. *Tressler, Greenwood, Del.*: Donald Sharp and Jane Schrock. *Grace, Berlin, Ohio*: Peggy Hershberger by baptism and Pamela Sinclair by confession of faith. *Nashville, Tenn.*: Bruce N. Haskin by baptism and Douglas McPherson and Norman Truxton by confession of faith. *Millport, Leola, Pa.*: Jenny Weaver, Beth Hollinger, and Wendy Burkholder. *Cove Mennonite Fellowship, Woodbury, Pa.*: Richard and Bernadette Ochoa by confession of faith. *Trinity, Morton, Ill.*: Wayne and Karen Foster and Terry and Georgia Winson by confession of faith.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

•**Bender**, Ross and Sylvia Horst, first child, Julian Dale, Mar. 3.

•**Boaman**, Richard L. and Lois (Landes), Telford, Pa., second child, first daughter, Kathryn Alicia, Apr. 3.

•**Boettger**, Conrad and Beth (Hartman), Hesston, Kans., Jenna Marie; born on Mar. 23; received for adoption on Mar. 26.

•**Boshart**, Merlin and Annette (Boese), Wayland, Iowa, second daughter, Keri Ann, Mar. 31.

•**Charles**, Neal and Ellen (Conrad), Sarasota, Fla., second child, first son, Bryan O'Neil, Mar. 10.

•**Cocks**, Scott and Kim (Steckley), Cambridge, Ont., first child, Jason Murry, Mar. 29.

•**Cressman**, Bruce and Esther (Witmer), Listowel, Ont., third son, Mark Steven, Apr. 3.

•**Fox**, Ed and Susie (Chupp), Sarasota, Fla., first child, Jessica Renae, Mar. 30.

•**Gingerich**, Hubert and Mary Ellen (Stefan), Ellisburg, N.Y., third child, second son, Christopher Thomas, Feb. 25.

•**Grieser**, Doyle and Barbara (Reneger), Wayland, Iowa, third son, Brendon Daniel, Mar. 29.

•**Grimes**, Daniel and Brenda (Hollinger), Harrisburg, Pa., first child, Charity Marie, Mar. 29.

•**Hochstetler**, Lynn and Debra (Leichty), Kalona, Iowa, second son, Bret Richard, Apr. 5.

•**Horst**, Robert and Deb (Miller), Apple Creek, Ohio, first child, Joseph Allen, Mar. 14.

•**Hostetler**, Neil and Sandy (Plank), Bellefontaine, Ohio, first child, Courtney Kay, Mar. 29.

•**Klassen**, Ray and Eileen (Eigsti), Goshen, Ind., second daughter, Julia Rae, Mar. 18.

•**Kuhns**, Lloyd and Goldie (Plank), Akron, Pa., third child, second son, Michael Steven, Apr. 5.

•**Martin**, David and Carol (Oberholtzer), Mount Joy, Pa., second child, first son, Michael Tyler, Mar. 29.

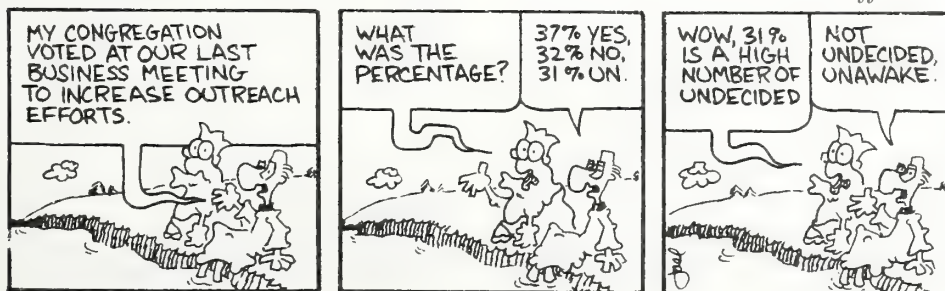
•**Peachey**, Glen and Beverly (Peachey), Milroy, Pa., second child, first daughter, Heidi Nicole, Apr. 2.

•**Ropp**, Steve and Kathy (Stutzman), Iowa City, Iowa, first child, Matthew Ray, Apr. 2.

•**Stalter**, Jim and ChloAnn (Slaubaugh), Go-

## Pontius

Joel Kauffmann





shen, Ind., third child, second son, Joel Frederick, Apr. 5.

**Troyer**, Tim and Shelley (Pederson), Milford, Nebr., third and fourth children, first son and third daughter, Michael Leonard and Mandy Lane, Mar. 20.

**Weaver**, John and Deb (Martin), Apple Creek, Ohio, first child, Jenna Marie, Feb. 20.

**Wirick**, Neil and Peggy (Hostetler), Cable, Ohio, third child, first daughter, Susannah Marie, Mar. 23.

**Yoder**, Dennis and Donna (Apenzeller), Atwater, Ohio, third child, second son, Dennis Ray, Apr. 4.

## OBITUARIES

**Alderfer, Mary K.**, daughter of Wilmer and Eva (Kratz) Alderfer, was born at Telford, Pa., Feb. 4, 1934; died at Telford, Pa., Mar. 4, 1987; aged 53 y. Surviving are her mother, 2 sisters (Evelyn K. Wismer and Lizzie M.), 3 brothers (Clyde K., Arlen K., and James K.), and one foster brother (Timothy M. Pauls). She was a member of Frederick Mennonite Church. Funeral services were held at Franconia Mennonite Church on Mar. 7, in charge of Ben F. Lapp, Merrill Landis, and Harvey Yoder; interment in Franconia Mennonite Cemetery.

**Blosser**, Stelvin M., son of Joel D. and Mary Ann (Moyer) Blosser, was born in Mahoning Co., Ohio, Nov. 30, 1898; died of a heart attack at Salem Community Hospital, Salem, Ohio, Apr. 4, 1987; aged 88 y. On May 14, 1925, he was married to Margaret M. Bieber, who died on Feb. 28, 1945. On Aug. 31, 1946, he was married to Gladys Schloneger, who survives. Also surviving are one daughter (Marie Wright), one son (Albert), 2 stepdaughters (Carol Blosser and Ruth Ann Horst), one stepson (Lowell Schloneger), 14 grandchildren, 12 great-grandchildren, and one brother (Harvey). He was preceded in death by one son (Joel). He was a member of Leetonia Mennonite Church, where funeral services were held on Apr. 7, in charge of Leonard D. Hershey; interment in Midway Cemetery.

**Christner, Don Lamar**, son of Olen and Inez (Hochstetler) Christner, was born in Shipshewana, Ind., Jan. 20, 1972; died in an auto accident at Topeka, Ind., Mar. 27, 1987; aged 15 y. Surviving are 3 brothers (Shawn, Wayne, and Michael), 2 sisters (Deann and Heidi), and grandparents (Herman and Lydia Mae) Hochstetler and Olen and Polly Christner). He attended Shore Mennonite Church, where funeral services were held on Mar. 30, in charge of Aden Yoder, Orville Miller, and Gene Troyer; interment in Shore Cemetery.

**Danner, Lena Hershberger**, daughter of John and Lizzie (Schweitzer) Hershberger, was born at Milford, Nebr., Aug. 29, 1893; died of Alzheimer's disease at Manson, Iowa., Apr. 1, 1987; aged 93 y. On Aug. 14, 1913, she was married to Marvin Danner, who died on Apr. 3, 1983. Surviving are 2 daughters (Erma Birkey and Wilma Story), one son (John Danner), 20 grandchildren, 38 great-grandchildren, and 5 great-great-grandchildren. She was a member of East Fairview Mennonite Church, where funeral services were held on Apr. 4, in charge of Lloyd Gingerich; interment in East Fairview Cemetery.

**Dettweiler, Katherine Marie Kuhn**, daughter of William and Mary Ann (Otterbein) Kuhn, was born near Heidelberg, Ont., June 5, 1932; died of cancer at K-W Hospital, Kitchener, Ont., Mar. 23, 1987; aged 54 y. On Sept. 11, 1954, she was married to Clarke Dettweiler, who survives. Also surviving are 3 sons (Allan, Arthur, and Ronald), 3 daughters,

(Esther Snyder, Doris, and Janet), 3 grandchildren, 3 brothers (Milton, Kenneth, and Carl), and 4 sisters (Wilma Heintz, Dorothy DeLong, Rita Mueller, and Norma Ramsey). She was preceded in death by 2 brothers (Harold and Norbert). She was a member of Breslau Mennonite Church, where funeral services were held on Mar. 26, in charge of Erwin Wiens; interment in Breslau Mennonite Church Cemetery.

**Herman, Arthur**, son of Gustaf and Mary (Ulrich) Herman, was born in Milford, Nebr., Apr. 16, 1894; died at Milford, Nebr., Apr. 5, 1987; aged 92 y. On Oct. 31, 1922, he was married to Anna Schweitzer, who died on May 31, 1983. Surviving are 2 daughters (Beulah Horne and Wilma Morrison), 2 sons (Erlis and Harlan), 9 grandchildren, and 12 great-grandchildren. He was a member of East Fairview Mennonite Church, where funeral services were held on Apr. 10, in charge of Norman Beckler and Lloyd Gingerich; interment in East Fairview Cemetery.

**Landis, Henry M.**, son of Henry R. and Anna (Metz) Landis, was born in Mainland, Pa.; died at Souderton Homes, Souderton, Pa., Mar. 31, 1987; aged 86 y. He was married to Katie Frederick, who died in 1932. He was later married to Laura Hunsberger, who died in 1979. Surviving are 2 daughters (Marion Gannon and Beulah Haffley), 7 sons (Henry F., Linford F., Ellis F., Paul F., Raymond H., Russell H., and Kenneth H.), 30 grandchildren, 25 great-grandchildren, and one brother (Titus). He was a member of Towamencin Mennonite Church. Funeral services were held at Souderton Mennonite Homes Chapel in charge of Curtis Godshall, Glenn Alderfer, and Harold M. Fly; interment in Towamencin Mennonite Church Cemetery.

**Landis, Isaiah S.**, son of Isaiah and Lizzie Ann (Shoemaker) Landis, was born at Elroy, Pa., July 24, 1911; died of pneumonia at Souderton, Pa., Mar. 9, 1987; aged 75 y. He was married to Emma Leona Groff, who died in 1931. On Dec. 25, 1934, he was married to Sadie Bishop, who survives. Also surviving are 2 sons (Joseph and Philip) and 5 grandchildren. He was a member of Salem Mennonite Church, where funeral services were held on Mar. 12, in charge of J. Mark Frederick, Jr.; interment in Souderton Mennonite Church Cemetery.

**Miller, Ora Clifford**, son of Alonzo and Selina (Lantz) Miller, was born in Howard Co., Ind., Feb. 26, 1910; died in Howard Co., Ind., Mar. 27, 1987; aged 77 y. On Feb. 27, 1938, he was married to Sylvia Sommers, who survives. Also surviving are one son (Ted A.), 2 daughters (Sena Osborne and Kay Bowman), one brother (John), and 2 sisters (Ruth Mishler and Mary Keim). He was a member of Santa Fe Mennonite Church. Funeral services were held at Howard-Miami Mennonite Church on Mar. 30, in charge of Lee Miller, Eugene Headings, and Leon Clark; interment in Mast Cemetery.

**Peachey, Lydia H.**, daughter of Jonas C. and Arie E. (Peachey) Peachey, was born at Belleville, Pa., Aug. 19, 1905; died of a heart attack at Big Valley Area Medical Center on Apr. 1, 1987; aged 81 y. Surviving is one sister (Mary E. Peachey). She was a member of Locust Grove Mennonite Church, where funeral services were held on Apr. 4, in charge of Max Zook, Erie Renno, and Gerald Peachey; interment in Locust Grove Cemetery.

**Raifsnider, Velva L.**, daughter of Jacob W. and Amanda (Slothour) Raifsnider, was born in Chambersburg, Pa., Sept. 8, 1915; died at Lancaster, Pa., from complications of heart surgery on Mar. 28, 1987; aged 71 y. She was a member of Mount Joy Mennonite Church, where funeral services were held on Apr. 1, in charge of Shelley R. Shellenberger; interment in Kraybill Mennonite Cemetery.

**Sommerfeld, E. Anabel Beck**, daughter of Thad and Etta (McFarlane) Beck, was born in Newton, Kans., Mar. 31, 1915; died from a

series of strokes at Bethel Home, Newton, Kans., Mar. 31, 1987; aged 72 y. On May 1, 1938, she was married to Clarence Sommerfeld, who survives. Also surviving are one daughter (Joyce Blosser), 2 sons (Gordon and Jay), one brother (Howard Beck), and 2 sisters (Neva Miller and Hazel Yoder). She was a member of Hesston Mennonite Church, where funeral services were held on Apr. 3, in charge of Carl Wiebe, Paul A. Friesen, and Jacob T. Friesen; interment in Eastlawn Cemetery.

**Troyer, Viola Carolyn Rogers**, daughter of Dewey and Florence (Steckly) Rogers, was born in Goshen, Ind., Jan. 25, 1919; died of cancer at her home in Shipshewana, Ind., Mar. 27, 1987; aged 68 y. On Feb. 20, 1944, she was married to Samuel J. Troyer, who survives. Also surviving are one son (Dewey), 2 daughters (Wanda Lake and Maxine Troyer), and 2 grandchildren. She was a member of Shore Mennonite Church, where funeral services were held on Mar. 31, in charge of Aden Yoder and Orville Miller; interment in Shore Cemetery.

**Wagner, Joseph**, son of John H. and Lena (Sommer) Wagner, was born in Woodford Co., Ill., May 22, 1896; died at his home in Eureka, Ill., Mar. 25, 1987; aged 90 y. On Apr. 4, 1926, he was married to Freida E. Wagner, who died on Jan. 6, 1960. Surviving are one daughter (Jacquita Collins), 3 grandchildren, one great-grandchild, one brother (Ray Wagner), and one sister (Cathryn McReaken). He was preceded in death by one son, four brothers, and one sister. He was a member of the Roanoke Mennonite Church, where funeral services were held on Mar. 28, in charge of Robert Harnish and Gary Hedrick; interment in Roanoke Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Rocky Mountain Conference annual meeting, La Junta, Colo., May 1-3  
Franconia Conference semiannual meeting, Harleysville, Pa., May 2  
Eastern Mennonite College commencement, Harrisonburg, Va., May 3  
Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Virginia Conference assembly, Bergton, Va., July 15-19

## CREDITS

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## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Mainline churches urged to provide balance to TV evangelists**

Mainline Protestant denominations have shirked their responsibility to provide a balance in TV preaching, an Episcopal Church media expert has charged, by failing to criticize the "negativism and materialism" of popular electronic preachers. On the heels of the recent scandals that have engulfed several TV preachers, Louis Schuедding, head of the Episcopal Radio-TV Foundation, said the mainline churches have left the airwaves open "to reckless and exploitive forces who would make not the cross, but mascara and a Mercedes, the symbols of Christianity."

In a more open TV market the bottom line is money, he said. And the independent TV preachers have more of it. Mainline religious programming has taken a backseat, he said, because those churches are unable to match the money generated by their more conservative evangelical counterparts. TV stations once required by the Federal Communications Commission to provide free air time for church programs, Schuедding said, can now claim: "We actually have more religious programming on the air; however we also get paid for it."

### **Publisher will upgrade treatment of religion in history texts**

At least one textbook publisher has responded to criticisms about its treatment of religion in history books by promising to make "significant changes" in this area in future publications. Laidlaw Educational Publishers, based in River Forest, Ill., is preparing a supplementary text on the "religious influence in the United States" and will include more such references when its current texts are revised in the future, said Herbert Adams, the firm's chief executive officer.

Adams said recently that he has received an unusually high volume of mail on the issue, including "over 100 letters in the past two weeks." Laidlaw, which is the textbook division of Doubleday, was one of the publishers criticized

in studies commissioned by Americans United for Separation of Church and State, People for the American Way, and the National Institute of Education. Adams said he felt that religion "has not been entirely left out, but it has been soft-pedaled to the point of being ridiculous" in textbooks published by his own firm and others.

In discussing his plans to upgrade the treatment of religion in Laidlaw books, the publisher stressed that "I am intent upon maintaining the separation of church and state. Whatever we do in our textbooks would not be the inculcation of religious doctrine."

### **Methodist churches supporting gays hold first national meeting**

Representatives of 22 "reconciling congregations" in the United Methodist Church—local churches that have publicly declared their ministry open to homosexuals—assembled in Chicago for their first national meeting recently. The Reconciling Congregation Program was launched in 1984 after the denomination's ruling body declared that practicing homosexuals may not be ordained to the United Methodist ministry.

### **Evangelical parade and rally attracts 200,000 in Costa Rica**

An estimated 200,000 people marched down the capital city's main street for the All-Costa Rica Evangelical Parade and Rally recently. It was the largest showing of evangelicals in the history of the Central American nation of 2½ million. The event came on the third day of the four-day "Crusade San Jose" which was held in the National Soccer Stadium. An average of 35,000 people turned out each night to hear evangelist Paul Fink-enbinder, also known as Hermano Pablo.

The massive turnout at the parade and rally reflected the openness and receptivity which have been evident in Costa Rica, where about 20 percent of the population is evangelical. The number of evangelical churches in the capital city of San Jose alone has grown from 400 to over 800 in the past four years.

### **'Compassion fatigue' hurts efforts to help Kampuchean refugees**

Christian relief agency and other refugee officials are concerned that "compassion fatigue" may have gripped people in Western nations. Bombarded with media accounts of famine, earthquakes, and incredible human suffering around the world, the public may have become desensitized and weary.

They cite the outpouring of compassion and assistance to the crisis of the "boat

people" a few years ago when tens of thousands of Vietnamese braved the seas in small boats to flee their homeland. Response in the West was prompt and overwhelming. Christian agencies were in the forefront of that international effort to assist the refugees.

Another impending crisis in the same region, however, has not prompted a similar response, and the lives of many refugees are again at stake. The government of Thailand earlier this year announced that it will close by late spring the Khao I Dang Camp which houses about 25,000 refugees from neighboring Kampuchea (formerly Cambodia). Many have endured eight years at the camp as they have desperately waited to be sent out to a safe haven. What is needed is for individuals and churches to sponsor the refugees for one year in countries that are willing to grant entry permits—such as Canada.

### **Deaths down since founder's passing in cult that shuns medicine**

The number of deaths caused by lack of medical treatment has been dropping among members of the Faith Assembly, a northern Indiana cult. Observers say the trend may signal a decline of belief in the teachings of the cult's founder, Hobart Freeman. Health officials in Kosciusko County, where many of the 100 deaths have occurred, say there have been only two fatalities related to the Faith Assembly since Freeman died in December 1984, a victim himself of untreated diabetes mellitus, a chronic form of the disease.

### **AIDS workers level heavy criticism at churches for lack of action**

Most denominations were criticized for their lack of response to the AIDS crisis, and the Roman Catholic Church was singled out as the "greatest obstacle" in the battle against the disease during an inter-religious conference held recently in San Francisco.

Participants faulted the churches for failing to provide more hands-on care to AIDS patients, counseling to patients' friends and families, advocacy for research and education, and moral leadership to counter the belief of nearly one third of Americans—according to recent polls—that AIDS is a sign of the "wrath of God."

Yet the several hundred participants spent most of their time devising ways to improve their AIDS work, from spiritual counseling to creative ways to fight burnout among AIDS workers as the epidemic mushrooms. The conference was sponsored by Catholic Archbishop John Quinn, Episcopal Bishop William Swing, and Jewish Rabbi Robert Kirschner.



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## Some romantic notions

A recent turn in the understanding of sexuality is a new appreciation for romance, according to psychiatrist Willard Gaylin. Writing in *New York Times Magazine*, March 29, part 2, he reviews how Freud tried to relieve mental disorders by delivering sex from Victorian hypocrisy. What emerged was not exactly what he intended. The result, for many, has been at the same time to exalt sexual activity and to trivialize it.

Sexual freedom has not brought delivery from psychological problems and it has added some terrors of its own. Examples include sexually transmitted diseases such as AIDS and herpes as well as a proliferation of teenage pregnancies.

"In the process of elevating sex," writes Gaylin, "psychoanalysis has reduced love . . . to a derivative, a relatively unimportant by-product." The result has been the drying up of relationships and the appearance of the isolated individual. "Self-actualization, self-fulfillment, doing your own thing, looking out for number one become the catch phrases of modern life." (Those of us familiar with the Christian tradition are aware that this is a dead-end street.) "When we attempt to reduce our functions to the simple elements of animal behavior, we inevitably endanger, if not the survival of our species, its special nature." Some persons, says Gaylin, are beginning to ask about a return to romance where sex is not viewed as simply an appetite.

Gaylin is not completely clear about what he means by romance. He speaks of dreaming, of idealizing, of adventure and poetry. I take it to mean that love and respect support all of our relationships with one another—sexual or otherwise. And I have the following observations about marriage and family life which are not particularly new.

For one, it is possible for the marital-sexual bond to hold strong for more than 50 years. Some time ago I read an arrogant statement in support of open-ended sexual and marital relationships. The author asserted, if I recall correctly, that the only reason the 19th century could get by with so little divorce was that husbands practiced serial polygamy because wives died young.

This annoyed me enough that I consulted my own family genealogy. As a member of the seventh generation in this country, I found that indeed three of the six first wives did die early, including my mother in the mid-30s. But the other three outlived their husbands. The record was that of my grandmother Katherine Stoltzfus Hertzler who lived with her husband for 50 years and then as a widow for 17 more.

Of course I do not have adequate records of these marriages. Were they happy ones? Romantic? The life of a farmer's wife in the 19th and early 20th centuries did not include many nights out on the town. Money for

valentines and other modern "necessities" was seldom forthcoming. But I did know my Grandmother Katherine fairly well. She never spoke in detail about her life with my grandfather, but the impression I got was of love and respect for her husband of 50 years.

No doubt there were families where wives and children were persecuted. Perhaps there were cases of serial polygamy. But I think that those who listen may learn more from the marriages of people who stayed together than from those who have run selfishly from mate to mate.

Another romantic notion is that one should be expected to accept and learn from the inevitable hardships of life. Family life is not an easy life. No life is an easy life. If you think that someone has an easy life, get to know them and you will not need to go far into their experience or relationships to find tragedy.

One does not wish to take lightly the trials of infertility which came to focus in the Baby M case. The grief of infertility has its own special poignance as described by Ruth A. Kanagy in *Christian Living*, December 1986. "I felt like a failure in a significant area of my life," she writes. But it is of interest to note that a generation of people who saw sex as a plaything is now resorting to surrogate motherhood because they refuse to be denied parenthood. They could save themselves a lot of money and complicated hardships if they were prepared to accept infertility as one of life's hardships and buy up the other opportunities already open to them.

This may well be seen as a romantic, idealistic notion. Indeed, Elisabeth Kubler-Ross has outlined the stages a person goes through in facing death. They include, as I recall, more or less the following: denial, rebellion, bargaining, and finally acceptance. So, I believe it is with suffering.

Now it is to be expected that those who have the means to do so are responsible to aid those in trouble. To stress the importance of accepting suffering is not to relieve the responsibility of those who would have it in their means to aid and fail to do so. Some of the most sinned against people in our hemisphere live in Central America, particularly in El Salvador. Yet when I visited the Mesa Grande refugee camp in western Honduras last year, I was interested to hear Salvadoran refugees describe the advantages in even this experience: many had learned new skills and they got to meet visitors from North America.

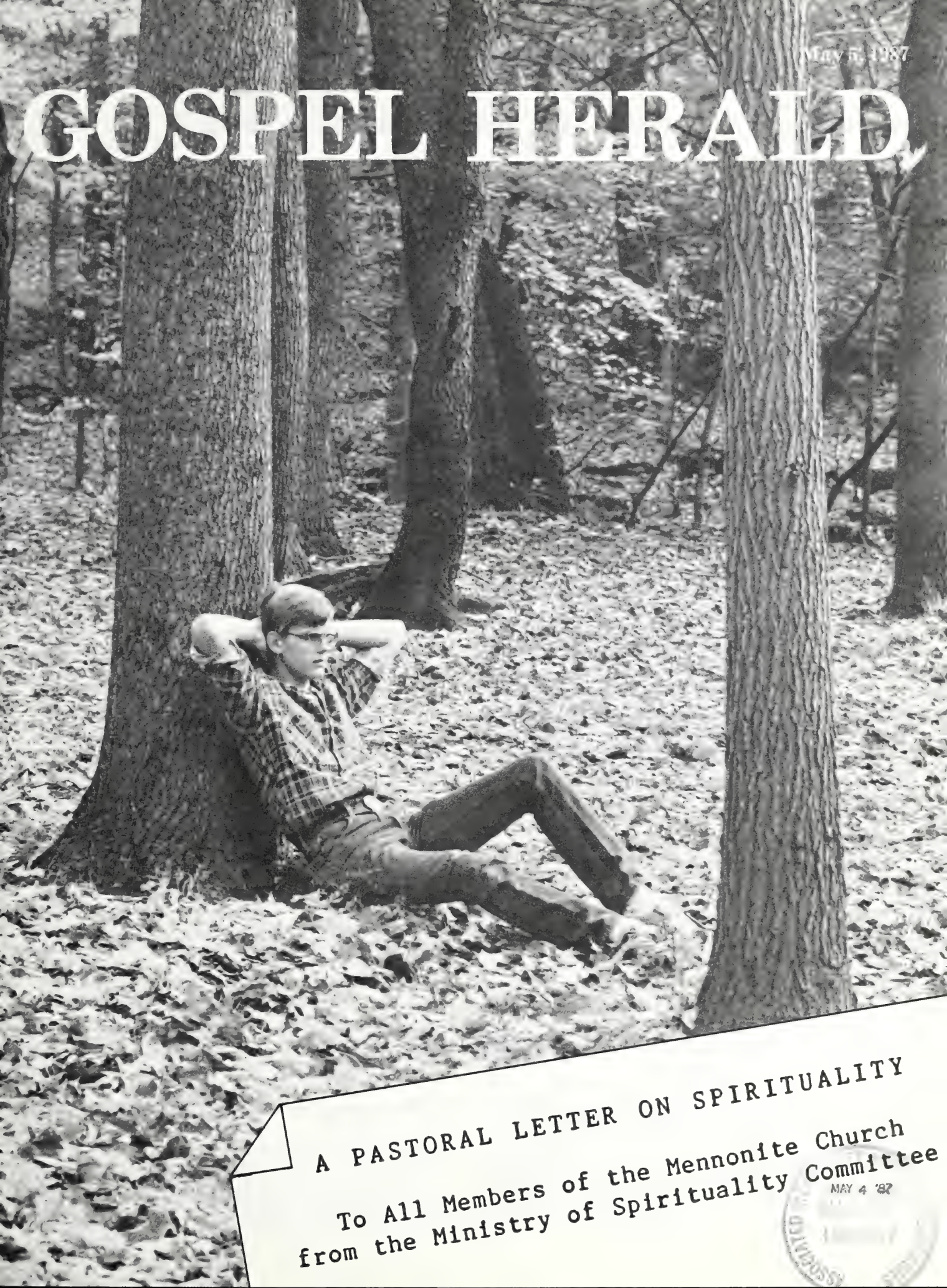
The one who has the romantic notion that there is more to life than the immediate elimination of pain or discomfort is able to come to terms with suffering and move on to creativity. All the great saints did it.

—Daniel Hertzler

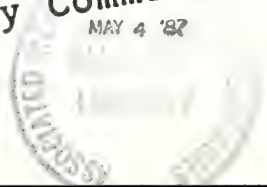


MAY 4 1987

# GOSPEL HERALD



A PASTORAL LETTER ON SPIRITUALITY  
To All Members of the Mennonite Church  
from the Ministry of Spirituality Committee  
MAY 4 '87





# A pastoral letter on spirituality

*from the Ministry of Spirituality Committee*

**Background.** The Ministry of Spirituality Committee has been asked by the General Board to respond to current needs in the Mennonite Church in the area of spirituality. What are these needs? Many exist, but one primary need is to help members understand the various streams of spirituality that influence our lives.

The Holy Spirit has created a thirst for a deeper spiritual life. To meet this felt need, many Mennonites

Some want the Bible read and hymns sung just as they were written; others want the wording changed to inclusive language. Some want silent meditation; others want praise and testimony.

What are the streams of spirituality that are creating such diversity? What are their strengths and weaknesses? How can we understand their contribution and move together being and building the body of Christ? Let's consider these issues.

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## Mennonites are drinking from various streams of spirituality. Are they strengthening or weakening our faith tradition?

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are drinking from various streams of spirituality. Are these influences strengthening or weakening our faith tradition?

A Consultation on Spirituality was held in Ashland, Ohio, August 14-16, 1986. The purposes were to encourage the quest for a deeper spirituality, to gain a clearer understanding of various streams of spirituality, and to discern the strengths and weaknesses of these streams. The consultation was reported in the September 2 and 16 issues of *Gospel Herald*. This pastoral letter shares some of the findings and calls all of us to deepen our lives in Christ.

**Introduction.** Planning our gathered life in most congregations can be bewildering. Some members want Mennonite Publishing House materials with an Anabaptist emphasis for their Sunday school classes; others want material with some other point of view. Some members want mass revival meetings; others want small-group fellowships. Some members want organ and hymns; others want guitar, clapping, and "Scripture songs."

The Ministry of Spirituality Committee is a six-member group appointed by Mennonite Church General Board. It is chaired by John R. Martin, who is a professor at Eastern Mennonite Seminary.

### Streams of spirituality defined and evaluated.

•*Anabaptist spirituality* involved the total of their lives. They did not speak of spirituality as a special activity or segment of life. Rather, they spoke of "being spiritual." The image of a temple describes their understanding of spirituality. The foundation was spiritual regeneration. Four pillars gave substance to their spirituality. These were baptism, congregational life, sound doctrine, and holistic discipleship. Above the pillars was the apex, the spot toward which the rest of the building pointed. This was kingdom living.

The consultation group strongly affirmed the Anabaptists' holistic approach to the Christian life, the centrality and supremacy of Jesus, and their strong emphasis on community and relationships. Also affirmed was their strong biblicism, their depth commitment at baptism, the primacy of regeneration, and their dynamic spiritual nurture. The primary concern was their tendency to lose sight of *grace*, with a resulting legalism and unforgiving perfectionism.

•*Conservative/evangelical spirituality* promoted the Great Awakenings of the 18th and 19th centuries which revitalized the North American churches, including the Mennonites. The awakening of revival in the Mennonite Church led to the formation of denominational programs for publishing, education, missions, and mutual aid.

The group strongly affirmed the clear call to conversion, the impact on the entire society, meeting the spiritual needs of an era, and stimulation for developing institutions within the church. Major concerns were the individualistic approach to spirituality and schismatic tendencies. Other concerns were a weak social emphasis and the association of conservative theology with conservative politics.

•*Relational spirituality* is "a firm belief that God is a



person who forever seeks to reach out to the human family in love, acceptance, and forgiveness. God waits and longs for human response to his love." Many Mennonites have been influenced by relational Bible studies, small sharing groups, house churches, intentional communities, and a relational emphasis in worship where a traditional sanctuary is replaced by a "circle church."

Strong affirmation was given to the emphasis on the worth of persons, the concern for community, assimilating people from diverse backgrounds, and being flexible and transparent. Affirmation was also given to the opportunities for confession and every-member involvement. Concerns expressed were the tendency to ignore vertical relationships, some neglect in teaching doctrine, the danger of groups becoming aloof or closed, and the fact that not all people are ready for relational intimacy.

• *Charismatic spirituality* emphasizes "a personal Pentecost (an empowering work of the Holy Spirit which has opened their lives and ministries to the supernatural

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## Studies have shown a close relationship between personality type and religious preference.

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gifts of the Holy Spirit)." This experience is called the baptism of the Holy Spirit. It involves the empowering and infilling of the Holy Spirit. It is estimated that there may be 10,000 charismatics in the Mennonite Church and that the number of charismatic lead pastors has nearly doubled during the past five years. Expressions of charismatic influence include emotional exuberance in worship, Scripture songs of praise, and messages in tongues and/or words of prophecy.

The strongest affirmations were worship with celebration (freedom, participation), Holy Spirit enabling, serious Bible study and prayer, and a love for the Word. Also affirmed was the contribution to church growth, an enhanced vertical relationship to God, and the incorporation of the emotional and physical (touch) in worship. Identified as concerns were stereotyped expressions of the Holy Spirit, exclusiveness which leads to division, individualism (claiming the Holy Spirit apart from the Word), and the need to provide equal opportunity for the gifts of men and women to be expressed.

• *Feminist spirituality* is "a spiritual orientation which has integrated into itself the central elements of feminist consciousness." Feminist consciousness is "a particular way of seeing/interpreting reality and responding to it which involves (1) the naming and rejection of sexism against women and (2) the affirmation of and action toward the fundamental equality of women and men, of equitable sharing and mutuality." The feminist stream is not a separate stream but rather is found in combination with other streams. One uniqueness is its image of God. Being transcendent Spirit, God is neither male nor female. This stream calls Mennonites to repentance and conversion away from dominant/subordinate ways of thinking and acting toward genuine friendship of women

## Basic understandings of Christian/Mennonite spirituality

*Prepared by the Ministry of Spirituality Committee*

**DEFINITION:** Christian spirituality is an intimate relationship between God and persons which enables them to love God, follow Christ, and walk in the Spirit.

"Make your home in me, as I make mine in you."—John 15:4

### 1. CHRISTIAN SPIRITUALITY IS ROOTED IN GOD'S INITIATING GRACE THROUGH JESUS CHRIST AND ISSUES IN NEW LIFE.

As persons made in God's image, we are created for fellowship with God and are invited into a covenant relationship. In response to God's gracious love revealed in Jesus Christ, we are born anew by the Holy Spirit who empowers our continuous transformation into Christ's likeness.

### 2. CHRISTIAN SPIRITUALITY IS NURTURED AND REALIZED IN SOLITUDE, IN THE COMMUNITY OF FAITH, AND THROUGH LIFE IN THE WORLD.

Although spirituality is a gift of grace, it is also a response of obedience which involves personal and corporate disciplines such as prayer, silence, treasuring the Scriptures, simplicity, service, discernment, and worship. Spiritual disciplines invite the whole person (including spirit, mind, body) to participate in an encounter with God, and to discern God's activity in the world.

### 3. CHRISTIAN SPIRITUALITY RECOGNIZES AND CONFRONTS THE REALITY OF EVIL, BOTH PERSONAL AND CORPORATE.

Persons have been created with the capacity to respond to God and to turn away from sin and evil. Christians are those persons who repent of their sin, receive forgiveness, and choose to open and commit themselves to God's reconciling work in the world. They identify with the poor and oppressed as they seek justice and peace and care for the earth.

### 4. CHRISTIAN SPIRITUALITY AS DISCIPLESHIP INCLUDES BEING IN CHRIST (THE RELATIONAL) AND FOLLOWING CHRIST (THE ETHICAL).

Discipleship finds its norms in Scripture, especially the teaching and example of Jesus. It is not perfectionism but an ever-increasing graced Christlikeness. Spirit-filled disciples become loving, joyful, peaceful, patient, kind, good, faithful, gentle, self-controlled people (Gal. 5:22-23); they receive gifts of the Spirit for building up the body of Christ; they give generously of their resources and minister compassionately to human needs; and they are empowered to share the good news and invite others to friendship with God.

### 5. CHRISTIAN SPIRITUALITY IS EXPRESSED UNIQUELY IN EACH PERSON AND FAITH COMMUNITY.

It is a developmental process involving our total being (our capacities of emotion, intellect, and will as well as our bodies). It also emerges in a variety of forms shaped by the traditions, experiences, and perspectives of each faith community.

### 6. CHRISTIAN SPIRITUALITY IS BOTH COSTLY AND CELEBRATIVE.

The beginning of the Christian life is often characterized by a burst of joy and love. At the same time, Christians may also face suffering and loss. Some endure experiences of feeling distant from God. Yet throughout the process of spiritual maturing, Christians may expect their joy to deepen. A spirituality that is truly Christian receives all of life's experiences as an opportunity to deepen faith, strengthen hope, and increase love.

### 7. CHRISTIAN SPIRITUALITY IS RENEWED THROUGH WORSHIP AND IN THE HOPE OF THE FULFILLMENT OF GOD'S REIGN.

As Christians delight in worship, they continue to receive new life. Their faith is rekindled when they remember God's gracious acts in the past, when they experience God's love and power in the present, and when they look forward to the coming fulfillment of God's reign of shalom.



and men, and to nurture girls and young women to live the presence of God as fully as their natural and cultural gifts allow.

Strong affirmations included enlarging our understanding of God, increasing our awareness of the value of every person, broadening the base of gifts and contributions, and empathy with the oppressed. Primary concerns were the implications of inclusive language for theology and biblical interpretation, potential divisiveness, and the

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## **No one approach to spirituality is able to meet all of the yearnings of every Christian.**

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difficulty in differentiating between the secular feminism and feminist spirituality. Other concerns included the possibility of losing the dimension of the fatherhood of God and the significance of gender.

• *Contemplative spirituality* emphasizes contemplation, that is to gaze steadily or intently at something. Religiously this means more than seeing with just physical eyes. It is seeing with the heart or perceiving hidden realities. It is meeting the source of reality (God) and being transformed in that encounter. Historically contemplation has been a familiar part of the Roman Catholic tradition but interest is currently emerging in many Protestant circles. Contemplation offers such gifts as friendship with God in an alienated society; an approach to worship which is beyond the didactic, the rational, or analytical; and an embrace of the blessedness of creation along with detachment from the greed of possessions. It is becoming lovers of God and lovers of the world.

The strongest affirmations were that prayer is moved to listening as well as speaking, solitude offers depth; there is an awareness of God's presence in centering; and the emphasis on grace, holiness, and human sinfulness can lead to living more fully and humanly. Concerns included a lack of emphasis on conversion and evangelism, a tendency toward individualism, and uncertainty concerning how to integrate the contemplative tradition into believers church theology.

**Understanding the streams.** How can we understand the meaning of these various streams? All of these streams have in common the importance of worship, Scripture reading, and prayer for nurturing the spiritual life. But in addition, each stream seems to have a unique approach to nurturing one's relationship with God.

The Anabaptists had a strong sense of corporate reality. When they met in Jesus' name, he was present, making them the body of Christ. When they suffered, they experienced the "fellowship of his suffering." The conservatives/evangelicals experience the Lord's presence uniquely in revival. Those in the relational stream encounter God through depth encounter with other people. For the charismatic, God is uniquely present in songs of praise and speaking in tongues. The feminists find their relationship with God nurtured through their

unique image of God. God is neither male nor female yet is imaged as father and mother. For the contemplative, God is uniquely present in silence. It is in solitude that one hears the quiet thunder of the Lord of hosts.

Why are there so many streams of spirituality? There are many reasons. One reason is differences in theology. Differing views of God, of people, and of the Christian life lead to differing understandings of spirituality. Another reason is developmental. Some expressions of spirituality are meaningful at an early stage of life but not at a later stage. The reverse also is true. An additional reason is psychological. Studies have shown a close relationship between personality type and religious preference. Some persons are comfortable with solitude while others prefer exuberant praise.

**God's call to us.** What is God saying to members of the Mennonite Church through these findings?

First, all of us are called to humility. The stream of spirituality with which we identify does not encompass all of the ways of nurturing our relationship with God. Our stream may be best for us but it will not fully meet the needs of all other persons.

Second, all of us are called to spiritual discernment. Throughout our history, we have borrowed and rejected from other traditions. We have said *yes* to some streams of spirituality and *no* to others. The early Anabaptists, for example, borrowed some aspects of ascetic theology (concern for holiness of life) and rejected many aspects of mysticism (God can be found within all people). Discernment calls for a stance of cautious openness. The Scriptures show us that there is variety in the ways God comes to us and we respond to God. No one approach is able to meet all of the spiritual yearnings of every Christian.

Third, God calls all of us to personal examination. Biblical spirituality as understood by the Anabaptists calls for a deep inner life of love and devotion, a strong corporate life of commitment to one's brothers and sisters in Christ, and a discerning outer life of compassion for those in spiritual and physical need and of both separation from and speaking to evil. Who can say they have fully achieved this call?

To help each of us further reflect on our own spiritual lives, the statement "Basic Understandings of Christian/Mennonite Spirituality" is included in this issue (see previous page). Ponder it prayerfully. Then respond as the Spirit calls you to new areas of growth.

If all of us are continually responding to God's new calls, we will maintain biblical unity in the midst of spiritual diversity.

### **Ministry of Spirituality Committee**

Myron S. Augsburg  
Thelma Groff  
Samuel Hernandez  
Roy Koch  
Marlene Kropf  
John R. Martin, chairperson

P.S. Copies of all the papers presented at the Consultation on Spirituality are available from Mennonite Church General Board at 528 E. Madison St., Lombard, IL 60148.



# Invasion of our comfort zones

by Yvonne Stutzman

I'm an optimist when it comes to setting goals. Somehow goal setting makes me feel disciplined and virtuous. But when it comes to keeping those goals, that's a different story. In my kinder moments, I label myself a *realist* rather than a pessimist.

Concerning the now-famous Ten-Year Goals of the Mennonite Church: Were the General Assembly delegates at Ames 85 too optimistic when they committed themselves on behalf of the Mennonite Church to pray and work toward the Goals for '95 (new name for the goals)?

Our church periodicals and institutional agendas have given much time and space to these lofty goals. I admit I'm impressed. Let's be realistic, though. I do have some reservations.

**Many problems.** I see all kinds of problems for me personally, for my local congregation, and for the Mennonite Church as a whole, if we even begin to meet the goals. Where would we put more Sunday school classes? Who would teach the classes? How will we get persons to help with additional leadership responsibilities to nurture and care for more church members?

Who would pay for the additional expenses if our church membership increased by 50 percent? How would we help the poorer members with financial needs? (Their lack of financial management would be a poor testimony to our community.)

Could I worship with the poor and the homeless? With the soldier and the bartender? With the divorced and the remarried? With the black and the Hispanic? With the Taylors and the Jablonowskis?

What would happen to my small house fellowship where we study the Bible, pray together, and find support in sharing our needs and burdens?

My church would change. It would no longer be the cozy, comfortable church I've grown so used to and love so much. I want my children and grandchildren to have the same security I feel in my home congregation. In this chaotic world, surely I need to hang on to something that doesn't change constantly.

Second, I see problems with the goals because holiness can't be legislated. It's only through the spiritual renewal and holiness of our church members that the church can grow. Second Chronicles 7:14 reads, "If my people will

humble themselves and pray, and search for me, and turn from their wicked ways, I will hear them from heaven and forgive their sins and heal their land." Humble, pray, search, and turn are action words that take time and bring pain. They don't fit into my comfortable, everyday life. They are too threatening, too life-changing. Many of our conference and congregational leaders are calling us

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**My church would no longer be the cozy, comfortable church I've grown so used to and love so much.**

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to fast and pray. Fasting and praying is costly. Our leaders can set the example and send out the challenge, but they can't legislate holiness.

Furthermore, there is this matter of assimilation. Assimilating new persons into the church has not been a strong point for Mennonites. We are a close-knit people. We have our ways, our traditions, our standards. Some people just don't fit.

**Do they stay?** New people come to our churches, but do they stay? Do they leave for valid reasons, spoken or unspoken? Some of their reasons make me uncomfortable.

"My husband is in the military and can't accept your peace teachings."

"Let's get out of here. They dress different."

"The youth group doesn't accept our teenagers. Is it because they don't attend a Mennonite school?"

"I feel uncomfortable in the married couples class because my wife doesn't come with me."

"It must be nice to have so many relatives in the church."

"I could never learn to cook and quilt like you do."

It seems we can disciple new Christians in the Word of God, but can we let them choose how to live out the "Mennonite lifestyle"?

Changes in my congregation, the cost of holiness, assimilation of new Christians. You do see what I mean about the problems we have with the Goals for '95, don't you?

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Yvonne Stutzman, Harrisonburg, Va., is an administrative assistant at the Media Ministries Department of Mennonite Board of Missions. She is also completing work on a degree in biblical studies—and a minor in journalism—at Eastern Mennonite College.



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## HEAR, HEAR!

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### Is the church a democracy?

As everyone knows, we live in a democracy. Our country is proud of this, and we are taught its concepts from an early age. We are a democracy; this is our culture and this is our society.

The question that we need to ask is whether the church is also to operate on these same concepts. Is the church a democracy? Perhaps we've never examined that question fully, but I believe that the "government" structure of the church and the government of the United States are vastly different. Second, I believe the church has been hindered in its work because the democratic philosophy of this world has swept into the church and strongly influenced it.

Let's examine the basic concepts of a democratic society and compare those to the basic concepts that we see in the Scripture to show that they are different. Let's do this by first considering the individual in a democracy and the body of Christ, and then second to look at leadership within the two structures.

First of all let's consider the individual. In a democracy two things that stand out are freedom and antiauthority. The essence and the heart of democracy is freedom. Freedom of press, freedom of speech, and freedom of religion. Thomas Jefferson wrote in the *Declaration of Independence*, "All men are created equal . . . they are endowed by their Creator with certain inalienable rights . . . among these are life, liberty, and the pursuit of happiness." And we remember Patrick Henry, who said, "Give me liberty or give me death!" Liberty, which our early forefathers embraced, is the freedom from restraints or controls.

Because of the emphasis on the individual and freedom, naturally one would expect an antiauthoritarian mind-set. In the 1700s, in setting up our new government, a strong authority such as a monarchy was out of the question.

This same thinking also characterizes much of our land today. We could look at the '60s, but we have it in the '80s as well. Teenagers don't have to tell their parents about contraceptives and young girls shouldn't have to tell their parents about having an abortion. Other popular thinking is that a woman's body is her own, and no one has the right to stop her from having an abortion.

Now let's go to the Bible. Freedom is not central to Christ's thinking. When we come to him, we must give up our freedom. Jesus said, "If anyone would come after me, he must deny himself and take up his cross and follow me" (NIV).

"We are not our own but we have been bought with a price" (1 Cor. 6:20). We become slaves of Christ. Paul said, "Though I am free and belong to no man, I make myself a slave to everyone to win as many as possible" (1 Cor. 9:19). Paul would have said, instead of liberty or death, "Give me souls or give me death!"

If we examine the Scriptures on spiritual gifts, we see that they aren't there for our own glory and individual pleasure, but they are given for the good of the whole. Freedom is of little importance in the Scriptures. The only freedom we can have is paradoxically when we give up our freedom. Jesus said, "You will know the truth, and the truth will set you free" (John 8:32, NIV).

If we look at authority, the Bible says that, used in the right way, it is good and helpful, and we are told to submit (1 Pet. 2:13). Government has authority for our own good and we can be glad for that. Parents have authority, and though we don't like it as children, as adults we can look back and be glad for loving authority and discipline (Heb. 12:10-11). Paul used his apostolic authority for the good of the church (2 Cor. 10:8).

Needless to say, the essence of a democracy and the church are completely at odds. In a democracy, the emphasis is on the individual, and freedom, downplaying authority. On the other hand, the church's emphasis is on the body, not the individual; slavery and submission, not freedom; and authority, not antiauthority.

With this understanding, there is obviously a difference in leadership styles. In a democracy, the government is of the people, by the people, and for the people. It is people-led. Leaders in a democracy, for the most part, are representatives and do what the people want.

"I'm personally opposed to abortion but I can't force my morality on other people." Sounds familiar, doesn't it? "I am personally opposed to pornography, but I can't take away someone's right to freedom of the press." Leadership in a democracy is supposed to be the voice of the people. Here the majority rules.

Because of this, leadership is accountable to the people. They do what the people want or else they find themselves looking for another job. One of their main concerns is the vote of the people and rarely will a public official take a minority stance.

What about the church? Who do the leaders represent? They represent not the desires of the people but the desires of God. And as the Bible shows, those desires aren't always in harmony. Leaders must listen to the people, be sensitive to the people, but ultimately they must hear from God and do what he wants. A leader must have the courage to speak out even if it means losing votes.

Because leaders in the church seek only the mind of God, they are accountable primarily to him. Hebrews 13:17 brings this out: "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account" (NIV). This means that leaders have a greater responsibility and will be judged accordingly. James says, "Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly" (James 3:1, NIV). Just as parents are going to be judged more severely than their children, so leaders in the church will be judged more strictly.

What does all of this mean, then, for church government? First of all, the church is not a democracy. The Christian is not concerned about freedom, but wants to become a slave and build up the body of Christ. The Christian is eager to obey and submit. The Christian is not concerned about his or her rights but is concerned with what lifts up Jesus.

When you put this together with leadership that is loved, respected, and trusted, it seems only natural that leadership in the church would have some authority and that people would be encouraged to submit. And this is what the Scriptures say (Heb. 13:17; 1 Pet. 5:5; Titus 2:15).

An example of this style of leadership is found in Acts 15 and 16 at the Jerusalem council. Acts 16:4 clearly tells us that the leaders made the decision which the people agreed to submit to. Likewise, the surrounding churches were expected to obey. They weren't given opportunity to discuss and vote and test it out; they were to submit and obey.

Menno Simons understood servanthood leadership in this way. He recognized that God gifts us differently. "Let no man glory in any gift, I beseech you. We are receivers, not givers, of grace; it is not of ourselves. Observe; we are servants and not lords. Ah brethren, bow and submit yourselves."

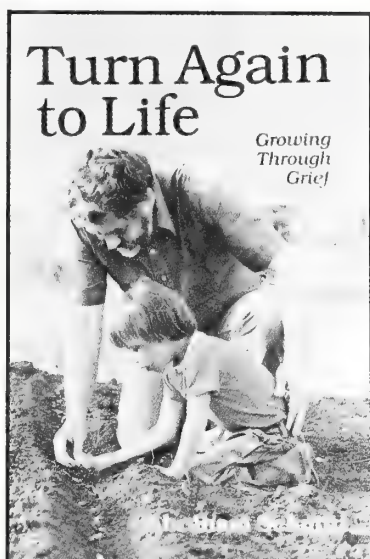
Now most likely someone who is reading this will think I am saying that church leaders are infallible. This is nowhere near what I am saying. Church leaders are far from perfect. However, just as parents must have authority even though they will fall short, so church leaders to properly care for the church must have authority as well.

Perhaps H. S. Bender said it best in his excellent work on the New Testament Church, *These Are My People*: "In the long run the quality of the church's life and service is directly dependent upon the quality of its leadership. The effectiveness of this leadership depends in turn not only upon its spiritual and personal competence but also upon the authority which the church gives to it."

—Jeffrey S. Landis, *Stephens City, Va.*



# Resources for the Caring Community



## Turn Again to Life

by Abraham Schmitt

When someone close to us loses a loved one through death we are often unsure of what to say or do. In *Turn Again to Life*, Abraham Schmitt uses stories drawn from his counseling files to help us better understand the grief process and learn ways to be supportive during this time.

*Turn Again to Life* is also a book to give to those who are experiencing grief themselves. Stories of others who went through the grief experience and made the choice to "turn again to life" suggest productive ways of coping with sorrow. Paper, \$8.95, in Canada \$12.50

## Learn how your congregation can organize a caring team.

### When a Congregation Cares: A New Approach to Crisis Ministries

by Abraham and Dorothy Schmitt

Shows how a congregation can organize a caring, counseling team to help members who are in a crisis situation. Recognizes that frequently the pastor shoulders an enormous burden for the welfare of the members and presents a model for using lay persons and professionals from the congregation in a caring, supportive role. Paper, \$6.95, in Canada \$9.75

### When a Congregation Cares Video/Book Unit

A 45-minute video that shows why the caring team concept is vital to the growth of strong, healthy congregations and how several churches—both large and small—have used the caring team model. The video is packaged with one copy of the book and a viewing guide. VHS Video/Book Unit, \$69.50, in Canada \$97.30

## Helping Children Cope with Death

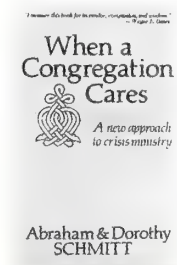
by Robert V. Dodd

Helps parents and other adults to know how to assist children in dealing with their feelings about death—that of a friend or loved one, or their own anticipated death. Paper, \$1.95, in Canada \$2.75

## How to Teach Peace to Children

by J. Lorne Peachey

A practical resource for parents who want to teach a peacemaking lifestyle in the home and the community. Twenty specific ideas that anyone can use. Paper, \$1.45, in Canada \$2.05



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# MBM aids church planting, but pace lags behind goals

Mennonite Board of Missions has budgeted \$353,000 this year for 55 church planting and development projects in 13 Mennonite Church conferences. The spending is down slightly from last year's \$372,000 for 58 projects.

Ray Horst, MBM's director of evangelism and church development, expressed concern with the slow pace of church planting in light of the denomination's Goals for '95. "The interest is there," he said, "but tangible developments toward the goals have been limited by the lack of financial resources and leadership people."

Horst indicated that 11 new congregations were started last year, with 47 others in the formation stage. He said that's slower movement than needed to reach the Goals for '95, which were set in 1985. MBM staff had anticipated that 35 churches would be planted in each of the first few years, with larger numbers in later years, to reach the goal of 500 new congregations by 1995.

Horst said MBM's 1987 funding includes nine new projects:

- **Baltimore, Md.**, Atlantic Coast Conference. Frank and Evelyn Nice started here last September, after Bob and Ruby Lehman had led Bible studies for several years. Worship services began last fall; current attendance is 40 to 50. Nices have started several midweek Bible study groups.

- **Henry, Ill.**, Illinois Conference. Trinity New Life Mennonite Fellowship was started in 1984 by Trinity Mennonite Church of nearby Morton. Jay and Andrea Ulrich will lead the group of about 50 after graduating from Hesston College's pastoral training program this spring. Sanford and Barbara Yoder from the parent congregation have been serving as interim pastors for the past year.

- **Grande Prairie, Alta.**, Northwest Conference. Tom and Claire Osinkosky started here last September as pastors of the emerging Peace Mennonite Fellowship. About 40 people attend Sunday morning worship, with the group experiencing steady growth. Three Bible studies are underway, response to a Saturday-morning children's program has been good, and a Friday-night coffeehouse was started in April.

- **Grand Junction, Colo.**, Rocky Mountain Conference. Several Bible study groups have been meeting. Henry and Pat Wiens are moving there this spring to continue the Bible studies and develop them into a core group large enough to begin worship services.

- **Cape Coral, Fla.**, Southeast Conference. Two Bible study groups are underway and a third is developing as a result of the ministry of Dennis and Linda Gingerich for the past year. They began worship services on Easter Sunday, with about 30 people committing

themselves to the new congregation.

- **Pasadena, Calif.**, Southwest Conference. Some 35 people, mostly young adults, attend Sunday evening services in a Presbyterian church. Jim and Terri Brenneman began leading the group part-time last fall and assumed the pastorate full-time in February. The congregation, started early last year, has a goal to grow 50 percent in 1987. A "small group" program is underway to help with support, growth, and outreach.

- **Erie, Pa.**, Ohio Conference. Roy and Rosalie Walls started here last summer alongside four other people interested in starting a Mennonite congregation. Sunday morning worship services began in November at a centrally located YMCA. Some 20 to 30 people attend worship services, while about seven families are involved in a Tuesday-evening Bible study. A second Bible study group began in April.

- **Denver, Colo.**, Rocky Mountain Conference. Church planting here by Leonard and Joanne Wiebe is a joint project by the conference with Western District of the General Conference Mennonite Church and the Denver area Mennonite churches. Since Wiebes started in suburban Aurora last September, a group of 50 people has developed. Public worship services began in February at Aurora Senior Center.

- **Honolulu, Hawaii**, Franconia and Lancaster conferences. A congregation of Vietnamese immigrants began forming last August under the leadership of Luc and Qui Van Pham. Attendance averages around 40. The planting of an English-speaking congregation is planned for later this year. Gary and Judy Morris will lead that effort, starting in August.

—Phil Richard

## WMSC appoints new executive secretary, editor, and treasurer

At its spring meeting recently in Harrisonburg, Va., the Executive Committee of the Women's Missionary and Service Committee made the following appointments:

**Marian Hostetler**, executive secretary, succeeding Barbara Reber. She brings organizational skills, commitment to personal growth and change, and a desire to help others achieve their personal faith goals to her new three-fifth-time assignment. She chairs the Board of Elders of her local congregation and has served in Swaziland with Mennonite Central Committee and in Nigeria with Mennonite



Hostetler



MacMaster



Glick

Board of Missions. Hostetler expresses an increasing call to spiritual leadership in the total church family. Her assignment begins on Sept. 1. She lives in Goshen, Ind.

**Eve Bowers MacMaster**, editor of "Voice," succeeding Vel Shearer. She is well-known for the 10-volume Story Bible

Series published by Herald Press of Mennonite Publishing House. She has also written for *Christian Living*, *Gospel Herald*, and *Adult Bible Study Guide*. She coauthored the 1985-86 WMSC devotional guide. MacMaster feels called to a ministry of writing and teaching and has many gifts to offer this ministry to Mennonite women. Her assignment begins on Aug. 1. She lives in Bluffton, Ohio.

**Nelda Glick**, treasurer, succeeding Fern Massanari. She is currently treasurer of the Iowa-Nebraska Conference WMSC. She is church chorister and Worship Committee chairperson in her local congregation. Glick is engaged in farming with her husband and brings a deep sense of dedication to the position of treasurer. Her assignment begins next Feb. 1. She lives in Clare, Iowa.





Paul Oswald of Manson, Iowa, works on a window frame for a needy resident in Arizona.

## Over 50 people gave time and talents to Winter VS

Over 50 people gave from two weeks to four months of their time and talents to the 1986-87 edition of Winter Voluntary Service—a program of Mennonite Board of Missions.

In Tucson, Ariz., 21 people came from Manitoba, Saskatchewan, Ontario, Illinois, Ohio, Idaho, Iowa, and Nebraska for one to four months. They worked four days a week and spent the rest of the time sightseeing and participating in the activities of Shalom Mennonite Church.

The men helped with a variety of home-repair projects for low-income people, from fixing leaking water pipes to repairing roofs. The women helped paint after home-repair projects were completed. They also volunteered at various local social service agencies.

In Brownsville, Tex., 15 people—most of them over 70 years of age—served from two weeks to two months. They came from Ohio, Indiana, Illinois, Idaho, and Virginia.

Projects included home repair, completing inside work on a youth center at Iglesia Mennonite del Cordero (the local Hispanic Mennonite congregation), quilting and sewing materials for distribution by the local church, tutoring at a school, providing bookkeeping services for a Methodist social service agency, and helping with aquatics for handicapped children.

In San Antonio, Tex., seven people from Saskatchewan, Manitoba, Ontario, and Indiana served one to three months.

They helped finish one house and begin another one for Habitat for Humanity, served as cooks in a soup kitchen, provided clerical services for a mental health agency, and did bookkeeping for the San Antonio Urban Council.

In Florida, eight people were involved in winter service opportunities with Southeast Conference. Half of them helped at Echo Foundation near Cape

Coral, which experiments with plants to help fight hunger in third-world countries. The other four assisted Homestead Mennonite Church with community outreach.



*In Christ  
We Grow*

## General Assembly has 268 delegates

General Assembly is at the heart of Purdue 87, according to Wayne North, Mennonite Church General Board executive secretary, who noted that conference delegates will gather in eight sessions—for a total of 20 hours—to carry on the work of the denomination. The General Assembly is charged with, among other assignments, the responsibility to provide opportunity for deliberation and discernment on biblical and doctrinal issues. It is also involved in policy and program development.

Purdue 87 is the biennial convention of the Mennonite Church scheduled for July 7-12 at Purdue University in West Lafayette, Ind.

General Assembly sessions are open to observers, according to North, who said observers may speak from the floor, though delegates will be given priority. General Assembly leadership includes moderator James Lapp and moderator-elect Ralph Lebold. David Groh and Richard Good will serve as recorders, with Al Albrecht functioning as parlia-

mentarian.

The delegates will be seated by conference, with the opportunity for caucusing as necessary, although they will not be seated at tables as delegates were at Ames 85. The 268 delegates and seven observers represent 22 conferences, with three persons representing the smallest conference and 37 representing the largest. Each conference is eligible to send one of its officers, its General Board member, and one delegate for every 500 members.

The Mennonite Church's five program boards will report in round-robin fashion at three times to three sets of delegates during General Assembly sessions. Time will be available for listeners to raise specific questions pertaining to the board's operations.

Other items on the agenda include sexuality, militarism, Ten-Year Goals, Christian Peacemaker Teams, minority leadership education, and election of officers.

## May 6 is Purdue 87 registration deadline

May 6 is the registration deadline for Purdue 87, the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind. Registration forms should be sent to Purdue 87 at 528 E. Madison St., Lombard, IL 60148. Persons without registration forms may call Purdue 87 at 312-620-7802.

## GROWING AS STEWARDS AND WITNESSES

# Nee: Ten-Year Goals

Of course you know what "nee" means. It is used to designate the name with which a person was born. The disciple Peter may have used this following his name change to Petros. He would have signed his name "Peter" but then added "nee: Simon," just to remind folks that he still had connection to his father, Jona.

My research is a little shaky on that but I know "nee" is used now to note that those women who changed their last name when they got married were once named something else.

We can now begin to write *nee: Ten-Year Goals*. They were born with that name but some changes have taken place. For one, there are no longer 10 years left. For another, that title will hardly sustain long-term use with enthusiasm.

To find another name seems wise. Some have been referring to "Goals for '95," but that also seems rather utilitarian. A search is underway for the nee: Ten-Year Goals. A number of people are sorting through themes, hoping to come up with the right one.

Meanwhile, press on with the work. After all, I believe there is an old line that goes: "A rose by any other name would smell as sweet."

—Wayne North



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Anna Mary Weaver, Ephrata, Pa.**

I hope you *never* put such a hideous drawing of our Savior on the cover again (Apr. 14). I know his face was marred, but not in that proportion.

### **Lauren King, Norwich, Ohio**

In your Apr. 14 editorial you write: "So we Christians have the belief in the resurrection. I think it is possible to overemphasize this doctrine. We are called to follow Jesus for its own sake, not because of something at the end. But there may come times when this faith can serve us in good stead."

Now I hope I am misunderstanding what you are intending to say. Maybe you are saying, "Let's not talk too much about the golden streets and pearly gates and long lazy afternoons and pleasant get-togethers in the shade of the tree of life." If so, all right.

But that's not how that paragraph comes across to me. It sounds half-embarrassed with the idea of the resurrection, whether of Jesus or of Christians or both I am not sure. Of course the idea *may* help sometimes, you say; but that is to say, "Don't depend on it too much. Let it be a sort of spare tire."

And it seems to me that the thing about the idea of the resurrection which bothers you most is the idea of our resurrection being a reward for serving Christ. "We are called," you write, "to follow Jesus for its own sake." It seems that to you the hope of eternal life and resurrection (or is it only the resurrection of the body?) looks to you as an unworthy desire for a reward, whereas virtue (or righteousness or following Christ) is its own reward.

There are two kinds of rewards, what I shall call *extrinsic* and *intrinsic*. Extrinsic rewards are like a popsicle given a child for keeping quiet in church, or \$5 for each "A" grade at school, or a morsel to a dog for doing a trick properly. You rightly

reject, I think, that kind of reward for following Jesus. Such rewards have no true tie to the action.

But intrinsic rewards are something else. They are the knowledge that comes from study, the fish caught by skillful casting and playing the catch, the health won by good diet and exercise, the skill achieved by the faithful practice of the athlete or the pianist.

Now it seems to me that intrinsic rewards are inescapably involved in any activity. They give it its purpose. Why fish if there are no fish in the stream? Why study if I learn nothing? Why practice turn-around jump shots if after years I still cannot make one? It is the intrinsic reward which gives any activity—life—its purpose and value.

Just so, we cannot give ourselves to Christ in service without purpose, without there being consequence, without an intrinsic reward. And that reward is to know Christ more and more fully and to exist in his presence. Our relationship is like a good, growing marriage.

Created dual entities both nonphysical and physical, we shall realize our reason for being, our purpose before God, our intrinsic reward, in our bodily resurrection and life in his presence. "We are called," you write, "to follow Jesus for its own sake." I do not find that word in my New Testament. Rather, I find promises of a great deliverance and a great reward.

### **Richard Enns, Coralville, Iowa**

I am rather dismayed by your Easter editorial (Apr. 14) concerning the resurrection.

First of all you state that the Gospel accounts "do not agree in all their details." If by this you mean that they give differing details, I would agree. If you mean that they contradict each other, I would challenge you to name one. (But be sure to allow me adequate space to respond.)

Second, you state that the "Old Testament saints lacked this belief" in the resurrection and afterlife. This is simply not borne out by Scripture. For example, when one reads of the heroes of the faith in Hebrews 11, we see that they "were still living by faith when they died" (v. 13) and were "longing for a better country—a heavenly one" (v. 16). Of Abraham, it is written "he was looking forward to the city . . . whose architect and builder is God" (v. 10).

Last, you state that "it is possible to overemphasize this doctrine." The passage that you quote (1 Cor. 15) makes it clear that Jesus' resurrection is the *cornerstone* of the Christian faith. "For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins" (vv. 16-17).

Christ's death and resurrection for our

sins is the heart of the gospel. It is by this gospel that we are saved (1 Cor. 15:2) and we dare not minimize it by declaring that one can "overemphasize" it.

### **Lester L. Lind, Harman, W. Va.**

Thank you for printing the article by John Stoner, "Nine to Five" (Apr. 7). It is good but uncomfortable for us to be reminded of our involvement in military and war-related activity. I wonder how much longer the Mennonite Church can remain so silent and still carry the distinction of being a peace church. In a democracy, silence gives consent. In light of Scripture, our history, and the present reality that Stoner points out, how can we Mennonites give our consent to spending so much for war?

Withholding federal income tax for conscience' sake is still a lonely and often misunderstood act, even within the church. True, there are individuals and small segments of the Mennonite Church who have taken positions similar to the Stoners. But I long and pray for the time when such actions of civil disobedience will be strongly supported and encouraged by the majority of Mennonites.

### **Eleanor Beachy, Pawnee Rock, Kans.**

I am writing in response to Gleason Archer's "Ordination Is Not for Women" ("Hear, Hear!" Mar. 31). The article speaks of the "integrity of the hermeneutical methods." There are two main points regarding interpretation which he does not consider which are important to me: the teachings and actions of Jesus and the continuing work of the Holy Spirit.

In his view, 1 Timothy 2:11-13 is the basis for not ordaining women to ministry although he acknowledges that women in the New Testament church did teach men as well as women. He concludes that Paul prohibited "women from teaching men from any position of authority—such as a pastor might do in his preaching of Christian doctrine."

Let us consider this, first of all, in the light of Jesus' words and actions. In my study of Jesus' resurrection appearance to Mary Magdalene as recorded in the Gospel of John, I note that Jesus could have appeared first to Peter and the "other disciple." But he didn't. The greatest "Christian doctrine" of all time was initially revealed to a woman, and she was given the task by Jesus of telling those Jesus called "my brothers"—the apostles! She is instructed further to explain the meaning of the resurrection in the new covenant way which Jesus opens to God, for *his* Father is *their* Father and *his* God is *their* God.

Second, Jesus told Mary not to hold on to him but to "go and tell." From now on



the disciples (women included) will not follow him physically; rather, Jesus in connection with his ascending to his God and their God will send them into the world guided by the Holy Spirit. In several of his letters, Paul wrote about the gifts of the Spirit which are given for the upbuilding of the church. The Spirit does not limit any of these gifts to men only.

Have we failed to note the work of the Holy Spirit at Pentecost and since in the lives of women? Ordination is affirmation by God's people that certain persons have received the Spirit-given gifts needed for a particular type of ministry which they are asked to use in behalf of the church.

Archer also refers to 1 Timothy 3:2. Speaking of Paul, he writes, "In verse 2 he says an elder, which includes an ordained pastor, must be the husband of one wife. Since this implies that a potential elder or pastor be at least capable of taking a wife, and women cannot be married to wives, the New Testament restricts the ordination of pastors to men only." However, this assumption cannot be made so simply, as we can see by comparing the verse in 1 Timothy to Luke 14:26: "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yea, even his own life—he cannot be my disciple."

Jesus is here speaking to the crowd. Yet he says nothing about hating one's husband. Does this mean a wife cannot be a disciple? Or do we say, "Of course that means wives too?" If we take the latter view, couldn't we also apply it to 1 Timothy 3:2?

To me our hermeneutical method has integrity when we consider Paul's letters to particular churches in particular situations in the light of Jesus' words and actions and the continuing work of the Holy Spirit. I would like to ask Archer what hermeneutical method he uses in his interpretation of the verse, "Sell your possessions and give to the poor" (Luke 12:33). That's the hard one for me!

#### **Mary Schmidt, Kitchener, Ont.**

I wish to respond to Michael King's question, "If Jesus were here today would he go up to a lonely woman, asking her if he could have this dance?" (Mar. 24). Being raised in a strict Christian home, those kinds of questions also would have offended me a number of years ago.

However, in light of inner struggles of recent years, I've been trying to understand myself and reasons for my poor self-image. As I look back to my high school years, once again I can feel the embarrassment and shame I experienced during our coed dancing classes. There I would sit, by myself, or with one other girl—waiting for the teachers to notice

me and force a leftover boy to ask me to dance. For four years I endured and dreaded those gym classes!

Now, 20 years later, I pondered those long-ago days and wondered what tapes I was still playing in my mind because of them. Through my journalling a few months ago, I asked Jesus how he could heal those hurts and embarrassments of the past. I asked Jesus to walk with me, back in time, and imagined what he would've done if he would've been there.

In my mind, I saw Jesus coming into the crowded gymnasium, students dancing, and lonely me sitting on the bench—watching, waiting. Because I was taught Christians don't dance, my well-trained mind said Jesus would sit down and hold my hand. But, instantly, my spirit cried out in protest, What good would that do? I'd still feel sorry for myself!

Jesus, what would you do? Would you, as my church would say, usher me quickly outside? No, the Jesus who would want to build up my self-esteem would take "little-ole-me" by the hand, lift me up from my state of despair, and begin waltzing me around the room. I would be dancing with the King of kings! What joy! What an uplifting experience! What a healing there was for me, even in the thought!

#### **Clarence Grove, Greencastle, Pa.**

I would like to comment on Michael King's article, "Where Would Jesus Meet Sinners Today?" (Mar. 24). Jesus would go where they are, and we should do likewise. I do prison work, and work with drug addiction.

God is holy. When divine beings in heaven stand before God, they cry, "Holy, holy, holy, Lord God Almighty." When man is confronted with God he falls to the ground in reverence. God is also sovereign and love, but he is love because he is holy.

Jesus said, "I came to do my Father's will," and he also said, "I and my Father are one." So would Jesus dance and smoke in bars? No. Sinners are not converted by Jesus or Christians participating in their lifestyles. When Jesus ate with Zacchaeus he became a new person.

Let us not try to bring God down to man's lifestyle. Please read, *The Upside-Down Kingdom* by Don Kraybill (Herald Press).

#### **Anna M. Buckwalter, Bronx, N.Y.**

Regarding the article "A Faith for the Future" (Dec. 30), I am repeating a few statements of Brother Kraybill's: "Evolutionists will plead for a rational scientific approach. Creationists will cling heroically to the Bible, defending their faith." "Do we want to be part of a movement that drives a wedge between science and

faith?" "Must we choose between believing either science or the Bible?"

Is the evolution theory scientific? According to the dictionary I have, the first definition of science is "the observation, identification, description, experimental investigation, and theoretical explanation of natural phenomena." Which of these so-called scientists have observed creation, that is something being made out of nothing—*life*, and especially in the complexity of even the atom, coming from nonlife?

The evolutionist needs faith in his theory. Later Kraybill says, "The Big Bang theory is just that—a theory that helps us make sense of scientific data." To me it does not make sense of scientific data for it is not "scientific."

Some years ago I was given a book to read by a school student on the "Big Bang" and it was so disgusting in trying to explain creation by a series of bangs that I did not finish it. I firmly believe the reason people take to evolution is that they do not want to face God.

I believe we have evidence of a wise Creator of this universe and all that is in it, including me, by its order and complexity. With the fact of God creating all and after the creation of man saying it was very good, we must also take into account the fall of man and the Flood.

I remember when I went to school they said coal was formed from decayed vegetation over a period of thousands times thousands of years. I did not believe it and now after 55 or 60 years, I read in a book named *Science and the Flood* by Theodore Epp (taken from other sources), that experiments have proved materials such as garbage or manure can be converted into a good grade of petroleum in 20 minutes. It was done by intense heat. Heat like this would have been generated at the time of the Flood, according to this book. Remember, these are experiments that have been witnessed, not theories.

Now I am not saying we should enter the debate about teaching evolution or teaching creation by God in our public schools, but I do say we should consider the facts and where we stand. Also, Kraybill said about being satisfied that his daughter would be taught "from a purely scientific point of view." Remember, evolution is not scientific. I wonder if he as well as other parents are interested in getting literature from people who are creationists, reading it themselves, and having it available for their children. I believe this would be a help in the situation.

I believe we all should be fully persuaded that God the Trinity spoke the Word and it was; that he as part of the Trinity who is the head of the church was the Creator and that in him all things are held together (Col. 1:15-18).



## MENNOSCOPE

**Atlantic Coast Conference has purchased a building in Baltimore to be used as a YES Discipleship Training Center.** It is hoped that the three-story facility, located on Gist Avenue, will be ready for the first group of YESers in September. YES is an Eastern Mennonite Board of Missions program that sends youth teams to short-term assignments overseas and in North America. It stands for Youth Evangelism Service. The young people receive three months of intensive training at the YES center in Philadelphia or now in Baltimore.

**Some 35 Franconia Conference people interested in women in ministry met with the Women in Leadership Ministries Committee of the Mennonite Church on Apr. 12 in Souderton, Pa.** Also present were some of the members of the denomination's General Board, which was meeting nearby at the time. The committee told about its work and noted how an increasing number of Mennonite women are serving as pastors, chaplains, church planters, and missionaries. In a time of interaction that followed, the Franconia Conference representatives called for fuller use of women's leadership gifts, expressed concern that women not work against each other and divide into camps as homemakers and professionals, urged the use of inclusive language in teaching and preaching, and suggested the telling of stories about women in ministry from the past.

**Four people received awards for their communications work with Mennonite agencies** during the national convention of the Religious Public Relations Council Apr. 8-10 in Philadelphia. Ron Byler of Mennonite Board of Missions won an "award of excellence" for the third edition of *All God's People*, a video which shows how Mennonites are living out their faith. The judges hailed it for its professional quality and creativity. Byler also won a runner-up "certificate of special merit" for the *Choice 10* series of radio spots, which were entitled "Facing Tough Times." Willard Roth of MBM received a certificate of special merit on behalf of several Mennonite agencies involved in the production of *Youthserve: It's Worth It*, a video outlining mission and service opportunities. John Bender of Elkhart, Ind., and John Fred Sharp of Toronto, Ont., earned a certificate of special merit for *Bread for the Kingdom*, a slide set produced for and about Mennonite Central Committee Ontario.

**Six young people have been named to the Mennonite Church college summer traveling team.** Sponsored by Mennonite Board of Education, they are available for drama and music programs in congregations, camps, conference gatherings, youth groups, and other settings. The team will be directed by Mariann Martin, a teacher at Christopher Dock Mennonite High School in Lansdale, Pa. The team members are Cori Lyman and Laurie Hartman from Eastern Mennonite College, Paul Mark and Steve Keiser from Goshen College, and Kaylene Stoll and Kendall Sommers from Hesston College. The team's itinerary is being coordinated by Loren Swartzendruber of MBE.

**"Your Time" radio programs on troubled marriages sparked higher than usual response.** Host Margaret Foth featured Philhaven Hospital's Recovery of Hope program for couples on the edge of divorce. Entitled "Mending a Marriage," the week-long series included interviews with couples who have had their marriages renewed. Recovery of Hope is directed by John and Naomi Lederach,



**Michigan group gives war-tax money to the poor.** On the income-tax deadline of Apr. 15, a group of 11 people in Kalamazoo, Mich., called "Partners in Peace" gave a public witness to their beliefs in front of the post office. They mailed their income-tax returns minus the amount they calculate is used for military purposes—50 percent.

Instead the group gave that amount—which together came to about \$5,500—to five local agencies that assist the needy. Here Partners for Peace member Karen Small gives a check to Marcia Jackson of Loaves and Fishes.

The group, which includes Mennonites, also conducted a short worship service with singing, prayer, and testimonies by several participants. Onlookers were given printed statements and pens with the inscription, "If you pray for peace, should you pay for war?"

This is the second year the public witness has been conducted. Winfred Stoltzfus, a Mennonite doctor who is a member of the group, said he and others are being "harassed" by the U.S. Internal Revenue Service, which is seizing bank accounts and portions of their paychecks.

and Philhaven is a Mennonite psychiatric center in Mt. Gretna, Pa. Listeners were invited to write for a free book on the subject, and 74 did so—compared to an average of 23 per week in a recent 13-week period. *Your Time* is a 2½-minute program produced in Harrisonburg, Va., by Mennonite Board of Missions. It is currently heard on 87 stations throughout North America.

**Two Herald Press books have been selected for the 1988 United Methodist Women's Reading Program.** They are *Add Justice to Your Shopping List* by Marilyn Helmuth Voran and *Confronting the Big C* by Henry Weaver. The former shows how supermarket buying habits are linked to world hunger and social justice. The latter is the story of one man's successful fight against cancer. Herald Press is a division of Mennonite Publishing House.

**Members in Mennonite Mutual Aid's medical plans received \$25.2 million for medical expenses in 1986.** This is an increase of \$1.2 million over the previous year, despite a one percent drop in claims submitted by members. "The increasing cost of health care is largely responsible for this increase in benefits," explains Merl Mast, individual health claims manager at MMA. These higher costs are also reflected in 1987, as members in the Medical Expense Sharing Plan are seeing an increase in their premiums. Health plan membership increased in 1986 from 51,692 to 53,034. MMA's

service to groups—congregations, mission boards, businesses, and schools—increased from 50 to 65 last year.

**Mennonite Automobile Aid saw a 14 percent increase in membership last year** from 18,488 to 21,078. "Our product and services haven't changed, but more people are becoming aware of MAA," explains MAA manager Joe Christophel. Last year over 2,200 claims were submitted, with an average net claim expense of \$1,090. This is 12 percent higher than the average net claim in 1985. Christophel says this is due to higher costs for parts and repairs, more severe accidents, and higher-valued vehicles. Over 10 percent of MAA's members filed claims in 1986—an increase over the previous year. "We are hoping to see this number go down as we continue to focus attention on safe driving," says Christophel. The increase in claims is likely the result of lower gasoline prices, more domestic travel, and less adherence to the 55 mile-per-hour speed limit. MAA is a program of Mennonite Mutual Aid.

**Mennonites continue to be interested in planning ahead for their retirement years,** reports Marlo Kauffman, retirement services manager at Mennonite Mutual Aid. Last year MMA gained 481 new participants in its retirement annuities, for a total now of nearly 3,400. Although membership growth was lower than expected, MMA recorded an impressive 27 percent increase in its annuity assets—to \$21 million.



**A work camp in Spain planned by Mennonite Board of Missions is scheduled for July 17-Aug. 1.** An intergenerational group will work at laying bricks, plastering, and interior finishing for a workshop in the village of Quintanaduenas near Burgos. The volunteers will raise their own funds for transportation, meals, and other expenses—totaling about \$1,600 per person. The application deadline is May 30. Only 15 positions are available. Interested persons should contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515.

#### New appointments:

•**Hugo Jantz**, Europe director, Mennonite Central Committee, starting in September. He succeeds Edgar Stoesz. Based in Neuwied, West Germany, the assignment includes oversight of MCC work in seven countries, with a focus on East-West dialogue, peace and mission, and partnership with European Mennonites. Jantz is currently interim pastor of Maples Mennonite Brethren Church in Winnipeg, Man. He has also served as an MB Missions/Services administrator and as a teacher at MB Bible College. Both he and his wife, Katherine, are the children of Soviet immigrants and have previously lived and worked in Europe.

•**Maribel Kraybill**, director, Mennonite Information Center, Lancaster, Pa., starting next Jan. 1. She succeeds Omar Stahl. The center, operated by Eastern Mennonite Board of Missions, attracted 34,000 visitors last year. Kraybill is currently principal of Locust Grove Mennonite School in nearby Smoketown.

#### Pastoral transitions:

•**Keith Schrag** has resigned as pastor of Ames (Iowa) Mennonite Fellowship, effective in August. He has served that congregation since its beginning in 1977. He plans to go full-time into a family and marriage therapy practice that he has already begun.

•**Janice Yordy Sutter** was ordained as associate pastor of First Mennonite Church of Denver, Colo., on Apr. 12. Licensed in 1985, she serves alongside Pastor Walt Friesen.

•**David Ewert** was ordained as pastor of Community Mennonite Church, Markham, Ill., on Apr. 29. He was licensed in 1985.

•**Virgil Gerig** became interim pastor of Sunnyside Mennonite Church, Elkhart, Ind., in February. He succeeds Clare Schumm.

#### Upcoming events:

•**65th Anniversary and Groundbreaking**, May 23, at Maple Lawn Homes, Eureka, Ill. The main feature of the day is breaking ground for a \$1.3 million addition to the Health Center. The special guest is U.S. Rep. Robert Michel, who helped get a \$900,000 loan for the project from Farmers Home Administration. Maple Lawn is a retirement community sponsored by Mennonite Board of Missions. More information from Ward Shelly at Maple Lawn, 700 N. Main St., Eureka, IL 61530; phone 309-467-2337.

•**Seminar on Sexuality**, June 12-14, at Goshen College. Entitled "The Subject Is Sex," it will help congregations deal with such issues as AIDS, teen pregnancy, extramarital affairs, sexual harassment, abortion, and premarital sex. A similar seminar last December received such favorable response that the college decided to plan another. The resource persons are campus physician Willard Krabill, student development director Norman Kauffmann, campus ministries director Nancy Lapp, Bible professor Don Blosser, and Mennonite Board of Education staff person Orville Yoder. More information from Norman Kauffmann at GC, Goshen, IN 46526; phone 219-533-3161.

•**Storytelling and Peacemaking Retreat**, June 13-14, at Rocky Mountain Mennonite Camp, Divide, Colo. This third annual event, intended for all ages, is sponsored by Rocky Mountain

Conference's Peace, Justice, and Service Commission. The resource persons are Robert and Lois Kreider, longtime Mennonite leaders who have a special interest in storytelling and peace concerns. More information from the camp at Box 6, Divide, CO 80814; phone 303-687-9506.

•**Spring Seminar of Lombard Mennonite Peace Center**, May 15-16, at Lombard (Ill.) Mennonite Church. The theme is "The Foreign Language of Caring," and the focus is on conflict resolution skills for the workplace. The resource person is Barbara Date, a psychologist, mediator, and conflict management trainer. The peace center is a program of the Lombard congregation. The seminar is sponsored by the center and 32 other local congregations and religious groups. More information from the center at 528 E. Madison St., Lombard, IL 60148; phone 312-627-5310.

•**Summer Programs for High School Students**, June 15-19, at Goshen College. Offered are Music Week, Computer Week, and Piano Week. Participants in the first two will live on campus. Those two are sponsored by the Admissions Office. Piano Week is sponsored by the Music Department. More information from GC, Goshen, IN 46526; phone 219-533-3161.

•**50th Anniversary Celebration**, Apr. 23-24, 1988, at Bethel Springs Mennonite Church, Calico Rock, Ark. All former members, pastors, and church workers are especially invited to attend. More information from the church at R. 1, Calico Rock, AR 72519; phone 501-297-8231.

#### New books:

•**Turn Again to Life** by Abraham Schmitt. This uses real-life stories to help counselors as well as the bereaved and their loved ones to work through the grief process. Schmitt is a certified therapist, the author of five books, and a former psychiatry professor at the University of Pennsylvania. Published by Herald Press of Mennonite Publishing House, the book is available for \$8.95 (\$12.50 in Canada).

•**Prairie Songs** by Lauren Friesen. This is a collection of poetry. The author is a drama professor at Goshen College. Published by Pinchpenny Press of Goshen College, the book

is available for \$4 (plus \$1 for handling).

•**Tears of the Phoenix** by Richard Allfrey and Ellah Wakatama. This is a collection of short stories. Allfrey is a 1987 Goshen College graduate from England, and Wakatama is a Goshen College junior from Zimbabwe. Published by Pinchpenny Press, the book is available for \$4 (plus \$1 for handling).

•**Transitions** by James Clemens. This is a collection of essays. The author is a 1987 Goshen College graduate. Published by Pinchpenny Press, the book is available for \$1.50 (plus \$1 for handling).

•**Cave Paintings** by Carl Good. This is a collection of poems illustrated with photographs by Doug Abromski. Good is a 1987 Goshen College graduate, and Abromski is a 1985 graduate. Published by Pinchpenny Press, the book is available for \$2 (plus \$1 for handling).

#### Church-related job openings:

•**Director**, YES Training Center, Baltimore, Md., starting in September. YES (Youth Evangelism Service) is a program of Eastern Mennonite Board of Missions, and the new center is being sponsored by Atlantic Coast Conference. The director should have a college degree as well as cross-cultural, Youth with a Mission, or similar experience. Contact Atlantic Coast Conference at Box 369, Gap, PA 17527; phone 717-442-4791.

•**Faculty member in biology**, Goshen College, starting in August. Capabilities in the areas of general biology, physiology, genetics, and botany are desirable. A Ph.D. is required, and teaching experience is preferred. Send résumé to Willard Martin at GC, Goshen, IN 46526.

•**Admissions counselor**, Goshen College, starting in midsummer. Qualifications include writing and speaking skills, a willingness to travel, a bachelor's degree, and—preferably—related experience. Send résumé to Richard Gerig at GC, Goshen, IN 46526.

**New members:** by baptism and confession of faith: *Des Moines, Iowa:* Nicole Stutzman. *Mt. Lena, Md.:* Tammy Martin and Tina Wolfe by baptism and Laurence Wolfe by confession of faith. *Trinity, Glendale, Ariz.:* Bill Gentry, Diane and Sherry Hudson, and Tim and Lissa Senner by confession of faith.



**Mennonite high schools hold 25th music festival.** Ten schools participated in the 25th annual Mennonite High School Music Festival at Central Christian High School in Kidron, Ohio, on Apr. 12, with overflow crowds. Each choir presented two numbers with their own director and then combined as a mass choir to present seven anthems. The guest conductor was Goshen College music professor Doyle Preheim.

The high schools represented were Belleville (Pa.), Bethany (Goshen, Ind.), Central (Kidron, Ohio), Christopher Dock (Lansdale, Pa.), Eastern (Harrisonburg, Va.), Iowa (Kalamazoo, Mich.), Lancaster (Pa.), Rockway (Kitchener, Ont.), Sarasota (Fla.), and United (Leamington, Ont.).

The choirs were hosted by local Mennonite congregations and sang in their Sunday morning worship services. The festival is held each year at one of the participating schools. It is sponsored by Mennonite Secondary Education Council.



## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Aeschliman**, Gary and Sandy (Friesen), Archbold, Ohio, second daughter, Ellen Renee, Apr. 2.

**Boss**, Ernie and Krissie (Blosser), Goshen, Ind., second child, first daughter, Kaitlin Marie, Apr. 7.

**Brenneman**, Ron and Linda (Schlabach), Elida, Ohio, fourth child, second daughter, Rhonda Lynn, Apr. 6.

**Brubaker**, Cliff and Marilyn Grasse-, Hillsdale, Mich., first daughter, Katherine Ruth, Mar. 27.

**Eldridge**, Bill and Rita (Yutzy), Hutchinson, Kans., Cassi Nicole, Apr. 3.

**Good**, Paul and Mary (Rosenberger), Perkaspie, Pa., first child, Aaron Mark, Dec. 26.

**Greiser**, David and Anita (Nussbaum), Philadelphia, Pa., second child, first son, David Aaron, Apr. 10.

**Horst**, John and Phyllis (Kauffman), Tiskilwa, Ill., third son, Kyle David, Apr. 7.

**Horst**, Tim and Donna (Eberly), Leola, Pa., first child, Nicholas Timothy, Mar. 27.

**Kanagy**, James and Sharlene (Headings), Belleville, Pa., first child, Timothy James, Apr. 14.

**Mason**, Jim and Becky (Cleaver), Hesston, Kans., second and third sons, Lucas Leon and Mitchel James, Apr. 8.

**Mast**, Jon and Teresa (Mead), Sarasota, Fla., first child, Tabitha Sherri, Jan. 18.

**Miller**, Darell and Suzanne (Moy), Alexander, N.Y., fourth child, first daughter, Rebekah Suzanne, Jan. 8.

**Miller**, Rocky and Diane (Steckley), Wauseon, Ohio, first child, Melissa Dawn, Apr. 1.

**Mills**, Greg and Michele (Yoder), Sarasota, Fla., second son, Justin Gregory, Feb. 24.

**Reesor**, Eugene and Julia (Yoder), Stouffville, Ont., second child, first son, Justin Carl Yoder, Mar. 30.

**Shank**, Charles and Beth (Brunk), Harrisonburg, Va., third child, second son, Benjamin Charles, Apr. 9.

**Stauffer**, Nolan and Adrienne (Delgado), Arvada, Colo., first child, Luke Anthony, Apr. 9.

**Swartzentruber**, David and Kay (Burckhart), Aurora, Colo., first child, Sara Kay, Mar. 2.

**Truong**, Ty and Bich (Ho), Broadway, Va., fourth child, second son, Cuong Alexander, Mar. 12.

**Unruh**, Robert and Linda (Wissler), Leola, Pa., second daughter, Lindsey Elizabeth, Mar. 14.

**Wetherald**, Thomas and Terri (Blosser), Columbiana, Ohio, second child, first son, Kyle Thomas, Apr. 9.

**Witter**, Jim and Cathy, Oxford, Pa., second child, first son, Daniel Paul, Apr. 9.

**Yoder**, David and Lisa (Miller), Kalona, Iowa, first child, Lindsay Marie, Mar. 1.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Albrecht-Mast**, Keith Albrecht, Clarence, N.Y., United Methodist Church, and Grace Mast, Clarence, N.Y., Clarence Center-Akron cong., by Howard S. Bauman, Apr. 4.

**Hertzler-Taylor**, Glenn Hertzler and Sue Taylor, both of Beaver Run cong.,

Watsonstown, Pa., by A. Willard Shertzer, Apr. 11.

**Martin-White**, Calvin Martin, Crawfordsville, Iowa, Bethel cong., and Karalee White, Kalona, Iowa, West Union cong., by Merv Birky, Steve Martin, and Ken Steckly, Apr. 11.

**Miller-Birkle**, Merle Dean Miller and Bridget Birkle, both of Newton, Kans., Hesston cong., by Jacob T. Friesen, Mar. 14.

**Stone-Hostetler**, Charles Stone, Congregational Church, Hebron, Conn., and Jennifer Hostetler, Cazenovia cong., Cazenovia, Ill., by Paul O. King, Mar. 28.

**Troyer-Miller**, Galen Troyer, Elida, Ohio, Pike cong., and Elaine Miller, Elida, Ohio, United Methodist Church, by Cheryl Foulk and Homer Schrock, Apr. 4.

**Wright-Brubaker**, Richard Wright, Vincentown, N.J., Baptist Church, and Debra Brubaker, Neffsville cong., Neffsville, Pa., by Ross Goldfus and G. Edwin Bontrager, Mar. 28.

## OBITUARIES

**Augsburger, Clarence A.**, son of Aaron and Cecil (Schindler) Augsburger, was born in Berne, Ind., July 27, 1897; died of congestive heart failure at Oak Lee Nursing Home, Harrisonburg, Va., Apr. 7, 1987; aged 89 y. On Aug. 11, 1918, he was married to Estella Rebecca Sherk, who survives. Also surviving are 5 sons (Fred E., A. Don, Myron S., S. Daniel, and David W.), one daughter (Anna Mary Good), 20 grandchildren, and 16 great-grandchildren. He was preceded in death by 2 brothers (Raymond and Albert). He was a member of Pike Mennonite Church. Funeral services were held at the Park View Mennonite Church on Apr. 9 in charge of Owen Burkholder and Roy D. Roth and at Salem Mennonite Church, Elida, Ohio, on Apr. 11, in charge of Owen Burkholder and Merlin Good; interment in Salem Church Cemetery.

**Hockman, Howard D.**, son of Harvey K. and Ella (Strouse) Hockman, was born in New Britain Twp., Feb. 2, 1914; died of a cardiac arrest at Sellersville, Pa., Apr. 6, 1987; aged 73 y. On November 2, 1935, he was married to Anna Schantz, who survives. Also surviving are 2 daughters (Ruth Yoder and Loraine Ruth), 2 sons (Paul and John Hockman), 10 grandchildren, one brother (Harvey), and 2 sisters (Esther and Anna Mae Hockman). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Apr. 11, in charge of Robert L. Shreiner, George Hampshire, and David F. Derstine; interment in Blooming Glen Mennonite Cemetery.

**Hoover, George E.**, son of William and Emma (Shaum) Hoover, was born at Goshen, Ind., July 26, 1906; died at Goshen, Ind., Mar. 16, 1987; aged 80 y. On Jan. 1, 1935, he was married to Kathryn Schmucker, who survives. Also surviving are 7 daughters (Gladys Hoover, Thelma Martin, Ruth Richards, Eva Bontrager, Shirley Reichelt, Marie Troyer, and Lois Martin), 4 sons (Melvin, Floyd, John, and William), 35 grandchildren, 28 great-grandchildren, one sister (Martha Good), and one brother (Paul). He was a member of Yellow Creek Mennonite Church, where funeral services were held on Mar. 18, in charge of Bob Detweiler and Wes Bontreger; interment in Yellow Creek Mennonite Cemetery.

**Miller, Carrie King**, daughter of Solomon and Amelia (Miller) King, was born at Aurora, Oreg., Sept. 26, 1895; died at Chesapeake, Va., Mar. 4, 1987; aged 91 y. On Oct. 9, 1917, she was married to John Clarence Miller, who died on Aug. 9, 1972. Surviving is one sister (Myra Kropf). She was preceded in death by one brother (Harvey) and 2 sisters (Ada and Della). She was a member of Mt. Pleasant Mennonite

Church, where funeral services were held on Mar. 7, in charge of Amos Wenger and Philip Miller; interment in the church cemetery.

**Nafziger, Emanuel B.**, son of Elia and Magdalena (Boshart) Nafziger, was born at Millbank, Ont., July 7, 1910; died of congestive heart failure at the Mennonite Home, Lancaster, Pa., Mar. 23, 1987; aged 76 y. In November 1934, he was married to Fronie Peachey, who died in February 1976. Surviving are one son (David), 5 grandchildren, 3 sisters (Lovina Mast, Catherine Esch, and Adeline King), and 5 brothers (Samuel, Ephraim, Ira, Melville, and Andrew). He was preceded in death by one daughter (Dorothy Kreider). He was a member of Lyndon Mennonite Church. Funeral services were held at Millwood Mennonite Church in charge of Omar Stahl and David Weaver; interment in Millwood Cemetery.

**Nyce, Katie Derstein**, daughter of John and Lizzie (Derstein) Nyce, was born at Souderton, Pa., June 29, 1905; died at Souderton Mennonite Homes, Souderton, Pa., Nov. 27, 1986; aged 81 y. Surviving are 5 sisters (Elmira Henning, Hannah Delp, Mary Hunsberger, Lizzie Derstine, and Arlene Clemmer). She was a member of Salford Mennonite Church. Funeral services were held at Souderton Mennonite Homes on Dec. 1, in charge of John L. Ruth and Curtis Godshall; interment in Salford Mennonite Church Cemetery.

**Zook, Grace Irene Wenger**, daughter of Jonas and Anna (Loucks) Wenger, was born in Canton, Kans., Mar. 13, 1921; died of cancer in Denver, Colo., Mar. 30, 1987; aged 66 y. On Apr. 17, 1949, she was married to Merle Kenneth Zook, who survives. Also surviving are 2 sons (Kenneth Ray and Leslie Gustafson), 2 daughters (Barbara Swartzendruber and Rose Barber), 2 sisters (Thelma Egli and Bertha Miller), and 2 brothers (John and Norman Wenger). She was a member of Glennon Heights Mennonite Church, where funeral services were held on Apr. 3, in charge of Ross T. Bender; interment in Crown Hill Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Mutual Aid board of directors, Goshen, Ind., May 8  
New York State Fellowship celebration, Corning, N.Y., May 8-9  
Mennonite Board of Education board of directors, Lancaster, Pa., May 8-9  
Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottsdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2

## CREDITS

Cover design by Gwen Stamm; cover photo by Ron Meyer; p. 313 by Tim Stuckey; p. 316 by Winfred Stoltzfus; p. 317 by Dennis Landis.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Poll: half of viewers have unfavorable opinion of TV preachers**

Half of the people who regularly watch evangelistic television programs—and 72 percent of those who don't—have an unfavorable opinion of most video preachers, according to a recent *New York Times*/CBS News poll. The survey was designed to test opinions on matters involving the scandal that erupted when evangelist Jim Bakker resigned from the leadership of the PTL Network because he was being blackmailed over a sexual incident that took place in 1980.

Of the people who watch the TV preachers, three-fourths said most of the programs are too concerned with raising money. Seventy-three percent said they expect more accusations against other video ministers to arise. Of those who regularly watch Oral Roberts, only 10 percent said they believed his claim that God would take his life if he did not raise \$8 million by the end of March.

### **At Assemblies of God the bad news is Bakker; the good news is 'glasnost'**

At the headquarters of the Assemblies of God in Springfield, Mo., the talk is of Jim Bakker and "glasnost." America's largest Pentecostal denomination finds itself caught in a mix of bad news and good. It is tarnished by television evangelist Bakker's downfall, but at the same time it is enlivened by an opportunity to preach a fundamentalist Christian message in the Soviet Union.

Between these two events lies the story of the 73-year-old Assemblies. It is a church so loosely organized that pastors have almost unlimited freedom to run their ministries. At the same time, it is a church possessed of an energy so intense that its missionaries have penetrated some of the most politically and culturally remote nations on earth.

Church officials still speak with shock over Bakker's resignation as chairman of the PTL Network. "We are ashamed, embarrassed, humiliated for the cause of Christ," said the church's top officer, General Superintendent Raymond Carlson, who read of the sex-and-cover-up scandal in a West German newspaper

on his return from the Soviet Union, where he went to preach with the Assemblies' foreign mission director, Philip Hogan.

Both men described their disappointment at the Bakker scandal, but then they turned to a more positive topic—the spread of Christian fundamentalism in the Soviet Union.

"There is an openness that is developing," said Carlson, who preached to 3,000 people jammed wall to wall in one Leningrad church. "Now it's not America—we know that. But you have freedom to preach, freedom to attend church. Churches are packed—standing room only." Hogan agreed. "This glasnost—in Russia, people think it means change," he said, using the Russian word for openness, a quality that Soviet leader Mikhail Gorbachev says he wants to create in Soviet society. "There's pluralism in Russia like there never has been."

### **Dog track owner helps Roberts reach life-or-death fund-raising goal**

A donation of \$1.3 million by Jerry Collins, a Florida dog track owner, has given evangelist Oral Roberts the money he says he needs to keep his operation afloat—and to save his own life. At one point during the \$8-million fund-raising drive for the scholarship program of the Oral Roberts University Medical School, the evangelist declared that "God could call Oral Roberts home" if he didn't get the money.

Though he has reached his life-or-death fund-raising goal, Roberts went ahead with his scheduled prayer vigil inside his campus's 200-foot prayer tower. Roberts' announcement in January that he had to raise \$8 million before the end of March or die made him and his nationwide television ministry the target of sharp criticism. His ultimatum was the butt of a number of editorial cartoons and comics' satire. Many religious leaders, including other television evangelists, were skeptical about his plea.

### **Kemp hits the campaign trail and courts religious right**

In a bid for the support of conservative Christian forces, U.S. Rep. Jack Kemp of New York opened his campaign for the Republican presidential nomination by calling for the appointment of federal judges who uphold "our Judeo-Christian values." He also promised to support other causes dear to the religious right, including the teaching of traditional values in public schools, mandatory AIDS testing for couples who want to get married, and legislation to overturn abortion rights.

While these are only part of a platform that includes support for space-based

weapons and anticommunist "freedom fighters," Kemp's early attention to conservative Christian concerns is seen as a major push for the loyalties of that movement. He also seemed to directly challenge Christian broadcaster Pat Robertson, a rival contender for the party's nomination and for conservative evangelical support.

### **Pope's visit to Chile provokes antigovernment protests**

Pope John Paul II saw his pleas for nonviolence rejected before his own eyes recently as antigovernment demonstrators hurled rocks at police before nearly a million people who had gathered at a park in Chile's capital city of Santiago. Dozens of spectators, priests, and journalists were hurt in the incident.

"One more time, I beg those who use violence and terrorism to desist from these inhuman methods that take so many innocent victims," implored the leader of the world's Roman Catholics, calling for reconciliation during his six-day visit in the heavily Catholic South American nation.

Chile, ruled for 13 years by Augusto Pinochet, a right-wing general, has been the scene of frequent violent outbursts in recent years by citizens clamoring for human rights and free elections. The Catholic Church has also been increasingly critical of the military government.

### **U.S. Catholic bishops issue more formal revision of New Testament**

America's Catholic bishops have issued a major revision of the New Testament that departs from the informal style of language adopted during the 1970s and avoids terms deemed offensive to women. It is part of the New American Bible (NAB), a standard Bible for Catholics, first published in 1970, and comes after eight years of translation by a team of biblical scholars, including Catholics and Protestants.

The revised version teaches that "one," rather than "man," lives by bread alone, speaks of the light that must shine before "others," not "men," and refers to "children" rather than "sons" of God.

To restore traditional language, the revised New Testament also says in its account of the birth of Jesus that there "was no room for them in the inn," rather than in "the place where travelers lodged." Gone is also "you worthless, lazy lout," replaced by the more traditional, "you wicked, lazy servant," as told in a parable contained in the book of Matthew.

The translators said the revised NAB New Testament attempts to be more dignified, more inclusive of women, and "more faithful to the original Greek."



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## A place for the presence of God

A pastoral letter from the Ministry of Spirituality Committee in this issue calls attention to some variations in the ways different persons seek to cultivate the "spiritual life." The letter implies that we should all be more concerned about this spiritual life. I agree that it is a proper concern, although I perceive that in the discussions about "spirituality" there may be a danger of losing sight of what we are being called to do. What does the person do who wishes to become *spiritual*?

It appears to me that generally when there is a search for spirituality, it is assumed that it will involve certain disciplines—some ways of shutting out the noise and cares of the world so that we may be more open to God. Diogenes Allen suggests that it is not that "God withholds himself or hides from us. It is largely because we are in the wrong shape. Water poured on a flat piece of metal just spills off. But if poured into metal of the proper shape, it will stay. Our personal lives need to be shaped so we can receive his presence." (*Temptation*, Cowley Publications, p. 73.)

Spiritual disciplines then become a way to get in shape to make a place for the presence of God. It is generally understood that this will mean that on a systematic basis we stop our regular activity and seek to get shaped up for the presence of God.

The author of *The Practice of the Presence of God*, a little book coming out of life in a medieval monastery, testifies that it is possible to experience the presence of God even while at work in the kitchen. But those who declaim on the subject of spirituality seem to agree that the cultivation of the spiritual life includes also the alternative of withdrawal from this ordinary activity.

Basic to this is the weekly church service, a gathering with fellow Christians for study and worship. It is a testimony to the belief that life is more than meat and the body more than raiment. But is an hour or two of corporate experience enough to carry one's sense of the presence of God throughout a week of kitchen duty?

In one case a physician raised the question. In "Growing Together in Spirituality," Alfred C. Krass tells of filling out a medical questionnaire and being surprised to find the question, "Do you spend daily or weekly time in prayer and meditation?" (*The Christian Century*, April 1, 1987). As a result Krass worked up a spiritual inventory for people in his congregation.

For myself, I find it worthwhile to go to a separated spot on a reasonably regular basis to read something devotional and take time to be open with God. Currently I am using *Our Many Selves* by Elizabeth O'Connor, a 15-year-old book with readings from various sources and with suggested exercises. This book has spoken to my con-

dition at this time in my life.

It is important to remember that any sort of spiritual exercise is for our benefit and not for God's. As the Israelites were reminded in Psalm 50 that God didn't need the food of their sacrifices, so we may remember that God doesn't need our poor prayers. But we are given to understand in Scripture that God is available. The point of the devotional exercises, let us say it again, is to clear our agendas—"to be shaped so we can receive his presence."

Some persons go beyond these brief periods to engage in more extended retreats. I have at hand *Wilderness Sojourn* by David Douglas (Harper and Row, 1987. \$11.95). In 97 pages Douglas recounts seven days of an outdoorsman's spiritual retreat. (At \$11.95 for 97 pages, this seems an expensive book. But then I think we typically expect too much book for too little money. Which is more important to the spiritual life, a tank of gasoline or a book? If we feel a need to get our money's worth, we can read the book several times.)

Not everyone is drawn to the wilderness for retreat. Indeed Douglas reports that such a retreat does not appeal to his wife. "For her own retreats she chooses something closer to home—a Benedictine monastery in northern New Mexico, set beside a river. Though not Catholic, she prefers the silent fellowship and communion of that place apart."

As for David's view of the wilderness, he writes, "It is precisely the uncertainty, the distance walked away from electric lights and hospitals that is the value of wilderness. We do become apprehensive. Our well-being is precarious. We briefly enter an arena where illusions of self-sufficiency come unraveled. And it is in this state that we are inclined to turn to prayer, to listen to someone beyond ourselves."

This is the spiritual quest. But it must be balanced by the vision of reality and responsibility. In his reflections on the "Fourth Day" of his retreat, Douglas recalls that 40,000 children around the world die each day from disease . . . and I find myself thinking: What am I doing here?"

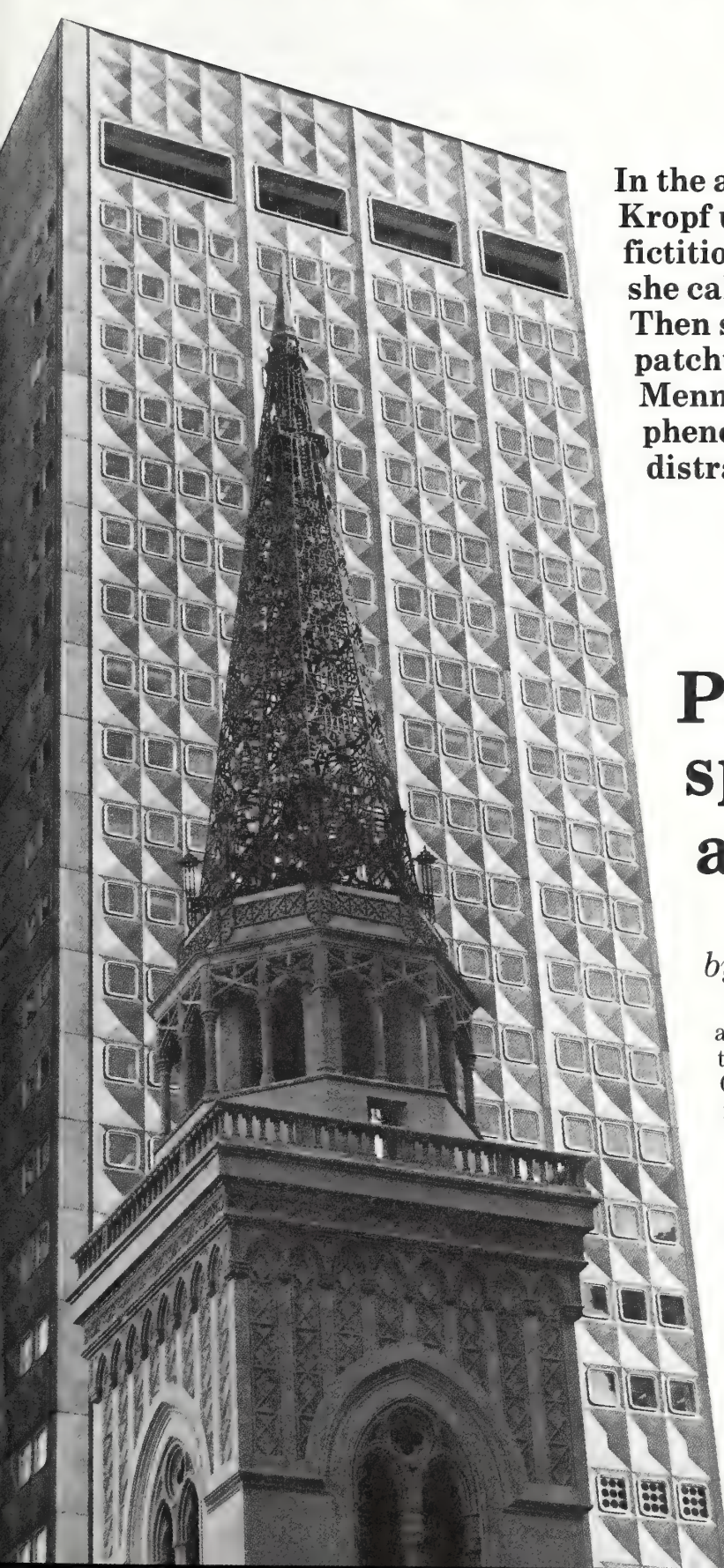
He concludes that his experience in the wilderness provides "a perspective and a spur to conscience—what I must try to do when I return."

This seems in line with the devotional tone revealed by biblical characters. Generally these were persons caught in emergencies—persecutions or special callings—and reaching out to God for perspective and guidance. Their devotional experiences were not academic or optional, but attempts to cope with problems too great to be solved in their own strength. This is the most authentic reason for devotional exercises.—*Daniel Hertzler*



May 12, 1987

# GOSPEL HERALD



In the article that follows, Marlene Kropf uses “City Mennonite”—a fictitious church—to illustrate what she calls a patchwork spirituality. Then she goes on to ask whether the patchwork spirituality of current Mennonite experience is a healthy phenomenon or a crippling distraction.

## Patchwork spirituality at City Mennonite

*by Marlene Kropf*

The clock struck nine on Friday morning. Janice and Gary, copastors at City Mennonite, finished up the last crumbs of their bran muffins at the Downtown Cafe. They had just said good-bye to Harold, an elder in their congregation.

“I wonder what Harold meant by that remark about our patchwork spirituality at City Mennonite,” Gary commented.

“I wondered too,” Janice replied. “He was half-joking, but I think he is really concerned about what he observes.”

**A mixture of people.** Gary finished his coffee. “He’s right, you know. We are a real mixture of people in this congregation. We’ve come from such a wide variety of backgrounds. What’s more, during the past 10 years, our people have been reaching out to many other places and groups for nourishment. We no longer have a common



understanding or experience of Mennonite spirituality. And maybe we shouldn't," he concluded.

"The differences are especially obvious when we worship," Janice went on. "Some of our folks appreciate charismatic songs and handclapping; others haven't worshiped unless we sing a gospel song; still others want to sing Bach every week. I wonder if the music we like says something about the way we experience God."

"Oh, I'm sure it does," Gary agreed.

"I wonder too if people are aware of their varying images of God and the way their unique history has shaped their relationship with God," Janice said.

"More than that," Gary said, "I wonder if people understand the history behind our variety of spiritual expressions. For many years, things didn't change much in the Mennonite Church. Since World War II, especially, we've opened ourselves to the wider culture around us. We're learning from it, but we're also being changed by it."

"Yes," Janice agreed. "The church certainly has changed. But we're wondering about so many things this morning. Do you suppose this is a signal that we ought to be reflecting on the spiritual life of people in our congregation in some more focused way?"

"Maybe so. But how would we go about it? How could we help people understand where they've come from? And see what some of our strengths are as well as our weaknesses?" Gary asked. "I wonder if it's too much to hope that people could really begin to affirm each other more deeply if they understood their own spiritual experience better and the experience of others in the congregation."

**Drinking from other streams.** If Janice and Gary could step back from their congregation and see it in a wider perspective, they would quickly see that what they are observing is not unusual. Many pastors and congregational leaders in other Mennonite churches see a similar diversity. The single style of Mennonite spirituality which middle-aged and older persons remember from their past is no longer the only option available. In recent years, Mennonites have drunk deeply from many streams. The church has been greatly enriched by the contributions of other traditions. At the same time the church may have sometimes borrowed haphazardly and indiscriminately.

When Janice and Gary face their congregation on Sun-

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**As our churches open their doors to many new people, it will be important to affirm a great variety of spiritual expressions.**

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day morning, they meet a bewildering array of expectations. Each worshiper experiences God in a unique way—even in the midst of corporate worship. When charismatic Anna, relational Jack, contemplative Dan, and conservative-evangelical Ida attend Sunday school class, they are sometimes puzzled by each other's comments or responses to the same text. At a church business meeting, they find themselves supporting different ideas and programs. Ida wants the congregation to plan for a yearly series of revival meetings so people will renew their commitments to God and bring in their unsaved friends and relatives. Jack keeps pushing for more small groups. Dan wants to plan a retreat of silence for the Sunday school class, but Anna can't imagine attending such an event. She wants the sharing time in worship to be expanded to include time for prayers for healing.

In addition to this variety, the congregation also includes feminist Jill, intellectual John, activist Larry, and many others. Do all these folks really belong in the same congregation? Sometimes their unique perspectives almost keep them from being charitable with each other. At other times they're able to be tolerant and learn from each other.

Is the patchwork spirituality of current Mennonite experience a healthy phenomenon or a crippling distraction? Should pastors and elders be paying attention to this diversity and finding ways to help people understand it?

**A tool for evaluating.** The Ministry of Spirituality Committee appointed by the Mennonite Church General Board believes congregations could be strengthened by examining the roots of their spirituality, hearing each other's stories, and finding ways to enrich their life with God and with each other. This summer at Purdue 87 members of the committee will lead a seminar for congregational leaders called "Streams of Spirituality in the Congregation." Participants will be introduced to a tool



for evaluating the streams of spirituality influencing their congregations.

The evaluation tool will help congregations see how their differing images of God affect their experience of God. Other variables to be observed include the prevailing view of human nature and growth toward Christian maturity as well as understandings of sin and conversion. Congregations will be helped to evaluate how their worship life satisfies people's needs in various streams. They will examine the role of spiritual disciplines such as prayer and meditation on Scripture in the nurture life of the congregation. And they will be encouraged to reflect on the ways their relationship with God is manifest in witness, service, peacemaking, and acts of justice in the world. With these insights, congregations will be able to affirm their strengths and discover where change may be desired.

The patchwork spirituality of Mennonite congregations can be a beautiful, colorful expression of the many ways God works among people. Particularly in the decade ahead as Mennonite churches open their doors to many new people, it will be important for churches to affirm a great variety of spiritual expressions.

When people know something about the historical

origin of a particular stream of spirituality and also listen with care to each other's stories about their experience of God, they are more likely to affirm the unique ways God works in each person's life. Yet Christians (both individually and as groups) are often tempted to believe their own limited experience of God is superior to others' experience. Instead of being open to a call to conversion, they resist new insights and close their hearts to the fresh wind of the Spirit.

**A teachable spirit.** In order for the Goals for '95 to become a reality, Mennonites will need gentle, receptive hearts that genuinely and joyfully receive the experience of others. They will also need to be open to the surprising ways God may choose to move in their own lives. Mennonite preachers in the past called such an attitude a "teachable spirit." If congregational leaders today can demonstrate and teach such graciousness, they will help the church grow toward more faithfulness in the way of Jesus Christ and win others to Christian faith.

Janice and Gary will probably show up at the seminar at Purdue 87 on "Streams of Spirituality in the Congregation." Might it be a good idea for someone from your congregation to be there too?

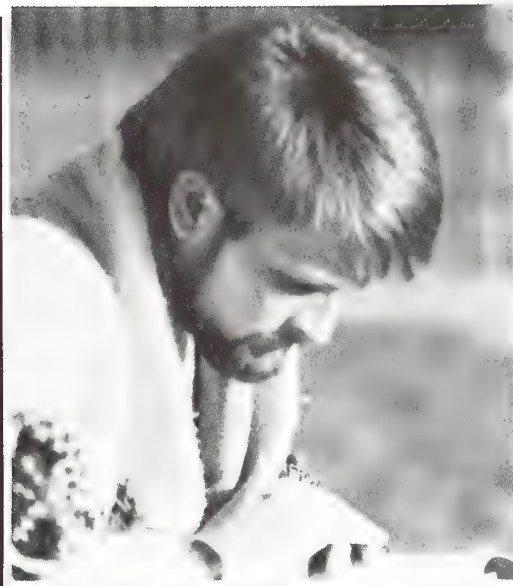
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## *...From Your Education*



# Some theological implications of acid rain

by Keith Helmuth

We who live in northeastern North America have a special interest in acid rain because we get more of it than any other region of the continent. The industrial heartland of the United States exports into the northeast, via the currents of the upper atmosphere, a vast tonnage of sulphur emissions which combines with water vapor, turns into sulphuric acid, and falls on us as rain and snow. *Sulphuric acid falling from the sky!* It's like a science fiction horror story.

Clean rain has a "ph" value of 5.5 to 6.0—just slightly acidic. We are now getting rain with a ph value of 4.2 to 4.3—more than 10 times the acidity of clean rain. Rain with the acidity of lemon juice and vinegar have been recorded.

**Devastating effects.** Many lakes in Canada are already dead. No plant or animal life is any longer found in them. Over 200 lakes in the Adirondack Mountains are dying. Annual forest growth in the Northeast declined 14 percent between 1950 and 1970. Crop yields are adversely affected. Acid soil ties up nutrients, making them unavailable to plants. The microorganisms needed to keep soil fertile do not survive acidification. Earthworms cannot tolerate highly acid soil.

Acid levels in fog along the northeast Atlantic coast are being recorded with a ph value as low as 3.7 to 3.4. All the birch trees in heavily affected areas are dying. Research on the human health hazard is just beginning. Already it has been shown that well-conditioned runners lose significant lung capacity when moved from clean-air to acid-air environments. The observed effects are comparable to smoking, and long-term damage to lung tissue is expected to be similar.

The feature of acid rain distinguishing it from most other pollution problems is the irreversibility of the damage. Progressive acidification of the environment means a steady reduction of life forms. The processes of self cleansing and renewal with which the biosphere can recover from most toxic overload, once it has stopped entering the environment, do not apply in this case. The deposition of acid rain is also a form of cleansing—the form we call sterilization.

Fish in affected lakes do not die from the acidification. Rather, the acid content of the water refuses them the ability to produce young. Acid rain is a resounding *no* to the continuity of life—a vote for extinction.

In any environment which crosses a certain threshold of acidity, whether in the laboratory test tube or the wilderness lake, an animal's reproductive track goes

sterile. Unless some way can be found to alter the acidity level there is no way for the reproductive cycle of life forms to become reestablished. The amount of crushed limestone needed to correct some of the affected lakes has been calculated and it is so vast as to be impracticable.

**Great blasphemy.** The plain fact is this: the urban-industrial-consumer economy is systematically unravelling the fabric of life, breaking down the order of creation. A central process in the structuring of earth's life-support system—the great hydrologic cycle—has been poisoned to the extent that it now works as an agent in the dismantling of the biosphere. What greater blasphemy can be imagined?

Our situation today is that economics and resource use have theological implications. We have moved to a level of destruction in our appropriation and use of resources that is damaging the earth's ability to maintain and renew life. The damage is not just to the structure of creation, but to the ability of the human spirit to rest in the mind of God. It seems to me the theological implications of acid rain are among the darkest we face.

The rain—the God-given rain—which we used to count a blessing is now also a curse. The spontaneous impulse of gratitude with which countless generations of our ancestors greeted the coming of the rain is ours no more. We have lost one of the major avenues through which we experience an open, direct, wholehearted worship rising spontaneously from the depth of our being to the source of all life in God.

Our relationship to the earth is such that a deteriorating ecology leads to spiritual and social deterioration; ecological collapse triggers spiritual and social collapse. It seems to me very likely that people going down the slope of ecological-collapse will find the God of faith very re-

## Recommended by Helmuth for further reading

- *Acid Rain* by Robert Boyle and R. Alexander Boyle. Schocken, 1983, \$8.95.
- *Acid Rain* by Ross Howard and Michael Perley. McGraw-Hill, 1982, \$6.95.
- *A Killing Rain: The Global Threat of Acid Precipitation* by Thomas Pawlick. Sierra, 1984, \$15.95.
- *The Sky Is Still Falling* by Donald E. Carr. Norton, 1982, \$14.95.
- *Troubled Skies, Troubled Waters* by Jon R. Luoma. Penguin, 1985, \$5.95.

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mote. This is not a comment on God but on the degree of spiritual loss and alienation which, at that point, will have engulfed the human mind.

This is not mere speculation. This kind of ecological-spiritual-social breakdown is well documented in the experience of various cultural groups. There is no reason to think any of us will be exempt from the full impact of the ecological collapse now being prepared. This entire discussion applies, with even greater force, to the prospect of nuclear war.

**The cause.** There is no mystery about the cause of acid rain. The foremost contributors are coal-fired electrical generating plants, ore-smelting operations, and motor vehicle exhaust. Beyond this the entire operation of our fossil-fuel-based, high-energy consumer society contributes massively to the atmospheric pollution leading to acid rain.

There is also no mystery about what needs to be done to reduce sulphur emissions. There are two technologies ready for application in controlling major emission sources—fluidized bed combustion for coal-fired plants and emission scrubbers for the stacks of ore smelters and

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## People going down the slope of ecological collapse will find the God of faith very remote.

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pulp mills. Thus far neither industry nor government has been willing to apply these technologies at the needed scale.

They are expensive. They will reduce profits and drive up the cost of electricity and consumer goods. Nobody wants to pay for them. But the refusal to apply them is tantamount to a declaration of war against the biosphere—against life—and the eventual economic costs are incalculable. Even if these technologies were adequately applied, the problem of environmental acidification would be far from solved. Widespread use of fossil fuels and motor vehicle use, in particular, must be altered as well.


A way of understanding the present environmental crisis is to see the course of economic development, since the massive introduction of fossil fuels, as a great experiment. An experiment in stressing the self-renewing ability of the biosphere. An experiment to determine how great a load of toxic material the atmosphere, the oceans, the land, and the bodies of plants and animals can carry without triggering ecological collapse. Atmospheric scientists suggest that we may have already gone too far with respect to carbon dioxide accumulation and ozone depletion.

Those who value the health of the earth, those who hold creation sacred, and those who know you cannot love God and abuse creation say it is time to end the experiment. It is time to scrap the consumer society and build the conserver society.

Prudent economics is sufficient motivation for action. For the Christian, however, I suggest action against acid

rain is also a call to faithfulness—a call to bring our influence and actions, our way of life and use of resources into harmony with the mind of God in creation.

**Age-old choice.** We have set before us in the starkest of terms the age-old choice between a blessing and a curse. We can work to develop a frugal, labor-intensive, cooperative, community-based economy which is structured by the cycling of renewable energy and resources. Or we can continue to explore the luxury, convenience, excitement, and self-aggrandizement of the high-energy dead-end consumer society.

This choice is very much a choice of tools in an everyday down-to-earth sense. We have the tools to build a sustainable way of life. We have the tools to drive the biosphere into collapse. The choice is ours. 

## Grace notes

A friend, Hugh Calkins, has been a Catholic priest for more than 40 years. Now retired, Hugh delights his friends in the Goshen, Indiana, area by playing a large repertoire of old favorites, jazz style, on the piano. Twice a week he furnishes dinner music at Greencroft Nursing Center, where I am a resident.

Hugh knows the selections which different people particularly like and almost always plays “Eidelweiss” from *The Sound of Music* for me.

As Hugh proceeds with his recital he tells historic and anecdotal stories connected with the compositions. On more than one occasion I have heard him tell a story which took place when he served as chaplain in a home for emotionally incapacitated people.

One evening, hoping to encourage a good night’s sleep in his listeners, Hugh played “Brahms’ Lullaby.” To his amazement a gentleman behind the piano (we’ll call him Karl) began to sing the lullaby in Latin words from a communion hymnal. This man had been unable to speak for a year.

“How did you know that song in Latin?” Hugh asked.

“I was a member of the Vienna Choir Boys,” Karl replied.

Just then the resident psychiatrist came by and exclaimed, “What did you do, Hugh?”

Hugh responded, “I didn’t do anything. Brahms did.”

So Hugh decided to have the former choir boy sing a communion hymn the following Sunday, again “Brahms’ Lullaby.”

Hugh strongly believes in the truth that music has therapeutic qualities. “Within the next year,” he says, “there was steady improvement and the former choir boy was dismissed as ‘functionally well.’”

—Helen Good Brenneman



## REVIEW

### 'Platoon'— it's true

I leave the theater in a daze. My guts still quiver with the shock. Of all the words said about the movie *Platoon*, I say simply, it's true. True to what? True to the images. True to the memories.

I never engaged in combat. I was a civilian doing humanitarian service among Vietnamese farmer refugees during the peak of the Vietnam War. For me the power of *Platoon* lay not only in its own story, as graphic and authentic as that was, but in the many memories which the movie jarred loose from my own five years in that war zone.

*The flares.* It's a small thing, but *Platoon's* cinematography captures that eerie, haunting sensation at night when the flares swung lazily toward the ground on their parachutes. These powerful phosphorus candles turned night to day if but for a minute, creating sharp swaying shadows of bamboos and houses.

There was the night when the Viet Cong dropped a few mortars into the military camp near Quang Ngai. Within minutes a C-47 was airborne dropping flares over the town. One flare's parachute apparently failed to open. The heavy canister, burning white, plummeted through the tile roof of the house of our friend, Thay Chi, a local high school teacher. The flare fell on the year-old son sleeping between his parents. The infant was cremated on the spot.

*The body bags.* The movie's opening scene evokes the time I hitchhiked from Danang to Saigon on a C-123 transport. As we walked up the tail ramp of the plane, the sergeant yelled over the noise of the engines, "Watch out for the bags. Don't step on the bags." For the next two hours I would sit on canvas strap seats facing the bags, each with a name.

*The village scene.* The terror of *Platoon's* village operation brings to memory Em Trinh. Trinh, the shy, charming, 17-year-old village girl who lived with us for two years. She became a favored playmate of our small daughter and constantly carried our infant on her hip. After trust built over several months, Trinh finally told us how her mother was killed by the planes. A napalm "fire bomb" hit their house. The Americans considered their village enemy territory.

Trinh recalled those times when the troops made surprise helicopter raids on the village. She and her sisters would quickly rub charcoal on their faces and

clothes to make themselves as unattractive as possible to the giant men in green. They would jump into the bunker, a pit dug beneath the bed. They trembled as they felt the vibration through the earth of the tramping boots. Boots, closer, closer. Would they stop?

*The rape scene.* The movie spares us the details. For me it was Miss Chi. Right after Operation Malheur II in Quang Ngai in 1967. There had been days of search and sweep operations by the Americal Division. The refugees streamed in. Our relief agency provided food. We felt hopelessly compromised. Seemed like our aid made it easier to carry out the dirty war. But what were we to do? Let the refugees

go hungry?

Miss Chi was introduced to us by my host family in town. Chi was a peasant girl of 19. The family told us the story. A small squad of soldiers, just two kilometers from the district town, grabbed Chi, stripped her, and used her. At the hospital the doctors told us she would be all right physically. The family said she'd never be the same again. I reported it to Capt. Fraley. He seemed concerned. He said he'd investigate because he could check back on the location of each squad for each day and hour. They could pin down the unit. He'd get back to me. We never heard from him.

*The bombing.* The movie lets you feel the horror of the planes. Anh Duong, our friend in the refugee camp, felt that horror too the day the 0-2 spotter plane appeared over his village in the Song Ve Valley. He hustled his family into the pit bunker under their bed. Coaxed his water buffalo into a slit bunker in the hillside. Then he ran across the field to a hidden bunker for himself, since all males would be considered enemy if the troops came. But the spotter had called in the Phantoms from Chu Lai. A well-placed bomb blew him into the air. He landed with "blood oozing from every opening in my body."

The guerrillas found him later and took him to an underground jungle hospital, like the one in *Platoon*. Anh Duong survived, paralyzed from the waist down.

*The acid guts.* You not only see *Platoon*. You feel the churning in your guts. When the sergeant enters the tunnel, you know each movement might be his last. Will the next step trigger a booby trap? For me, it came at the end of the war, when I pushed Anh Duong on his wheelchair eight kilometers back to his home village. That evening in the village, when I wanted to relieve myself, Mrs. Duong pointed to the path extending into the grasses beyond the fallow garden. She called to me, "Stay on the worn path. Don't step in the grass. Do it there on the path." My sensibilities balked. Others would walk this path. With acid guts I scrutinized the grass for any trip wires or suspicious hardware. Ever so gingerly I made one step into the grass to squat.

At the end of *Platoon* I sit in the theater. I want to be alone. I'm surrounded again with echoes of the shells whistling in the night. I strain to distinguish between the sharper M-16 fire (our side) and the more staccato AK-47 fire (their side). I am surrounded by the smells of the jungle. My friend understands and allows me to walk home. Eight miles.

It takes a while to walk off *Platoon*—a true movie.—**Earl Martin**, currently Menonite Central Committee's co-secretary for East Asia and formerly an MCC volunteer in Vietnam for five years

## Radical Jesus

San Salvador streets

Cry out

Cry out against oppression,

South Africa homelander

Protest apartheid,

All around the globe

People plead for

Food

Freedom from fear

A chance to survive.

And the wheels of injustice

Grind doggedly on—and on.

He was a protester

Breaker of rules

A sometimes rabble-rouser

Fighter for human rights.

Jesus of Nazareth.

He took to the streets

To preach the good news:

Blessed are the merciful

Blessed are the peacemakers

Love your neighbor.

And the wheels of injustice

Ground doggedly on—and on.

When crucifixion time had come

From cruel cross he pled

"Father, forgive them."

Today, can we likewise pray

For contras, Sandinistas

Blacks, whites, Ku Klux Klanners

Terrorists, rebels,

vengeance planners

And those with opposing

Point of view?

Lord, forgive our unforgiving.

Help us travel the peaceful path

Of our radical Jesus.

—Dorothy Shank



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## HEAR, HEAR!

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### Hurray for the farm crisis!

Would you believe that the farm crisis is just what God ordered? Why should we assume that God is only involved in the *entry* into the land? Why not in our *exit* as well? It is our history, after all, that tells us to beware when we become comfortable on the land, when this particular piece of God's green earth becomes "home."

As Mennonites we have had many points of upheaval on the land—Poland, Prussia, the Ukraine, Switzerland, the Alsace, and the Palatinate. And during those crises have we not claimed that God was active? Why then is this crisis, the U.S. farm crisis, not God's work as well?

But if this farm crisis is God's doing, just what is God up to? Well, consider for a moment the possible good that can come from our current troubles. Perhaps God is admonishing us, or at least correcting us, for our having fallen into the idolatry of seeing the land as "ours." Perhaps God is trying to restore ownership of the land to whom it rightfully belongs—God and God alone.

And perhaps God is tired of hearing our assumptions that farming is a right that we deserve because of our circumstances of birth. Perhaps God wants us to understand that it is God's design, rather than our cultural heritage, that makes a particular occupation right for us.

And perhaps God is in the process of cleansing us from our settled-ness. Perhaps God is disturbed by the length of our roots—roots that are just the right length to provide just the right excuse for not taking the great commission seriously. Perhaps having heard us say to each other, "I can serve God here, doing what I already do," God got tired of waiting to see the evidence of that claim. Perhaps, just perhaps, the farm crisis is just what we Mennonites need to get straightened out.

But straightened out for what? Well, how about straightened out for God's sort of farming! Is God really interested in another billion bushels of yellow corn or another mountain of soybeans? Does God really see the overproduction of feed grains or fresh milk as good stewardship of our time and talent on God's land?

What seems to have been lost in the search for answers to the farm crisis is the fact that the rest of the world does not need or want what we grow, for we do not grow what they eat. Corn sweeteners and

yellow corn are not part of the diet of most of the world. To give a person in the southern African country of Botswana yellow corn raised for animal feed is to equate them with the animal—a serious cultural insult.

Perhaps God is interested that we begin growing what people eat, specifically those people who are in need of food. Botswana imports large quantities of maize for human food. Mennonite farmers who have moved there could be a part of helping them grow their own food. If we took a close look at what needs to be grown, instead of what makes the best profit or is the easiest to grow, we might find that God is leading us to get involved in God's sort of agriculture. But that can only happen if we become part of them and their land. Would you believe that the farm crisis is the source of the freedom that farmers need to go where God needs our skills and gifts?

And why just farmers? Do you suppose that God is involved in other crises as well? Doctors, who in this country have become the target of instant wealth seekers and their lawyers, will be welcomed with open arms in many areas of the world where medical care is in short

supply. In much of the third world it is "open season" on tuberculosis and malaria rather than on physicians and nurses! And do we really need more medical care in this society? Where in the world does God need more medical care? And teachers, who currently struggle to find classroom work in North America, will find a world of students out there who are literally dying to learn. And veterinarians, in the midst of your shrinking constituency of large animals, is God really asking you to spend your life treating overweight pets? Or could God be asking you to get involved in a Haitian family's goat-milk supply? And who else is God creating crises for?

So *hooray* for the farm crisis, and hooray for the legal crisis, and hooray for the teacher surplus, and hooray for unemployment. And *hooray* for God, who's gracious impatience keeps us on our toes. For it is standing on our tiptoes that allows us to see beyond the fences that we have built around us. Now let us pray that God finds a way to push us over the fence!—**Lynn Miller**, *West Liberty, Ohio*

### Before you call the pastor

The work of a pastor is never done—and it may be some of our doing! To make your pastor's job easier, perhaps these tips will help in times when you think a need has arisen.

1. Before calling your pastor at home: (a) Is there anyone else in the church who can help you? (b) Is it really that important? (c) Could it wait?

2. Before calling in the evening: (a) Is it really that important? (b) Is there no one else in the church who could help (not counting the pastor's spouse)? (c) Could it wait until "business" hours?

3. Before calling during the supper hour: Do your pastor a favor. *Don't*.

These are some of the circumstances I find myself wanting to call my pastor about: the telephone number of a church member or visitor; the date of a meeting; to put something in the church bulletin. (The bulletin announcement should be put in writing.)

Your pastors, like all of us, would love to hear praise now and then, either about their sermons or the way they handled a delicate situation. Perhaps for every trivial call to their home about which color the carpet should be in the Sunday school room or why the service started five minutes late again, why not two (or more) calls about a job well done? (Or better yet, "pick-them-up" notes in their mailbox.)

Pastors and their spouses are people too!—**David Driver**, *Needham, Mass.*

### Be kind to me

Preacher,  
be kind to me,  
worried,  
and wearied,  
and wounded  
as I like to feel.  
I only want  
protective platitudes  
and easy answers  
and reassurance  
I am pretty good  
considering everything.  
Do not remind me  
of the messy meanings  
of "Love thy neighbor."  
Do not mention  
urgent mercy  
or my flawed forgiving.  
Do not jolt me  
with the thunderbolts  
of equity and justice.  
Leave me alone  
to glory in  
the generous grace  
of Jesus  
without a cross,  
without a cross.

—Thomas John Carlisle



## Mennonites suffer from depression at greater rate than average, says expert

"It appears that Mennonites experience depression at a greater rate than the average person," said Al Dueck at the Association of Mennonite Psychologists' recent conference on the Bluffton (Ohio) College campus. Dueck, a professor of pastoral care at Mennonite Brethren Biblical Seminary in Fresno, Calif., supported his statement with stories from clinical therapists, pastoral counselors, and laypeople who have noticed such high rates of depression among Mennonites that they refer to it as "the Mennonite disease."

Conference attendees viewed the drawings of a Mennonite woman who had struggled through a severe case of depression. Her accompanying narration on tape related how her interpretation of Anabaptist-Mennonite faith and doctrine had contributed to her depression. She believed that her Mennonite community held to a rigid ethic that did not allow for her creativity and individuality. Only through the acceptance of her own experiences was she able to overcome her depression.

So far few, if any, systematic studies have been done to determine the cause of

the Mennonite connection to depression, but Dueck believes that the guilt and perfectionism prevalent in many Mennonite communities may contribute to the phenomenon.

Guilt and perhaps depression may be caused in part by the unresolved tension between Mennonites and modern society. Dueck, in another presentation entitled "Psychology and Mennonite Self-Understanding," noted that the modern diversity of Anabaptist-Mennonite experience can cause confusion because norms for community living are less clear than they used to be. "As the internal coherence of Mennonite communities declines," he said, "the ability to provide plausible explanations for the 'rules' that govern their life together also declines."

Because rituals have often been de-emphasized in Mennonite churches, the forgiveness of sins is often not felt on an emotional level. Dueck, drawing on studies by David Augsburger and others, said that "remission of guilt is impossible when the community's rituals of absolution no longer carry any significance. That Mennonites should experience excessive guilt is then understandable given

the profound transformations taking place in Mennonite communities."

What can Mennonites do to address the problems of guilt and depression? Dueck believes that each community needs to develop a consensus about its central beliefs and develop meaningful rituals that physically symbolize abstract beliefs.

If a central confession exists, it should allow for a large diversity of individual experience without losing sight of primary beliefs. If no understandable confession exists, "psychology as ideology will fill the vacuum," he said. "When a Christian community cannot provide forgiveness and nurture, other communities will. When Mennonite communities are defensive about the creative potential of the individual, the psychological community will provide considerable reinforcement for such creativity."

The Association of Mennonite Psychologists meets yearly to test ideas on the relationship of Christianity and Anabaptism to psychology. Participants present research papers, collaborate on projects, and meet students interested in psychology and related disciplines.

This year's theme was "Human Nature in Anabaptist Perspective," and included presentations on ethnic identity, models of personality, and the psychology of the self as it relates to faith issues.—*Tim Jantz*

## Hondurans host exchange group from North America

Fourteen North American Mennonites visited Mennonites in Honduras recently as part of an international exchange visit.

The eight women and six men, ranging from age 17 to 66 and representing seven churches, ate and slept in the homes of Honduran Mennonites. They visited the Mesa Grande refugee camps where Honduran Mennonites have been involved in agriculture, housing construction, and social services since 1983.

Group members said some of the most meaningful times on the trip were spent in talking to Honduran Mennonites and worshipping with them at San Pedro Mennonite Church. Linda Shelly, Mennonite Central Committee country representative in Honduras, coordinated the visit.

The Honduran Mennonites asked the visitors for prayers "that a war with Nicaragua will be avoided" and to "tell what you have seen." They also told the group that the main problem in Central America is not communism but survival.

The second part of the exchange hap-

pened a few weeks later when Honduras Mennonite Church president Isaias Flores and his wife, Berta, went to North America to visit the home churches of the tour participants and of MCC workers in Honduras.

On Mar. 24 Floreses and several tour participants visited congressional offices in Washington, D.C., and talked with aides at the U.S. State Department about Central America.

## Catholics and Mennonites team up for peace in Elkhart, Ind.

Catholics and Mennonites in Elkhart, Ind., teamed up to offer a Quest for Peace Day on Mar. 28 at Associated Mennonite Biblical Seminaries. The event attracted 90 participants of all ages.

The day opened with presentations by Mennonite Edgar Metzler and Catholic Jack Morris on traditions and trends in peacemaking in their respective churches. Metzler is peace and social concerns secretary for the Mennonite Church and

former director of the Peace Corps in India and Nepal. Morris is a Jesuit priest who is currently a peace studies student at AMBS. He recently completed a 7,000-mile, two-year peace pilgrimage across America and Europe to Bethlehem.

Metzler noted that Mennonites, who were pacifists from their beginning in the 16th century, are moving into more activist peacemaking efforts in addition to their traditionally quietist approach. Morris described the Catholic "just war" tradition and the U.S. Catholic bishops' statement on nuclear arms. Ted Koontz, one of the event's planners, noted that since World War II the pacifist and just-war traditions have converged; both oppose nuclear war.

Participants then took part in workshops on the sanctuary movement, Star Wars and arms control, and conflicts in Central America.

The Quest for Peace Day, initiated by Morris, was sponsored by the AMBS Peace Studies Program and the St. Vincent de Paul Committee for Peace and Justice Awareness. Participants suggested that planners convene another meeting to continue the learning from each other's traditions.





Longtime nurse educator Orpah Mosemann (right) receives an Allen Erb Memorial Award from Mennonite Health Association president Dottie Kauffman.

## Mennonite and Brethren health-care people meet together

"Homeless, helpless, and hopeless are three adjectives that describe reality for most people, at most places, at most times, on planet earth. Most of us do not experience this reality. That is a major reason why it is so difficult for us from the professional class to understand the world today."

So said John Lapp, executive secretary of Mennonite Central Committee, in his keynote address to the 370 Mennonite and Brethren health care people assembled in New Orleans, Mar. 13-18. Meeting in conjunction with the Protestant Health and Welfare Assembly, which had attracted over 2,000 people, Mennonite Health Association in cooperation with Brethren Health and Welfare Association had a record turnout as they discussed the theme "Homeless, Helpless, Hopeless: We Care."

Choice of the theme was related to the United Nations designation of 1987 as the International Year of Shelter for the Homeless. Lapp reminded the health-care people that more than one billion of the world's population lives on an annual income of less than \$75. Half of the world's 1.5 billion school-age children are not in school. On an average, 40,000 children die each day due to illness, starvation, and other causes.

The sobering realities of homelessness, helplessness, and hopelessness were repeatedly held before the convention. Duane Ramsey, a Brethren pastor from Washington, D.C., said Christians generally protect themselves from seeing these people as "brothers and sisters." Paul Wilson Brand, longtime missionary doctor with leprosy patients, suggested that too many professionals do "jobs" instead of ministering the "cup of cold water" on behalf of Christ. He said the striking element in the Samaritan's service was that his life was "interruptible."

Willard Swartley, a professor at Associated Mennonite Biblical Seminaries, spoke to a special Brethren-Mennonite session on "the role of health-care institutions and professions in fulfilling the church's mission." It has often been said that "the quality of the church's life and mission is known by its response to the weak, the disabled, and the poor in its midst," he said. To that analysis, Swartley added, "The quality of the church's life and mission is known to the extent that its members acknowledge and own their own weakness, disability, and poverty."

Esther Ziegler, chaplain at Brethren Home in New Oxford, Pa., told the convention that Webster's Dictionary defines home as: (1) a congenial environment and (2) an establishment providing residence and special care for disabled people. She said Mennonites and Brethren have done extremely well on the latter. It is on the first that much more work is needed.

Ernest Bennett, executive director of Mennonite Health Association, gave the closing Brethren-Mennonite banquet address. He urged institutional, congregational, and denominational leaders to occasionally meet on the rooftops so that they can see "beyond the walls." Bennett was sure it would generate new visions for providing hope. And it would likely lead to the three finding cause to mu-

tually join hands as they responded with "care" for implementing that hope.

One first at New Orleans was the inclusion of "auxiliary and volunteers." Their enthusiastic response led to organizing themselves as a regular branch under the MHA umbrella. Another first was the presentation of Allen Erb Memorial Awards to Orpah Mosemann and Robert Hartzler. MHA Awards of Merit were given to Au Sable Valley Nursing Home and Maple Lawn Homes.

The Congregational Health Concerns Council had Granger Westberg speak to it and also to the whole Brethren-Mennonite gathering about his latest experimentation in bringing "holistic health centers" into churches. This council also introduced its new *Congregational Health Ministries Handbook*.

U.S. Surgeon General Everett Koop addressed the total Protestant assembly and affirmed his "straight talk" about sexuality and AIDS. His simple message to youth is (1) remain abstinent if you can, (2) if you choose to become sexually active, be faithful to one partner, (3) if you choose to be sexually active, use condoms, and (4) don't "do" drugs.

Mennonite Health Association, with a current membership of 900, is aiming to go over 1,000 in 1987. Its new president is Ronald Ropp of Bloomington, Ill., succeeding Dottie Kauffman of Goshen, Ind.

—Bernie Wiebe

## GROWING AS STEWARDS AND WITNESSES

### A lesson from mother hen

In meeting our Ten-Year Goals it is important that we strengthen our stakes as the prophet Isaiah suggests (54:2). I believe we need to work toward oneness in the church—lengthening the cords may help. Christ spoke these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not" (Matt. 23:27).

Let us learn a lesson from the hen and her chicks. Those of us older ones who grew up on a farm know that when a mother hen senses danger, the chicks run for safety under their parent's wings. After a while a head peeps out, a bit later the whole chick. Then when danger comes again, sometimes the young chicks were so far away they could not find their way back.

This is an apt emblem of some in the church. Some things our forefathers believed and taught some say are not relevant for our time. So like the chicks, they start looking outside, later go a little farther, and soon a prophesy is fulfilled as given in Timothy: "In the latter times some shall depart from the faith."

For instance, two issues we are far apart on are divorce and remarriage and their kindred evils and women's role in the church. The answer is found not in what I have convictions for, but what say the Scriptures? "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deut. 5:29).—Titus Martin



## Young adults confront 'Muppet Mania' at Illinois event

Young adults from Illinois, Iowa, and Indiana met recently at Camp Menno Haven Retreat Center near Tiskilwa, Ill., for a special event called "Get Away 87." The theme, "Confronting Muppet Mania," helped them make choices for Christian discipleship while living in a secular and materialistic society.

Resource persons Rick Stiffney and Tom Sine challenged the participants to think about the lifestyle they now lead or are preparing to lead. Stiffney is vice-president for home ministries at Mennonite Board of Missions, and Sine is an author and professor.

Lifestyle issues were at the center of keynote addresses, worship, and general conversation. The young adults were challenged by questions such as: "Does your way of life truly represent a Christian discipleship calling to meet the needs of persons who are suffering?" "Do your plans include using your vocational skills for the service of the Lord?" "Do you plan to live your life as a 'Muppet' (Mennonite upwardly mobile professional), abandoning traditional Anabaptist teachings by adopting the materialistic values of our society?"

The goal for the third annual event was to "challenge young adults to choose a lifestyle that reflects true spiritual understanding and Christian discipleship." It was planned by a seven-member Illinois committee headed by Hopedale Mennonite Church pastor James Smith.

## Malaysian pastor addresses 243 graduates at Goshen College

Being a Christian in Asia is much more difficult than being a Christian in the West, a Methodist pastor from Malaysia told Goshen College graduates at their commencement on Apr. 12. "If you claim to be a Christian in Asia, you will have to know why," Denis Dutton said. "In my country, to be a Christian is not advantageous."

Dutton, whose oldest daughter, Amanda, was among the 243 graduates, said the diversity of races and religions in Asia makes it essential that Christians have a sense of why they are what they are. Such conditions call the church in Asia to a non-traditional witness, he said. "There is no other way to express our solidarity with Christ than to express a solidarity with people who struggle for justice and freedom. This is an imperative for Christian people in our part of the world."

Asia, with more than half the world's population, is struggling with "enemies"

much greater than the Soviet Union or the United States, Dutton said. "Asia's greatest enemies are illiteracy, poverty, overpopulation, lack of peace with justice, dumping of nuclear waste, militarization, 'the politics of plunder,' and racial and religious disharmony. He challenged the graduates to "come out to Asia and work with us."

In the baccalaureate service that morning, the graduates heard President Victor Stoltzfus speak on Matthew 7:24-27, the parable of the man who built his house on rock and the man who built his house on sand. "It teaches us that storms come to everyone's house," he said. "We must live with what we build."

In the commencement ceremonies, 193 bachelor of arts degrees were awarded and 40 bachelor of science in nursing degrees. One certificate in Hispanic ministries was awarded and the nine China Exchange Program scholars received certificates in English.



*In Christ  
We Grow*

## Business, farming take center stage

A special daylong program on "Our Peoplehood in Shifting Economic Realities: Conversations of Hope with Mennonite Entrepreneurs in Business and Farming" is being scheduled on July 10 during Purdue 87, the biennial convention of the Mennonite Church in West Lafayette, Ind. Its purpose is to look at the recent and expected changes in economics and to

solicit helpful responses.

Key topics include "Understanding Risk: Counting the Cost," "Understanding Recent Economic Changes in Our Communities," "Exploring Current Economic Trends—Where Are We Headed?" and "Building Caring Relationships for People in Economic Stress."

After listening to presentations on those topics, participants will be able to attend workshops on bankruptcy, transitions/retooling, risktaking, involving entrepreneurs in congregational life, support groups for people in economic/career transition, women as entrepreneurs, creative agricultural survival, and responsible stewardship.

The day will conclude with a panel discussion on "Integrating Our Understandings and Concerns."

Information on the event, including a special registration form for that day only, is being sent to pastors in the Ohio, Indiana-Michigan, Illinois, and Iowa-Nebraska conferences. Persons already registered for Purdue 87 may attend any part of this special program. They should write "already registered" underneath the phone line on the special registration form. There is no added cost for them.

Planners for the program include Leon Farmwald, Firman Gingerich, Ralph Gunden, Arnold Roth, and Aden Yoder. Assisting with the planning are the Michiana Chapter of Mennonite Economic Development Associates, the Michiana Farm Support Group, and the Farm Task Force of Mennonite Central Committee U.S.

More information is available from Purdue 87 coordinator Galen Johns at 18166 CR 48, New Paris, IN 46553; phone 219-831-4019.

## VBS ideas from MCC

For children:

### **Animal jamboree: An MCC children's fund-raising project**

Includes children's animal drawings to cut out and display, instructions to build an Indonesian barn and a poster to chart giving progress.

For youth:

### **Youthserve: It's worth it!\***

Video package on service includes four-part Bible study, opportunities listing and posters.

\*Free-loan audiovisual

For adults:

### **Hunger\***

Three-part slide set series includes **Where and why, How to respond** and **Helping through MCC.**

Discussion guide included.

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## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

**David O. Bell, Norton, Kans.**

Non-Kansan readers of my comments in "Hear, Hear!" (Apr. 21) may be interested to know that the State Senate defeated the Death Penalty Bill on Apr. 3 by a vote of 22 to 18. Six senators switched their "yes" votes of the previous session (the former governor vetoed that bill) to "no" this time. Among the six, four said their votes were based on moral convictions, one said cost was the overriding factor, and one said both cost and morality changed his mind.

"For the first time in many years," observed one senator, "the churches and others who opposed it really cranked up. I have a file folder full of letters from the opposition, but only three to five letters from supporters."

**Maurice Brubaker, Dallas, Pa.**

After reading "Ordination Is Not for Women" ("Hear, Hear!" Mar. 31), I am compelled to respond.

Respectfully and with Christian charity I must say that I was not convinced that "ordination is not for women." After reading the lead article, "Are You the One Who Is to Come?" and Galatians 3:28 I am convinced that God uses people regardless of gender.

Our Anabaptist forefathers and *foremothers* were evangelists and ministers. A Rembrandt painting records that fact. Apparently, early on our church acknowledged the oneness of men and women. However, somewhere along the way we lost that earlier truth.

I will be happy to communicate with anyone on this issue through *Gospel Herald*.

**Albert Steiner, Evanston, Ill.**

I read with interest the article "Where Would Jesus Meet Sinners Today?" (Mar. 24). While I'm sure Jesus wouldn't have trouble going into a bar, I suspect he'd spend much more time healing and visiting hospitals, prisons, shelters for the homeless, and food pantries. While he had friends who were prostitutes and Roman collaborators, I think he attracted them by his healing and his acceptance of them.

Many of us, his followers, do not have the same focus of spiritual gifts and mis-

sion. Our mission is to tell the good news of Jesus and his new kingdom to our friends wherever we meet them. But even here, the attraction will be the outpouring of God's power: healing of lives, emotions, souls, and bodies. When men see our good works and the power to change, then they will want to meet and follow our Jesus.

I'm glad for the article. We need to spend a lot of our energy and prayer finding ways to present Jesus and his kingdom to others.

**Joyce M. Martin, Chambersburg, Pa.**

The article "Where Would Jesus Meet Sinners Today?" by Michael King certainly has struck a resonant cord within me. Just several days prior to receiving the article I was attending a business seminar with my husband.

One evening, several of my husband's colleagues invited us to join them and their wives in the lounge after the evening program. I knew these friends' lifestyle was quite different from mine and found myself resisting and making excuses why we should not go along. My husband, the more adventuresome of us two, encouraged us to go. We went and enjoyed the evening. As we left, we commented that we sensed it had been important for us to have been there. We were respected for who we are and felt we had somehow gained a new level of trust as we had accepted our friends and their lifestyles as they are.

Two days later I received *Gospel Herald* and saw the question raised regarding Jesus going to the bar to meet people. I vividly saw myself in the lounge with my friends and knew that Jesus had been there caring about people because I was there. Thanks, Michael and Daniel, for printing this thought-provoking article.

**Lloyd Kropf, Harrisburg, Oreg.**

I am disappointed with the editorial concerning dancing at Goshen College (Dec. 2). It seems your attitude on this matter is ambiguous. I don't know whether you are pro or con. Then in a letter from President Victor Stoltzfus ("Readers Say," Dec. 9), I am even more disappointed inasmuch as he definitely justified dancing at Goshen.

For generations our church has taught the principle of separation from the world and from worldly pleasures, including dancing. Also the principle of social and moral purity. The Lord Jesus said, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Now, if to look with lust is the very act, how much more the touch, which is much more sensitive to lust in this situation.

In the light of this negative change of policy, how can we recommend Goshen

College to our children and grandchildren? Today I have contacted the following Christian colleges by telephone: Hyles Anderson College, Bob Jones University, Asbury College. These do not allow dancing on campus, and students are forbidden to dance off campus. There are likely many other such colleges.

Now how can we continue to patronize our Mennonite colleges when other institutions currently offer a more biblical program and are still putting into practice the principles we have taught in past generations?

## When you move,



the exciting unknowns of your life ahead need not be tied down by the weight of saying goodbye to friends and family, sorting and packing belongings, house hunting, then navigating in a new community.

## Mobile Mennonites

can help keep the church family working together. When you send that change-of-address card to the post office, give us a call, too. Your name will be forwarded to a Mennonite congregation in your new location.

From leaving for college to retirement and anywhere in between, you'll be happier to know there's help when you're reaching out for new relationships.

If you know someone who could use this special handling to ease the uncertainties of moving, contact:

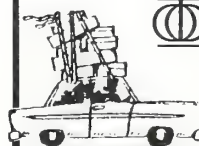
### Mobile Mennonites



Mennonite Church  
Box 370  
Elkhart, IN 46515-0370  
219/294-7523



General Conference  
Mennonite Church  
Box 347  
Newton, KS 67114-0347  
316/283-5100





## MENNOSCOPE

Nearly 700 people crowded Hesston (Kans.) Mennonite Church to hear their once gravely ill pastor preach. The day was Easter Sunday, and the sermon title was "Stop Being Afraid," using Matthew 28:10 as the text. Pastor Phil Bedsworth had been absent from the pulpit for five months for treatment of leukemia. The diagnosis was bleak after the discovery of the disease last October, but Bedsworth was able to get a bone-marrow transplant from his sister in January and is slowly recovering. To symbolize both the new life in Christ and the new life Bedsworth has experienced, a gladiolus bulb was handed to each of the persons present—a possible all-time attendance record for the congregation. Bedsworth hopes to resume his duties as pastor on a full-time basis in July. A former Bible instructor at Hesston College and pastor in Indiana, Bedsworth has been the Hesston congregation's pastor only since last summer.

Some 70 participating churches were brought closer together in Sarasota, Fla., Apr. 5-12, as a result of the eight-day crusade led by Mennonite evangelist Myron Augsburger. "Now the work of follow-up begins," said Ken Nauman, pastor of Ashton Mennonite Church, "with many churches having Bible classes for discipling the new believers." The only major hitch of the crusade, which was held in Robarts Arena, was the brief absence of Augsburger to attend the funeral of his father in Virginia. Crusade director Steve Wingfield filled in for him. Augsburger has been involved in crusade evangelism for many years—on a full-time basis for a while but even after becoming president of Eastern Mennonite College and then founding pastor of Washington (D.C.) Community Fellowship.

General Conference Mennonites made financial commitments totaling \$2.7 million—in one day—to their denomination. The occasion was "Commitment Sunday" on Apr. 12—a day to make pledges of prayer, service, and finances to the GC Church's development plan, named "A Call to Kingdom Commitments." Nearly half of the 65,000-member denomination's 246 congregations phoned GC headquarters in Newton, Kans., and Winnipeg, Man., that afternoon to report that 85 percent of their members had committed themselves to prayer and 55 percent to service. The financial commitments boosted the total to date to \$4.5 million. The goal is \$17.5 million. "The participation level in this effort has been greater than anything in recent GC history," said Jim Gingerich, a Kansas pastor who is serving as congregational campaign director.

**Mennonite Disaster Service is helping residents of Augusta, Maine, clean up after Apr. 1 floods.** Caused by melting snow and excessive rainfall on frozen ground, the flooding destroyed 130 homes and damaged 440 others. The MDS effort, using volunteer crews from four states, is coordinated by New England MDS chairman Ted Shattuck of Lakeville, Mass. The volunteers include members of two young Mennonite congregations in Maine.

"Many Peoples Becoming God's People" is the theme selected for Normal 89—the joint convention of the Mennonite Church and General Conference Mennonite Church. To be held in two years at Illinois State University in Normal, the event represents the coming together of North America's two largest Mennonite denominations. The Planning Committee invites a logo submission to fit the theme. An honorarium will be given to the logo that is



**Souderton, Pa., children share with the needy.** Brendan Tuttle, Laura Bergey, and Jolene Nice of Penn View Christian School in Souderton, Pa., stand proudly before the bathtub they and others filled with more than 870 boxes of crayons. The crayons, collected by students from kindergarten to grade 3, will be sent to Honduras through Mennonite Central Committee as part of a school-wide project about stewardship. Ray Hunsberger, coordinator of the Souderton Area MCC Food and Hunger Committee, helped in the recent program called "God's Gifts, Handle with Care."

Crayons were not the only gifts collected. Students in grade 7 assembled 45 school kits that will be sent overseas. Students in grades 4, 5, 6, and 8 raised more than \$1,000 to purchase and assemble school kits for children in Bangladesh. A sixth-grade class also repackaged rice, peas, and oatmeal purchased in bulk for distribution to poor people by the New York Council of Mennonite Churches.

In addition, some of the students visited children at the Easter Seals Society in Kulpsville, Pa., and day-care centers and nursing homes in nearby Harleysville, Frederick, and Hatfield.

chosen. The entries should be sent to Wayne North at 528 E. Madison St., Lombard, IL 60148, or to Vern Preheim at Box 347, Newton, KS 67114.

**Single people found new insights, courage, and hope through sharing their stories** at the fourth annual Adult Singles Retreat recently at Rocky Mountain Mennonite Camp near Divide, Colo. "It was exciting to learn more about ourselves and others," said Valerie Ehrhart of Aurora, Colo. "It was also beautiful to see the group develop into a caring community." The resource persons were Wally and Sylvia Jantz, pastoral counselors and Rocky Mountain Conference leaders. The retreat also included lots of recreation and a service project—assembling school kits for distribution overseas by Mennonite Central Committee.

**Duane Sauder has resigned as admissions director at Hesston College,** effective in June. He joined the staff 13 years ago and served successively as admissions counselor, financial aid director, alumni director, cooperative education director, and admissions director. Sauder will become sales manager at Sauder Manufacturing Company in Archbold, Ohio.

**Are you a nurse planning to attend Purdue 87?** Would you be interested in working at the first-aid booth sometime during the conven-

tion? Purdue 87 is the biennial gathering of the Mennonite Church scheduled for July 7-12 at Purdue University in West Lafayette, Ind. Interested persons should contact Denise Schrock at 3265 Lupine Ter., Indianapolis, IN 46224; phone 317-297-4409.

**Kekchi Indian Mennonites in Guatemala have commissioned their first missionaries** to plant a church in the town of Cahabon. They are Pablo and Erlinda Cacao, and they have been met with opposition from townspeople, but the church building that had been built earlier for their use is already overflowing with worshippers. Mission work among the Kekchis was started in the early 1970s by Eastern Mennonite Board of Missions and Franklin Conference Mission Board. Today Kekchi Mennonite Church has over 1,000 members in some 40 congregations.

**For the first time, Brazil Mennonite Church has decided to support a missionary** for church-planting work within the country. Approved recently by the church's Executive Committee, the "National Mission Project" for 1987-88 will involve sending a missionary to the town of Conceicao do Araguaia. The project will be supported by voluntary monthly offerings from congregations and individuals. The 30-year-old Brazilian church, founded by Mennonite Board of Missions workers, currently



has over 1,000 members in some 25 congregations.

**A Mennonite woman will chair the 20th annual conference of the Church and Synagogue Library Association** to be held June 28-30 at Haverford (Pa.) College. She is Naomi Kauffman, an elementary school librarian in Sellersville, Pa., and a member of the library committee at Perkasio Mennonite Church. The association has over 1,800 members in all 50 states and Canada, representing some 30 denominations and faith groups. The theme of this year's conference is "Congregational Libraries—Keystone of Ministry." Persons interested in attending may contact the association at Box 1130, Bryn Mawr, PA 19010.

**Correction:** Alan Moore-Beitler alone, and *not* jointly with his wife, Karen—as reported in the Apr. 28 "Mennoscope"—will become pastor of Hyattsville (Md.) Mennonite Church in August. Karen, who did *not* attend Associated Mennonite Biblical Seminaries—as reported—is earning a master's degree in social work this spring.

#### New appointments:

•**David Miller**, director of advancement, Eastern Mennonite College and Seminary, starting in April. He is responsible for the departments of development, church/community relations, alumni/parent relations, and communications. Among other things, he and his staff raise some \$2.5 million for the school each year. Miller joined the EMC&S staff 10 years ago and in 1981 became development director—a post which he continues to hold. He served previously as a pastor.

•**Curtis Holsopple**, director of communications, Eastern Mennonite College and Seminary, starting in April. He succeeds Mary Jane King. Holsopple worked the past four years with American Radio Relay League in Newington, Conn. He coordinated the activities of 2,000 amateur radio clubs and 2,500 volunteer instructors. He also pursued graduate studies in communications during that time. Before that Holsopple was chief engineer for the radio station at Goshen College.

•**David Yoder**, director of church and community relations, Eastern Mennonite College and Seminary, starting in April. He is also continuing a job he began five years ago—associate director of development. He served previously as student life director for the college, as an administrator with Mennonite Board of Missions, and as a missionary in Mexico.

#### Pastoral transitions:

•**Howard Bauman** will retire as pastor of Clarence Center-Akron (N.Y.) Mennonite Church on May 31. He served that congregation 1966-77 and 1980-87. Before that he was pastor of Elmira (Ont.) Mennonite Church, 1945-66.

•**Ulli Klemm** was licensed and installed as pastor of Manor Community Church, Chicago, Ill., on Mar. 29. A recent graduate of Associated



**YES teams begin their assignments.** Four Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Board of Missions left on Apr. 20 for assignments in France, Honduras, Venezuela, and New Orleans. They spent the past three months in training at the YES Discipleship Center in Philadelphia.

The France team is working with local Mennonites in street and youth ministry, the Honduras team is assisting in an orphanage and in local church outreach, the Venezuela team is involved in youth work and outreach among the emerging Mennonite congregations, and the New Orleans team is helping Honduran Mennonites with a mission project among Central American immigrants. The volunteers, who serve terms varying in length from three to seven months, raise their own support.

The team members are: Front row (left to right)—Miriam Kuhns, June King, Carmen Alvarado, Gary Martin, Nancy Murray, Chuck Albrecht, Starla Mast, and Tina Book. Middle row—Nancy Kreider, Victor Amador, Steve Martin, Lisa Martin, Dawn Patrick, Trula Gingrich, Sydney Flores, and Bev Penner. Back row—Janean Martin, Dave Harnish, Stu Landis, Michael Ford, Rich Troyer, and Carla Van Beek.

Mennonite Biblical Seminaries, he has served as Manor's pastor for the past year.

#### Upcoming events:

•**North American Congress on the Holy Spirit and World Evangelization**, July 22-26, at the Superdome, New Orleans, La. This is a charismatic oriented event expected to attract more than 40,000 people from a variety of denominations—both Protestant and Catholic. A similar congress was held in Kansas City in 1977. Roy Koch of Mennonite Renewal Services is a member of the Steering Committee. Seven Mennonites are also among the workshop leaders. Many denominations will be holding their own meetings as well during the congress, including the Mennonites. More information is available from New Orleans 87 Congress at 237 N. Michigan St., South Bend, IN 46601; phone 219-234-6021.

•**Reentry Retreat**, Sept. 18-20, at Laurelville (Pa.) Mennonite Church Center. The purpose of the third annual event is to help church workers readjust to North American life after overseas assignments. It is sponsored by Mennonite Central Committee, Mennonite Board of Missions, and Commission on Overseas Mission. The main resource person is Roelf Kuitse of the Missions Training Center at Associated Mennonite Biblical Seminaries. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•**Transition Week**, Sept. 20-25, at Laurelville (Pa.) Mennonite Church Center. The purpose of this third annual event is to help long-term

overseas missionaries make the transition back to North America. It will include lectures as well as one-on-one counseling. The main resource persons are counselors Abe and Dorothy Schmitt and Glen and Anabelle Shirk Roth. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

#### New resources:

•**Study guide on church growth** from Mennonite Publishing House. This 13-lesson book points out both the good and the bad aspects of what is known as the "church growth theory," pointing out that congregations do *not* have to water down the gospel in order to attract new members. Entitled *Church Growth Under Fire*, the book was written by Wayne Zunkel, a Brethren pastor who has a doctorate in church growth from Fuller Theological Seminary. It includes teaching aids and is intended for Sunday school classes and other study groups. The study guide is available for \$8.95 (plus 10% for postage/handling) from the Congregational Literature Division at MPH, 616 Walnut Ave., Scottsdale, PA 15683.

•**Children's fund-raising project** from Mennonite Central Committee. Called "Animal Jamboree," it features animal programs conducted overseas by MCC agriculturalists and others. It is recommended for use in vacation Bible schools, Sunday schools, children's clubs, and families. The project materials include cut-out animals, instructions for building a barn, and a ladder poster. The project is available free from MCC at Box M, Akron, PA 17501, or from any other MCC office.

•**Slide/tape set on Mennonites in the Soviet Union** from Mennonite Central Committee Canada. The photography was done in part by MCC Canada-sponsored music/ministry teams that went to that country in 1983 and 1986. Called *Keeping Faith: Mennonites in the USSR*, the 15-minute audiovisual provides a clear, up-to-date perspective on Mennonite life there. It is available for free loan from MCC Canada at 134 Plaza Dr., Winnipeg, MB R3T 5K9.

#### Church-related job openings:

•**Director of admissions**, Hesston College. Responsibilities include marketing, planning, budgeting, staff supervision, and staff selec-

#### Pontius



Joel Kauffmann



tion/training. Qualifications include a bachelor's degree and experience in sales, marketing, and staff supervision. Contact Kirk Alliman at HC, Hesston, KS 67062; phone 316-327-8233.

• **Assistant director of information services**, Goshen College. The person conducts a public information campaign and produces news releases, features, and promotional copy. Qualifications include a BA degree in journalism or a related field and skills in reporting, writing, and editing. Send resume to John Yoder at GC, Goshen, IN 46526.

• **Community ministries coordinator**, Germantown Mennonite Church, Philadelphia, Pa. This is a half-time position. Qualifications include a college degree and experience involving an urban setting, minority people, organizing skills, and project responsibility. Contact Bob Good at 240 W. Haines St., Philadelphia, PA 19144; phone 215-843-7232.

**New members** by baptism and confession of faith: *Cedar Community, Waterloo, Iowa*: Michael L. Moore. *Vietnamese Christian Fellowship, Souderton, Pa.*: My Qui Ly. *Crown Hill, Rittman, Ohio*: Jean Rumprik. *Souderton, Pa.*: Jeff and Lisa Ruth and Merri Lynn and Andy Roques.

**Change of address**: *Luke S. Weaver* to R. 4, Box 942-1, Ephrata, PA 17522. *Norman/Ruth Kraus* from Japan to 616 College Ave., Goshen, IN 46526 (effective June 1).

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Bauman**, Harry and Miriam (Groff), Elmira, Ont., first child, Zachary Harrison, Mar. 31.

**Bearss**, Jim and Betsy (Miller), Ripon, Wis., first child, Sharon Marcea, Mar. 28.

**Brunk**, Craig and Shelly (Landis), first child, Allison Nicole, Apr. 21.

**Burnett**, Neil and Margaret (Ball), Waterloo, Ont., first child, David William, Apr. 4.

**Carson**, Rick and Rhoda (Hostetler), Belleville, Pa., first child, William Jeremiah, Apr. 17.

**Frei**, Steven and Judith (Benner), Whitehall, Pa., second child, first daughter, Laura Beth, Apr. 19.

**Gerig**, Mark and Michelle (Keim), Archbold, Ohio, first child, Brandon Scott, Apr. 17.

**Hawkinson**, Lyle and Janine (Mann), Freeport, Ill., first child, Kenneth LeVon, Apr. 24.

**Kauffman**, Charles and Dawn (Slabaugh), Phoenix, Ariz., second son, Brice David, Apr. 8.

**Landis**, Timothy and Kimberly (Cassel), Souderton, Pa., second son, Christopher Lee, Apr. 13.

**Larson**, Michael and Ruth (Zettle), Durand, Ill., second child, first son, Adam Scott, Apr. 15.

**Parmer**, Loren and Eileen (Knechel), Harleysville, Pa., second child, first daughter, Keturah Elyse, Apr. 15.

**Sayer**, Melvin and Priscilla (Beachy), Carstairs, Alta., second child, first daughter, Angela Marie, Feb. 17.

**Shoemaker**, Harvey and Carolyn (Frey), Elora, Ont., fourth child, second son, Jeremy Scott, Mar. 26.

**Showalter**, Lowell R. and Lois (Kuhns), Cottage City, Md., first child, Michael Lynn, Apr. 17.

**Stevanus**, Dale and Linda (Reinhart), Kitchener, Ont., third child, second son, Brent Dale, Apr. 9.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Drescher-Leadbeater**. David Drescher, Annapolis, Md., Zion cong. (Broadway, Va.), and Rhonda Leadbeater, Annapolis, Md., Evangelical Presbyterian Church, by John M. Drescher, Apr. 18.

**Farnsworth-Moyer**. Jeffrey L. Farnsworth, Lebanon, Pa., Calvary Christian Center, and Dawn E. Moyer, Royersford, Pa., Upper Skip-pack cong., by John Yamin, Nov. 28.

**Meyers-Martin**. Garland L. Meyers, Sellersville, Pa., and Janice M. Martin, Perkasee, Pa., both of Deep Run East cong., by John Ehst, Nov. 15.

**Roth-Rheinheimer**. Keith Alan Roth, Shipshewana, Ind., Forks cong., and Gayle Y. Rheinheimer, Goshen, Ind., Pleasant Oaks cong., by Eugene Bontrager, Apr. 4.

**Troyer-Slagell**. Donald Troyer, El Reno, Okla., Zion cong., and Karla Slagell, Hydro, Okla., Pleasant View cong., by Chester Slagell, Apr. 4.

## OBITUARIES

**Fasolas, Barbara Arndt**, daughter of Fred D. and Mary Arlene Arndt, was born at Canton, Ohio, Jan. 16, 1954; died at Robinson Memorial Hospital, Ravenna, Ohio, Apr. 13, 1987; aged 33 y. On Oct. 29, 1978, she was married to John David Fasolas, who died Apr. 13, 1987. Surviving are her parents and 4 brothers (Douglas E., Gary A., Brian L., and James L. Arndt). She was a member of Hartville Mennonite Church, where funeral services were held on Apr. 17, in charge of Carl K. Newswanger and Ervin Miller; interment in Hartville Mennonite Cemetery.

**Fry, John W.**, son of John W. and Amanda (Good) Fry, was born in York Co., Pa., July 5, 1905; died at Lancaster, Pa., Apr. 8, 1987; aged 81 y. On Nov. 4, 1926, he was married to Elmira K. Horst, who survives. Also surviving are 2 sons (Paul W. and John R.), 2 daughters (Ruth Rhodes and Mary K. Groff), 11 grandchildren, 8 great-grandchildren, and one brother (Albert R.). He was a member of Risser Mennonite Church, where funeral services were held on Apr. 11, in charge of Ralph Ginder, Russell Baer, Donald Pickell, and Gerald Heistand; interment in Risser Mennonite Cemetery.

**Hart, Charles K.**, son of Isaac and Ann (Worthington) Hart, was born in Pineville, Pa., Feb. 23, 1908; died at Doylestown, Pa., Apr. 10, 1987; aged 79 y. On Dec. 24, 1930, he was married to Amanda Bryan, who survives. Also surviving are one son (Walter B.), 2 grandchildren, 2 great-grandchildren, his stepmother (Bessie Hahn), one brother (Clarence), and 3 sisters (Alice Hart, Helen Miller, and Mary VanLuvanee). He was a member of Doylestown Mennonite Church, where funeral services were held on Apr. 14, in charge of Ray K. Yoder and Joseph L. Gross; interment in Doylestown Mennonite Cemetery.

**Hocher, Jennie**, was born on Aug. 24, 1903; died on Apr. 7, 1987; aged 83 y. She was a member of Otelia Mennonite Church. Funeral services were held at Mt. Union, Pa., on Apr. 11, in charge of Vincent Thomas and Elam Glick; interment in Atkinsons Mills Cemetery.

**Hostetler, Dorwin Curtis**, son of Perry A. and Marie (Troyer) Hostetler, was born at Lagrange, Ind., Jan. 30, 1928; died of injuries

from a motorcycle accident, Apr. 16, 1987; aged 59 y. On June 24, 1950, he was married to Lois R. Miller, who survives. Also surviving are 3 daughters (Lynette Farber, Doreen Wagner, and Teresa Salter), one son (Richard), 4 grandchildren, his father, stepmother (Melinda Hostetler), 2 sisters (Doris Brubaker and Elsie Wickey), and 2 brothers (Samuel P. and Wilber J.). He was a member of South Colon Mennonite Church, where funeral services were held on Apr. 18, in charge of Landis C. Martin; interment in Lakeside Cemetery.

**Miller, Raymond Kraybill**, son of Phares C. and Emma (Kraybill) Miller, was born in West Donegal Twp., Pa., Dec. 6, 1901; died of congestive heart failure at a rest home at Manheim, Pa., Apr. 14, 1987; aged 85 y. In June 1927, he was married to Sarah Schaffner, who died on Feb. 6, 1934. On Oct. 6, 1935, he was married to Ruth Longenecker, who survives. Also surviving are 6 daughters (Anna Ruth Ressler, Martha M. Kreider, Mary M. Sweigart, Orpha L., Naomi M. Sensesenig, and Marian M.), 5 sons (Elmer S., Samuel L., Glenn S., James L., and Ernest L.), 36 grandchildren, 9 great-grandchildren, 2 sisters (Emma Longenecker and Ella Nissley), and 2 brothers (Martin and Phares). He was a member of Strickler Mennonite Church, where funeral services were held on Apr. 18, in charge of Russel Zeager and Russell J. Baer; interment in Elizabethtown Mennonite Cemetery.

**Yoder, D. Leonard**, son of D. B. and Sarah (Yoder) Yoder, was born in Logan Co., Ohio, Nov. 28, 1901; died of a heart attack at his home in West Liberty, Ohio, Apr. 13, 1987; aged 85 y. On Apr. 17, 1927, he was married to Millie Kauffman, who died on Sept. 27, 1985. Surviving are 2 sons (Herbert L. and Dean B.), 8 grandchildren, 9 great-grandchildren, and 5 sisters (Nancy Smucker, Golda Plank, Edna Neer, Fannie Hooley, and Clara Hostetler). He was preceded in death by one sister (Ida Belle) and one brother (Earl). He was a member of Bethel Mennonite Church. Funeral services were held at Kauffman Funeral Home on Apr. 16, in charge of Weldon Schloneger and Loren King; interment in West Liberty Fairview Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Southwest Conference delegate midyear meeting, Blythe, Calif., May 16  
Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Afro-American Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottsdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2

## CREDITS

Cover design by Dave Hiebert; cover photo by Lois Doerfler; photo on p. 329 by Bernie Wiebe; p. 332 by Galen Guengerich; and p. 333 by Art McFarlane.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Canadian Christians divided on capital punishment

As the Canadian Parliament prepares for a June vote on capital punishment, a survey by *Faith Today*, a bimonthly magazine published by the Evangelical Fellowship of Canada, shows the spread of views on the death penalty among Christians. Of the 300 readers who responded to the poll, 24 percent were opposed to capital punishment; 76 wanted capital punishment reinstated. This response, suggests the magazine, differs little from the attitudes of Canadians generally.

In comparing denominational responses *Faith Today* found the following percentage support for capital punishment: Christian and Missionary Alliance (92), Pentecostal (88), independent or non-denominational (80), Baptist (78), Anglican (70), United Church of Canada (30), and Mennonite (26).

### Merging magazines: sign of trend among evangelicals and charismatics

One of the oldest evangelical magazines and the leading charismatic periodical merged recently to form what the publisher describes as the largest-circulation magazine in the evangelical Christian market. *Christian Life*, which traces its origins back to 1939, was absorbed into *Charisma*, which was founded in 1975. The result is known as *Charisma-Christian Life* and has an estimated circulation of 210,000. The merger is another indication that the line separating Pentecostals and evangelicals is increasingly blurred.

### Methodist bishops warn of breakdown of 'basic codes of morality'

Speaking out on recent scandals involving political, business, religious, and athletic figures, the bishops of four Methodist denominations have warned of a growing failure in U.S. society to honor "basic codes of morality." Some 125 Methodist bishops, whose denominations combined represent more than 14 million people, issued a "statement to the churches and the nations" at the end of a recent joint meeting in Washington, D.C.

"The sad state of much in intercollegiate athletics, misconduct within religious communities, charges of cheating with inside information in the stock

market, graft and misuse of public funds, are all symptoms that 'winning by any means' is becoming a way of life," they said in a six-page statement.

Church spokesman Robert Lear said the criticism alluded to, among other things, scandals surrounding television evangelist Jim Bakker's sexual encounter with a church secretary, unethical athletic recruiting practices at the United Methodist Church's own Southern Methodist University, and illegal activities on Wall Street.

"In addition," said the bishops, referring to the Reagan administration's Iran-contra affair, "the integrity of government is compromised when private individuals and groups are allowed and encouraged by public officials to circumvent the legitimate functions and laws of government."

### Several hundred conscientious objectors reported imprisoned in Poland

Keston College of England, renowned for its studies on religion in communist countries, has received details of 14 Jehovah's Witnesses serving prison terms in Poland for refusing military service. However, it reports that according to the Polish underground movement "Freedom and Peace" and other sources, there are several hundred Jehovah's Witnesses currently serving prison sentences for conscientious objection.

Freedom and Peace maintains that the detention of these people infringes on the provisions for freedom of conscience and religion in the Polish constitution. Keston also reports that Polish authorities may be rethinking the issue of conscientious objection.

### Swaggart said to be leading 'Pentecostal inquisition'

Television evangelist Jimmy Swaggart is stirring controversy within the Assemblies of God by denouncing what he considers to be doctrinal deviations by other ministers in the 2.3-million-member denomination. Some Assemblies ministers are saying that the 52-year-old preacher has launched "a Pentecostal inquisition," with himself in the role of "grand inquisitor."

"Pentecostals and charismatics are two different worlds," said Swaggart recently—an assertion that may seem puzzling at first since the two terms have often been used interchangeably to describe persons who believe in speaking in tongues and faith healing. But scholars of American Protestantism have lately begun to make a distinction, using the term Pentecostal to describe members of separate denominations like the Assemblies of God and charismatic to describe members of mainline denomina-

tions who have been spiritually renewed in a dramatic way.

Swaggart classified as "heresies" such teachings as "the confession principle," "prosperity teaching," "psychological/psychotherapy/self-esteem foolishness," and "possibility/positive teaching." National leaders of the Assemblies in Springfield, Mo., do not seem as concerned with the alleged doctrinal deviations as is Swaggart. "We are congregational in polity, and that means there is lots of freedom of expression," said General Superintendent Raymond Carlson.

### Nicaraguan president helps Baptists celebrate 50th anniversary

President Daniel Ortega of Nicaragua accepted an invitation to attend the 50th anniversary convention of that country's 25,000 Baptists recently. In a 20-minute speech, he stressed the valuable contributions of evangelical Christians to Nicaragua. "Christian values are an essential part of revolutionary change," he said, referring to the dramatic shift in the country since the leftist Sandinistas overthrew the right-wing dictatorship of Anastasio Somoza in 1979.

Ortega then spent 2½ hours responding to questions from the 300 delegates. The freewheeling interchange included both critical and supportive questions and comments. Not one person, however, seemed concerned about the oft-repeated U.S. government charge that the Sandinista government is antireligion. "Through the hugs, kisses, and tears of joy," said an observer, "it was evident the Baptists were really thrilled that the president had humbly listened to them and thanked them for their contribution to society."

### Jackson, in speech, seeks to renew alliance between blacks and Jews

Civil rights leader Jesse Jackson, whose 1984 bid for the presidency was marred by black-Jewish tensions, has called on the two groups to renew an alliance based on shared concerns about civil rights, the poor, and the threat of right-wing fundamentalists. But in addressing a Jewish audience in Washington recently, the Baptist minister also highlighted one source of tension by sharply criticizing Israel for selling arms to the white-minority regime in South Africa.

He spoke to several hundred supporters of the Religious Action Center of Reform Judaism, a social action agency headquartered in Washington. Rabbi David Saperstein, the center's director, said the event was intended to galvanize Jewish activism on not only so-called "Jewish issues" such as U.S. aid to Israel but also concerns about peace, poverty, civil rights and church-state separation.



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## Historical perspective

My father had a less than positive view of U.S. history as taught in the public schools. He learned it by experience. His early education was received in Tennessee and, "Half our history book was taken up by the Civil War."

It was no doubt seen as doubly important by history writers that young people growing up in post-reconstruction Tennessee should receive a full account of the War Between the States. But for one student at least their efforts produced something different from what they expected. He did not become the pro-South superpatriot they evidently hoped for.

At first thought we might expect that historical facts are historical facts and it doesn't matter who compiles them. But this idea does not stand up on closer evaluation. Every historian has a point of view—a perspective—and this provides a guide to the facts considered and their interpretation. History writers typically represent an establishment point of view and focus on the activities of kings, presidents, and generals. I think that history has traditionally been seen as political history.

But now I learn that there is a coterie of historians at Princeton University who are studying history from other perspectives. According to the April 19 *New York Times Magazine*, they have turned "from high politics and great events to how people of an earlier time experienced themselves and their world" (p. 46). They "have become part of an international historical collective interested in recapturing the feelings, perceptions, and even the gestures of people of earlier times" (p. 62).

Not everyone agrees that feelings and gestures of the past are the important things to study. "I consider it nothing short of obscene," said Arno J. Mayer, "that we are not to address questions of power, ideology, and economics more centrally than we do" (p. 63). So the generals will probably be brought back into history.

Yet it is encouraging to know that some are raising the question of other perspectives. We ourselves have believed for a long time that the biases of historians need on occasion to be challenged. We have not been impressed, for example, by the fact that Jesus was not mentioned by any of the secular historians of his day. We have chosen to identify with the church and the cause of Christ nonetheless.

As heirs of the Anabaptist tradition we have been encouraged by the work of H. S. Bender and others to rescue the faith of our forebears from the dust bins of obscurity and false representation. "Anabaptist historiography was formerly the prerogative of its enemies," wrote Guy F. Hershberger in the introduction to *The Recovery of the Anabaptist Vision*. "Until well into the nineteenth

century Anabaptism was uncritically identified with the Peasants' War of 1525 and the Münster incident of 1534-35" (p. 1). Bender helped to correct this false interpretation.

For another more recent example, John F. Funk was coming into leadership in the Mennonite Church as Abraham Lincoln began his second term. All the world knows about Lincoln, but Funk's contribution is not heard about unless our own historians record and interpret it. This is why it is important that we tell our own stories to each other and to our children.

In addition, there is value in a variety of perspectives even within this context. As the secular historians tend to emphasize wars and politics, Christians would be expected to call attention to spiritual factors as historical forces. And so they should. But other perspectives are also useful. In *Land, Piety, Peoplehood* (Herald Press, 1985), Richard K. MacMaster holds that it was not piety alone which brought Mennonites and Amish to North America and held them together in stable communities. Economics was also a factor.

"In the eighteenth century harsh laws or outright persecution were by no means the major motives for crossing to America. Heavy taxes and bad economic conditions were more likely reasons." (p. 28.) Yet MacMaster indicates that a strong sense of community and of mutual aid came along with them. Indeed the Anabaptist movement itself is now being studied from the standpoint of economic as well as religious perspectives. It appears that faith was not the only thing moving them.

Whatever perspective we use to approach the study of history, it is important that the call of God be used as the ultimate criterion for evaluating and organizing the historical data. In this the Bible sets the standard.

For example, I think it was Millard Lind who first called my attention to the biblical perspective on Omri, one of the kings of the Northern Kingdom, Israel. From other sources we learn that Omri was an ambitious and significant leader when judged by secular standards. Yet the writer of 1 Kings allots only nine verses to the reign of Omri, referring the reader who would wish to know more about him to the "Book of the Chronicles of the Kings of Israel." In contrast, nearly five chapters are devoted to the reign of Omri's son Ahab. Evidently a less able leader, Ahab's career brought vigorous opposition from the prophet Elijah and so made him more important than his father as a part of holy history.

So when we read history, let us read it critically. Let us note not only the facts presented, but the perspective of the historians. Who do they represent? It makes a difference in where they come out.—Daniel Hertzler



May 19, 1987

# GOSPEL HERALD

Mennonites and the ecumenical movement (part 1)

## Why we have been skeptical

*by Thomas Finger*





# Why we have been skeptical

by Thomas Finger

Among us Mennonites the word "ecumenical" carries various meanings and definitions. "Ecumenical," like "inerrancy" or "liberation theology," can arouse powerful emotions. Just mention the word and some people will begin to argue for or against it without bothering to ask how anyone else understands the term.

To one person, "ecumenical" might recall newly discovered joys of fellowship with members of, say, a Baptist or Lutheran or Catholic church. To another, however, the same word might conjure images of an impersonal superchurch. To some people, "ecumenical" might point to cooperative efforts in evangelism or social ministry. To others, however, the same word might connote loss of theological belief and zeal for mission.

**History sheds light.** How can the same word give rise to such different interpretations and reactions? Our history sheds some light on the question.

To a deeper extent than we often realize, our Mennonite memory is seared by memories of persecution. When our Anabaptist ancestors sought to be faithful to Scripture and the way of Jesus, they were soon met with silencings, imprisonments, banishments, confiscations, tortures, burnings, and drownings. Those who opposed our forebears accused them of fragmenting the unity of the church and the union of the church with the state.

Quite understandably, then, our ancestors could hardly suppose that those who emphasized this kind of unity—or "ecumenicity"—represented Christ's true church. Instead, the ecclesiastical structures of Reformation times seemed more like monstrous antichurches opposing the fellowship of true believers. The more these churches pleaded—often with fire and sword—for the Anabaptists to return to them for the sake of unity, the more did it seem that true unity could be found only among those suffering groups who fled them.

As we recall our early history, however, it is good to remember that our ancestors did not begin by withdrawing from the established churches. In early Reformation

times no one thought that any city or territory should have more than one religion. Accordingly, when they became dissatisfied with the church in a given place, our forebears first sought to change it rather than leave it.

When some young followers of the reformer Zwingli became dissatisfied with his plans, they first presented him

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**Mennonite history teaches us to suspect appeals for unity which do not also stress the gospel's more challenging claims.**

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with an alternative proposal for reforming the entire church in Zurich, Switzerland. The Anabaptist Balthasar Hubmaier reorganized religious life as a whole in the Austrian city of Waldshut. And Melchior Hofmann, Menno Simons' predecessor, began by seeking to convert princes and entire cities and territories in North Germany and Holland.

Although such efforts were soon met with rejection and persecution, most Anabaptist leaders still spoke to religious and civil leaders about revamping the entire church. It is important to remember that they did not originally seek to organize a separated sect with unusual beliefs and behaviors, but to practice, to witness to, and to call all people to what is Christian.

**True unity.** Our Mennonite history, then, began with a debate about which teachings and practices are valid for all Christians, that is, about what is *truly* "ecumenical" (even though this word was not used then). Our ancestors soon came to feel that some of these teachings and practices would be rejected by most people, and that true Christian unity could be found only among those willing to follow the difficult path of Jesus. They found themselves opposed, however, by those for whom being "ecumenical" meant remaining in churches who compromised

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Thomas Finger, Chicago, Ill., has been a professor at Northern Baptist Theological Seminary. This past semester he taught a course at Associated Mennonite Biblical Seminaries. He is currently working on Volume II of a theology book to be published by Herald Press. He is a member of First Mennonite Church of Oak Park, Ill. At Purdue 87 he will conduct a seminar on ecumenical relations.



the gospel for the sake of religious and social unity. Our Mennonite heritage, then, is rooted in disagreement as to what is universally Christian, and what makes for true Christian unity.

As time passed, however, persecution and isolation increased our sense of uniqueness. Mennonites were often allowed to live in peace only if they remained in their own communities, never evangelizing, and seldom mixing with those of other religions. The more conscious we became of being strangers in alien lands, the more did we emphasize conformity in dress, language, and ethnic customs for the sake of survival. Our conscious identity often came to be rooted more in our ethnicity and behavioral patterns and less in the Christian claims of our faith.

As centuries passed, however, the circumstances of other Christian groups also changed. In North America, at least, religious life has long ceased to be dominated by a single denomination. No denomination can demand that society as a whole behave in ways which compromise the gospel. Meanwhile, many groups emphasizing some of the things that Mennonites do (Quakers, Brethren, Methodists) have sprung up.

At the same time, communications and transportation have broken up many of our ethnic Mennonite communities. People move to other places for schooling, jobs, and marriage. In the process, we rub shoulders with Christians of other denominations. Often these contacts open to us features of the Christian faith which have been largely lost in our own tradition. At the same time we discover that Mennonite customs and attitudes can be barriers to communication.

**Enriching contacts.** Many Mennonites, I suspect, have experienced contacts of this sort, and have found many of them enriching. Although our ancestors rightly sought to preserve features of the gospel which others rejected, other dimensions of the faith became obscured in the process. We often find ourselves challenged, broadened, and stimulated by Christians from other traditions. For many of us, then, such contacts have given the word "ecumenical"—when used to indicate this general, open *attitude*—a pleasant flavor.

"Ecumenical," however, is often used in a more specific way: to refer to the "ecumenical *movement*." And when it is so used, most Mennonites—even those whose general ecumenical experience is positive—respond in a negative way. Why is this? I suspect it is because mention of a worldwide "movement" suggests the kind of "unity" that we have always resisted.

First of all, an ecumenical "movement" (in contrast to a general ecumenical "attitude") suggests an organizational character. It arouses images of a bureaucratic superstructure or perhaps a gigantic melting pot.

An ecumenical "movement" may suggest an effort in

which unity will become the primary goal, even at expense of truth. It can suggest an effort in which the gospel's distinctive teachings, because they make difficult demands, will be regarded as divisive, and be rejected in favor of a diluted Christianity which people can more easily accept. Our history teaches us to suspect appeals

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## While I still have questions about the ecumenical movement, I no longer think we can ignore it.


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for unity which do not also stress the gospel's more challenging claims.

Our history, however, reminds us of something else which we can easily forget. It reminds us that however sharp our conflicts with the larger, more established churches have been, we did not originally seek to withdraw from them. Originally our ancestors asked these churches to consider the message of Scripture and to respond as it demanded. To be sure, our forebears may sometimes have been impatient and shortsighted; yet they seldom, if ever, intended to withdraw from these larger churches at first. They left because they found themselves expelled.

This fact is significant for us today. As long as the ecumenical "movement" concerns itself with larger churches and ignores those whose particularity it regards as divisive, perhaps we should ignore it and simply enjoy the fruits of the ecumenical "attitude." But what if this movement reverses the stance we have always thought it took and invites us into dialogue? What if it asks us to contribute to the emerging shape of ecumenical movement itself?

**No longer theoretical.** For me, this question is no longer theoretical. Up to 1983, I enjoyed the ecumenical attitude but was skeptical about the ecumenical movement. But in that year the Faith and Order Commission of the National Council of Churches invited the Mennonites to send a representative to their meetings. I was chosen to represent the Mennonite Church and General Conference Mennonite Church as an observer.

For over three years I have found this group interested in what we have to say. While I still have numerous questions about the ecumenical movement, I no longer think that we can ignore it as we have. We have been invited to bear witness. I don't see how we can refuse that call. 



# A small piece of peace

by Al Wengerd

In a world of conflicts, most of us are able to find a place of tranquillity. For me, one such place has been my garden. To be surrounded by growth, rich soil, and smiling plants is refreshing. I breathe slowly and deeply.

One afternoon last summer I returned from a long day at the prison where I make pastoral visits. I changed clothes and headed across the street to my garden to unwind. An unhappy surprise was waiting for me.

Half my carrots were pulled up, along with green beans and four tomato stalks.

I looked up and down the alley. No suspicious-looking characters were in sight. I had just missed them. The plants had not even wilted. I walked through the garden again, stomping a little harder. I was upset and frustrated.

**The culprits.** The next day I came home a little earlier. I eased down the alley, hoping to catch someone near the garden. All was well. But the following day there was more destruction. Cabbage plants kicked open and more tomatoes knocked over and thrown about. This time I spotted some boys down the alley playing ball. "Have you seen anyone in my garden?" I yelled. "Oh yeah," they said, "two boys, Tyrone and Matthew. They live over there. They were in there awhile ago."

I thanked them and headed for the black-and-white house on the corner. As I approached the house a woman came out. I introduced myself as a neighbor on the next street and asked if she had a son Matthew. "Yes," she replied with a worried look on her face. "Well I think he and another little boy just tore up my garden," I said. "Yeah, we know," she replied. "We knew he got into somebody's garden. We didn't know whose it was." I think the tomato-stained shirt was her clue.

The father emerged from the house and I invited him—no, I insisted!—he come and see for himself what had happened. As we walked to the garden he apologized for his son's behavior. One look at the garden and he said, "Wait here, I'll go and get the boys."

Soon he returned with a little boy on either side. Both very little. As soon as I saw them, no more than six years old, my anger eased somewhat. "Did you guys do this? Look at this mess! Matthew, open your eyes. Look at me. Did you do this?" I thought I detected what might be a nod from both of them but they mostly stared at my feet. We walked to the middle of the garden as I gave instructions to "watch the tomatoes."

I wanted them to know I was angry, but also knew fear was not the solution. I reminded them in a simple way that I had put much energy and time into this garden. "I planted these plants here, when you were in kindergarten last spring. I watched them grow, I watered them, I

pulled all the weeds. And this week I was going to pick them and put them in my refrigerator."

I had gotten through. A sad look came over their faces.

"How are we going to live in this neighborhood together? You know I'm not going to steal your dad's motorcycle parked out in front of his house. I know that is

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## Half my carrots were pulled up, along with green beans and four tomato stalks. Why?

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his, so I won't bother it. Do you think I ought to sit here on a chair all day long and protect my garden?" They both said, "I'm sorry." But I said, "Well that is not quite enough. You have to make it right. You have to do something. Do either of you have any money?"

We agreed that each of the boys would pay me 50 cents for the vegetables. I also asked if they would be willing to work in the garden one day after school when I finished picking all the vegetables and it was time to pull the weeds and clean everything up for the winter. Both agreed. They seemed eager and wondered if tomorrow might work. "Later," I said. "Later I'll come and get you."

**We are friends.** The next day Matthew and his mother came down the street looking for my house. I went out to meet them. "Here's the 50 cents I owe you and here's a letter," Matthew said. I thanked him and reminded him that we would work in the garden in a couple of weeks. He seemed pleased. I knelt down and said, "We are friends. Thanks for coming over."

I went inside, opened the envelope, and pulled out a picture Matthew had drawn. Tomato and pepper plants with sad faces. On the side he wrote, "I am sorry about the garden."

The following day I went to see Tyrone's parents, since we hadn't met because they were both working. I was invited in. Immediately the mother assured me of their regrets. "Tyrone got a whoppin' from his father," she said.

"Well," I responded, "I'm here to collect the money he owes me. We had agreed that he pay me 50 cents."

She reached in her purse and gave Tyrone a dollar to give me. I was hoping he would have to take it out of his piggy bank. I gave him change, we shook hands, and I reminded him that I'd be back to get him in a couple of weeks to clean up the garden.

Tyrone's mother agreed. "The boys should work. That's fine."

I went home feeling better. Earlier I had imagined that these were probably roving teenagers, bent on destruc-

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Al Wengerd, Elkhart, Ind., is a staff person for the Mennonite Steering Committee on Corrections and the author of the Herald Press book *Life After Prison*.



tion. That they meant to "do it to me." That it might escalate. More and more vandalism. I thought of moving out of the neighborhood. Not very rational, but I thought it anyway. Now at least I had an understanding with the culprits.

On a sunny Saturday morning three or four weeks later, I went to see if the boys could work in the garden. They seemed eager to work. We pulled out all the old plants, the other half of the carrots they hadn't pulled out earlier, and dug potatoes. We worked hard. Neither of them had seen potatoes dug before. They watched with eagerness as I turned the soil, diving for anything that looked like a potato.

After we had finished all the work, I gave them each some carrots, onions, potatoes, and a green pepper. They smiled, said thanks, and headed down the alley toward home. No doubt they felt a lot better than they did a month earlier when they had walked down the same alley

with their tomato-stained shirts.

I do not know whether or not this little encounter finally makes much of a lasting impression on these boys. What I do know is that I am at peace, at least with these two little fellows, regarding our previous conflict. I don't need to avoid them, and they don't need to avoid me. In fact, I have a hunch that this summer when I'm in my garden, I'll have several little eager hands there ready to help. The same hands that the year before were pulling out my healthy plants.

It is perhaps a small piece of peace, in the global perspective. Yet what we discovered about each other might also be applicable in other settings. The simple desire to use our hands and other resources to plant our crops together rather than figuring out ways to destroy each other's possessions.

Our neighborhood, our city, our country, and our world—all are groaning to be redeemed.



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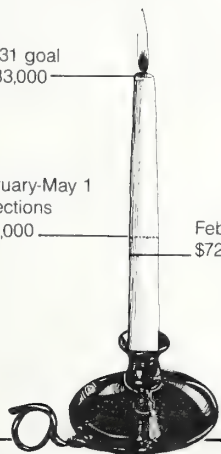
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# No divorce is of God

by James L. Foster

Jesus' teaching concerning divorce is well known to those of us in the Mennonite tradition. Responding to the Pharisees, he stated the basic premise succinctly: "What therefore God has joined together, let not man put asunder" (Matt. 19:6). This he said of the relationship between a husband and wife. In thus stating the premise, the assumption is made that all marriage relationships

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**We are confronted with the dilemma of how to love the persons involved without implying approval of their sin.**

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are of God. God created humankind male and female with the apparent intent that the attraction of one to the other would lead to married relationships—relationships thus ordained by God from the beginning.

This is in no way limited to relationships within the Jewish and Christian faiths. As God is Creator of us all, as the lot of humankind was and is made in his image, then the principle applies across the board. Stated again, all marriage relationships are of God. Therefore, no man or woman has the legitimate option of breaking such a relationship.

The fact that we *do* break such relationships has been a continuing problem through the ages and one with which the church continues to wrestle, Mennonites included. What can we do when persons in our communions break a relationship ordained by God? We are confronted over and over again with the dilemma of how to love the persons involved without at the same time implying approval or disregard of their sin. There is not to my knowledge any *easy* solution.

However, there are some other biblical principles which can point us in the right direction:

**1. All relationships are sacred.** The Gospels are about relationships, vertical and horizontal. Our relationships to God and our neighbors (defined by Jesus to be anyone in need) are to be *love* relationships. How clearly Jesus stated it! "You shall love [*agapao*, the same kind of self-emptying love God has for us] the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a

second is like it, You shall love your neighbor as yourself" (Matt. 22:37-39).

Not a suggestion. Not a recommendation. A *commandment* of God. We are commanded to love one another. Husbands, wives, sinners, saints, church members, agnostics, married, divorced, the rich, the derelicts—all are our neighbors and all are to be loved, sacrificially loved. We are in a multitude of relationships daily and all of them are sacred. None of them are to be broken.

So the problem of divorce of one married partner by another is just part of a much larger problem. *No divorce is of God*, whether it be the divorce of husband and wife or parent and child or brother and brother or church and church member. Any time we break a relationship, regardless of the situation or the provocation or the means, we in effect divorce the other person—and we sin. "What therefore God has joined together, let not man put asunder."

**2. Judgment.** Judgment, as in condemnation of one person by another, is expressly forbidden by Jesus in the sternest of terms: "Judge not that you be not judged. For with the judgment you pronounce you will, be judged, and the measure you give, will be the measure you get" (Matt. 7:1-2). We do not have the option of sitting in judgment of another person. Why? (a) We cannot afford to be judged ourselves, and that, according to Jesus, is the inevitable result. (b) Judgment almost inevitably breaks the relationship. In years of ministering to scores of persons in broken relationships, I have seen only one that survived judgment.

**3. Unlimited forgiveness.** "For if you forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14). "But how often do we forgive," the disciples asked Jesus, "till seven times"? And Jesus replied, "Until seventy times seven." Complete, unending, unlimited forgiveness. Less than that breaks the relationship with a person God has given us to love. And we fail. "What therefore God has joined together, let not man put asunder."

In God's hierarchy of values there is nothing more important than loving, nonjudgmental, forgiving relationships. Herein lies the solution to the problem of the relationship of the church to divorced persons. I said I knew of no *easy* solution. This one is hard. It requires patience and tears, support and non-judgment, and the sacrifice of any sense of privilege and self-righteousness. But in the loving acceptance of another lies the potential for transformation—for both of us.

How ironic it is that in our judgment and subsequent putting asunder of the divorced persons in our midst, we commit the same sin of which we accuse them. May God be merciful to us in our sin.

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James L. Foster, Singers Glen, Va., is an author, teacher, and counselor. He served previously as spiritual director for an ecumenical retreat ministry. He is a member of Park View Mennonite Church.



## BOOK REVIEW

### Do you see yourself wealthy?

**The Seduction of Christianity** by Dave Hunt and T. A. McMahon. Harvest House, 1985. 242 pp. \$7.95.

Hunt and McMahon have taken a forceful stand against the practice of visualization, the roots of which are found in sorcery and Shamanism. They have accused Paul Cho, Richard Foster, Robert Schuller, Kenneth Hagin, Charles Capps, and a host of other well-known evangelists and writers of practicing sorcery.

Perhaps to avoid libel, they state that these leaders probably aren't aware of what they are into but have been seduced (like all modern Christians) by secular psychology, which they assert is a false religion hostile to Christ. Modern psychology, they contend, is nothing more than ancient witchcraft dressed in a business suit.

Visualization is the art of mentally projecting your goals and desires on the screen of your mind repeatedly while stating over and over that they will come to pass. Through mind power, it is asserted, you can work miracles and

manipulate reality.

I first heard a sermon on visualization just after I'd returned from the starvation of India. The pastor said: "Write on a piece of paper the new car you want. Specify the model, color, and all luxury items you want. Keep it by your bed and meditate on it every night and morning and it will surely come to you." I was disgusted that this kind of preaching was taking place in the West. I never returned to his church.

Hunt and McMahon say that visualization is gaining in popularity among the "prosperity preachers," groups like Full Gospel Businessmen's Fellowship, and even in churches that are considered non-charismatic and conservative. I was at a Mennonite conference in Delaware, and the main speaker was a psychologist who had us close our eyes and imagine a very pleasant encounter with God. He led us verbally through this mental exercise and many experienced warm fuzzy feelings.

The authors say that visualization is just the first step in sorcery and that the next steps are designed to lead you to self-actualization and finally the discovery that you are God. They quote Robert Tilton, E. W. Kenyon, and others as proof that visualization is deadlier than it first appears.

Norman Vincent Peale, Agnes Sanford, and Napoleon Hill emerge as major

villains in their book. Hill's books are said to be in most Christian bookstores and are well spoken of despite his claims that spirits (demons?) told him how to write *Think and Grow Rich*.

I dislike visualization for a number of reasons. First, I don't want imaginary encounters with God. Perhaps God has a word of reproof for me and wants to chastize me, but there I am lying on the floor imagining that he and I are meeting under a green tree enamored with our mutual love while I project my plans to him. I further dislike programs to build my self-esteem. Low self-esteem is never listed in the Bible as a problem. In fact it says in the latter days the problem will be just the opposite: pride.

I run from programs that are designed to increase my material possessions. I'm a firm believer in two principles: (1) The more things you own, the more things own you. (2) Those who would ascend to the heights must learn to travel light.

I wish Hunt and McMahon would have added a whole chapter on motivations. It appears that the goal of visualizers is self-achievement, self-aggrandizement, wealth, success, and power. How contrary to the teachings of Jesus who emptied himself and became poor and despised for our sake.—**Robert Roberg**, *Rosedale Mennonite Missions church planter in Nashville, Tenn.*

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Hawaii church planter Luc Van Pham (left) with (left to right) his wife, Qui Thi Vu, sons Henry and Tony, Quang Xuan Tran of Lancaster Conference, and Irv Weaver of MBM.

## Hawaii gets its first Mennonite congregations

The first Mennonite congregations are being established in Hawaii. A church for Vietnamese immigrants was begun last fall and an English-speaking church will get underway soon. Both efforts are supported by Mennonite Board of Missions in cooperation with Lancaster and Franconia conferences.

Vietnamese Christian Fellowship, as it is known, officially organized itself in January. Luc Van Pham is the pastor and chairs a five-member executive committee.

Irv Weaver, evangelism and church development consultant for MBM, says the concept of a Vietnamese congregation began several years ago; serious discussions began in August 1985. Actual church planting began last August after Pham attended a meeting of the Eastern Regional Home Missions Coordinating

Council in Washington, D.C. "Luc was encouraged to begin a work in Honolulu," said Weaver.

Weaver, along with Luke Martin of Franconia Conference and Quang Xuan Tran of Lancaster Conference, visited Honolulu in December. They met with Pham and his wife, Qui Thi Vu, worshiped with 40 members of the Vietnamese group, and explored the need for an English-speaking congregation.

"We found significant interest among persons with Mennonite roots in starting an English-speaking church," Weaver observed. At least a dozen of them live on the island of Oahu, where the state capital of Honolulu is located, and where 80 percent of Hawaii's people live. "We also found an open door to a peace witness which is growing," Weaver said, despite the fact that one-fourth of the

land is used for military purposes. "We heard people say Mennonites should come and help give leadership to peace and justice issues."

Hawaii, Weaver also noted, is an international community. Only 30 percent of the state's 965,000 people are white—the only state where they are in the minority. Hawaii also bridges the U.S. mainland and the South Sea islands.

The plan for Hawaii, coming out of the December visit and subsequent meetings, is to start an English-speaking church this year, working alongside the Vietnamese congregation. "The vision is to find a common facility for separate worship services for the two groups," Weaver said. The Vietnamese group currently meets Sunday afternoons at a United Church of Christ building. "The hope is to coordinate and integrate other activities like Sunday school, youth group, and Bible studies," Weaver added.

Gary and Judy Morris of Leola, Pa., have been appointed as church planters for the English-speaking group. They will move to Honolulu in August.

A budget has been established for church planting in Hawaii, with MBM and the two conferences splitting the costs equally. MBM is giving administrative oversight, while Quang Tran (Lancaster) and Luke Martin (Franconia) serve as spiritual overseers.

Luc Van Pham is partially supported by the three groups. He also works as an auto-body repairman, and his wife is a beautician. They have lived in Hawaii about 11 years and have been members of Waialeale Kahala Chapel, where Luc has been an elder. Luc was the second baptized member of the Mennonite Church in Vietnam.

Mennonites who know of people in Hawaii who might be interested in participating in the new congregations are encouraged to contact Irv Weaver at MBM, Box 370, Elkhart, IN 46515.

## Menn. Renewal Services, at annual meeting, adds Brethren group

The Church of the Brethren renewal group was officially incorporated into Mennonite Renewal Services at its annual meeting, Apr. 21-23, at Reba Place Church in Evanston, Ill. Both organizations were started by and for charismatics and have served as a voice for their emphases within their denominations.

An interim committee was also named to explore ways to apply "what the Holy

Spirit revealed" during the annual meeting about the ongoing mission of Mennonite Renewal Services. Named to the committee were Keith Yoder, Alvin Frey, Virgil Vogt, Harold Gingerich, and Harold Bauman.

The proposed "Fellowship of Congregations in Renewal" was *not* formed. It was felt that such an organization would be unduly restrictive and might give the impression of becoming a competing conference within the Mennonite Church. Instead, Mennonite Renewal Services was broadened to include not only individual members but also congregations and other fellowships.

Responding to criticism that has been directed at the renewal group, the participants in the annual meeting recognized that renewal is taking a variety of forms among Mennonites, and that the charismatic experience isn't the only way.

The annual meeting also included periods of extended prayer and worship. Fraternal greetings were presented by Mennonite Church moderator Jim Lapp.

Elected to the Executive Committee were Mahlon Miller, president; Harry Rutt, vice-president; Herbert Minnich, secretary; Jim Maust; Allen Yoder; and Doris Witmer. Roy Koch continues as executive secretary.



## Conrad Grebel College honors largest-ever graduating class

The largest-ever graduating class at Conrad Grebel College was honored by an overflow crowd in the school's Great Hall on Apr. 12. Family, friends, and faculty celebrated the occasion with the graduates in the seventh annual baccalaureate service of worship and recognition. Although the college does not formally register students (its students register through the University of Waterloo), the 70 graduates were recognized because of their participation in Conrad Grebel programs.

Sue Raeburn-Gibson of Meaford, Ont., was chosen by her fellow graduates to give the student address. She spoke about the intellectual and spiritual growth experienced at Conrad Grebel and about the challenge of developing critical thought amidst diversity of opinions and beliefs. Werner Packull, associate professor of history, gave the faculty address. Focusing on Isaiah 30:29, "And they shall have a song," he spoke of his experience "as a fellow pilgrim and seeker."

Conrad Grebel College, located on the University of Waterloo campus, is an inter-Mennonite school sponsored by the congregations of Ontario.

## SELFHELP Crafts moves into shoe factory

If the shoe factory fits, then move into it. With a slight twist on the old adage, SELFHELP Crafts of Mennonite Central Committee moved in April into a renovated former shoe factory that fits in more ways than one. Miller-Hess Shoe Factory in Akron, Pa., and SELFHELP Crafts have been linked historically and symbolically. With this move, they are also linked tangibly.

The "Miller" in the factory's name was Orie Miller, a Mennonite businessman who in 1920 accompanied the first shipment of grain from North American Mennonites to starving people in the Soviet Union. That first relief mission united North American Mennonites in the formation of MCC, with headquarters in Akron. Miller was its executive secretary for many years.

MCC has been responding to human suffering ever since. SELFHELP Crafts, now in its 41st year, creates jobs for craftspeople in 30 nations by selling their handcrafted items in North America.

"The move is a sort of homecoming for us," says SELFHELP Crafts director Paul Leatherman. "It's appropriate that

one of MCC's programs should now take up residence in Orie's former place of business. But of course, beyond the historical connection, the move is a very practical and advantageous one for us."

The new building offers 25 percent more warehouse space to SELFHELP Crafts, which in the past six years has seen its sales triple. With more than 3,000 different handcrafted items on inventory, the additional space and more efficient layout will enable SELFHELP to better serve its customers and accommodate future growth.

The brick structure was originally built in 1901, with later additions in the mid-1930s. In keeping with the spirit of both SELFHELP and MCC, which have always relied heavily on grassroots participation, much of the renovation of the 58,000-square-foot facility was done by volunteers. More than 1,200 carpenters, painters, construction workers, masons, and day laborers were involved.

For the past five years, the SELFHELP warehouse and administrative offices were located in nearby Ephrata, where they shared a building with a large SELFHELP retail shop and international



*Volunteer Rodney Kiefer of Terre Hill, Pa., puts baskets in place in the new warehouse.*

tearoom. The shop and tea room remain at the old location.

The address and phone number of the new location is 704 Main St., Box L, Akron, PA 17501; phone 717-859-4971.

## GROWING AS STEWARDS AND WITNESSES

# Wise words from the West

In pursuit of the Goals for '95, we do well to learn from the rookies. In greater Los Angeles, the number of Mennonite churches has increased from four to 14 during the past seven years, where growth has occurred among Hispanic, Indonesian, Belizean, and white groups. It's a place where dreams are plentiful, new ideas are freely received, and the leaders are young. Allan Yoder, southern California area minister, has been giving leadership for only two years, yet his tenure is longer than most of his colleagues.

Allan says the rookies have learned several important things about witness and stewardship while planting churches:

1. Good supervision for new leaders is critical. Support money is secondary to adequate supervision.

2. The resourcefulness of the poor is a gift. Instead of depending on structures that only work in middle-class churches, the creativity of the poor brings forth fruitful new models.

3. Finding new leaders is not a problem. Leadership development is a matter of trusting, challenging, and turning loose leadership gifts already present.

4. When leaders are sent away to be trained, they must be educated in Mennonite schools. The Mennonite Church is held together more by relationships than theology.

5. Ongoing work has to be accomplished with local financial resources, not subsidies. Commitment and generous giving from those involved is crucial.

6. Crisis is normal. Change is constant.

7. Renewal is the key. Pray first. Then plan, proclaim, and praise God for what happens.

Allan and the rest of the rookies in Southwest Conference have more to say. So do their old-timer colleagues. Perhaps someday when they're not so busy planting churches they'll have time to tell us more.

—Marlene Kropf



## MC/GC congregations reflect on 25 years and look ahead eagerly

When Neil Avenue Mennonite Church of Columbus, Ohio, wished to incorporate 25 years ago, it petitioned the larger church for a new and unique identity. Organized by graduate students at Ohio State University who had come from various branches of Mennonitism, the congregation sought affiliation with more than one Mennonite denomination.

The Columbus church applied for—and received—membership in both Ohio Conference of the Mennonite Church and Central District of the General Conference Mennonite Church. Thus a new form of Mennonite congregationalism was born, bearing a new acronym. Now, along with GC and MC came DCC (dual-conference congregation).

Today there are 64 DCCs. Most represent church-planting efforts of the last quarter century which bonded together Mennonites from different backgrounds who had migrated to the city. But the idea appealed to some older congregations as well. Most DCCs are small, with over half having 50 members or less.

The Midwest has been a fertile meeting ground for Mennonites of different traditions. Today over 40 percent of the Central District congregations are DCCs. Over 20 percent of the congregations in the Pacific and Western districts are DCCs. Mennonite Church conferences which show the largest percentage of DCCs are Illinois, Southwest, and South Central. About 25 percent of the congregations in those conferences are DCCs. DCC membership now stands at just over 4,000—which is 3 percent of the combined MC and GC membership.

Ninety percent of DCCs are located in the United States. In Canada, DCCs are found mainly in Ontario and Alberta. The planned merger of MC and GC conferences in Ontario will add significantly to the Canadian number of DCCs. The eastern and northern areas of the U.S. have the least number of DCCs.

Sometimes DCCs have struggled to relate to church structures not designed for them. There is a duplication of mailings, a proliferation of meetings to attend, and the problem of deciding how to fairly divide offerings. But they claim that the benefits far outweigh the problems. The enrichment of broader contacts, being able to draw from and contribute to the various strengths of the denominations, and expanded mission and evangelism opportunities are a blessing, they say.

Al Bauman, a member of Neil Avenue Mennonite Church since it became the first DCC in 1962, says, "We have been enriched by the interplay of the denominations. It feels right." Increasingly, it

seems to "feel right" to Mennonites to join together in inter-Mennonite cooperation in Christian education, church planting, voluntary service, and youth and young adult programs. The recent formation of a MC-GC Committee on Cooperation particularly pleases DCCs.

No one rejoiced more than DCCs in the joint MC-GC convention in Bethlehem, Pa., in 1983. No one can have greater anticipation for the next joint convention planned for Normal, Ill., in 1989.

Denominational leaders continue to be helpful to DCCs. They called the first meeting of DCCs in 1977 in Chicago. Subsequent meetings have been held in other places. The next meeting is planned for July 7 just prior to the MC biennial convention at Purdue University in West Lafayette, Ind.

An Ad Hoc Committee was formed in 1981 to serve as a link between DCCs and to maintain relationships with denominational leaders. One of its current concerns is to harmonize the MC Ten-Year Goals with the GC Call to Kingdom Commitments.

For a quarter century DCCs have provided a "hands-on" experience of Mennonite unity at the congregational level. They sense that their "interim identity" has not yet run its course, yet they long for the time when that identity will no longer be necessary. They support continued moves toward Mennonite unity on all levels, with the conviction that the next 25 years will witness the emergence of a newer, stronger Mennonite denomination founded on a common desire to serve God together.—James Schrag

## Kraus teaching ministry in Australia raises Mennonite visibility

Perth, Western Australia's capital city of one million, bounded by the Indian Ocean on one side and the vast Nullarbor Plain on the other, is sometimes described as the "most isolated capital in the world." This isolation is acutely felt at times by Ian and Ann Duckham, the Australian Mennonite couple who make their home in Perth and for the past 10 years have been attempting to establish a Mennonite congregation and identity there. Although Duckhams have their names listed in *Mennonite Your Way*, they have discovered that Perth is simply not on the way to anywhere.

Mennonite Resource Center of Western Australia, which Ian has developed over the years, sees as one of its tasks the arranging for visits by Mennonite theologians and church leaders to Perth as a way of acquainting local Christians with Mennonites and of establishing contact with interested individuals attracted to

Anabaptist principles. The center, in cooperation with both Mennonite Board of Missions and Eastern Mennonite Board of Missions, recently sponsored Norman and Ruth Kraus, currently MBM missionaries in Japan, for a six-week teaching assignment at Baptist Theological College of Western Australia. Norman is an author and former longtime Bible professor at Goshen College.

This was not the first visit by Mennonite lecturers at the college. Noel Vose, president of the college and current president of Baptist World Alliance, had "discovered" Anabaptists during his studies in the United States, 1959-60, and became deeply interested in the Anabaptist movement and its theology. Visits to his college by theologian John Howard Yoder and mission administrator Paul Landis through the years has deepened Vose's appreciation for Mennonites. Baptist Theological College now boasts the largest collection of Anabaptist writings in Australia.

Norman Kraus lectured on the subject of Christology, working through the material of his forthcoming book, *Jesus the Christ: Christology from a Disciple's Perspective*. The sessions, which attracted almost the entire student body, created a minor sensation among the students. One student commented during the last session, "We didn't always agree with what you said, but we were sure challenged to study again what the Bible says." Responded Kraus, "This was just what I hoped would happen."

In addition to lecturing at the college, Norman was involved in other speaking engagements, including a one-day public seminar on "Authenticity and Relevance: The Church as Alternative Community," which attracted a variety of Christian leaders in Perth interested in church forms appropriate to Australian culture. Krauses also spent time helping Duckhams and newly appointed Eastern Board workers Linford and Janet Stutzman discern the future direction of the Mennonite witness in Western Australia.

—Linford Stutzman



Kraus speaks in Australia on the church as an alternative community.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Floyd Yoder, Leola, Pa.

After reading the story about Mary in the Apr. 28 issue, I decided to cancel my subscription to *Gospel Herald*. I felt this is an untrue story and is deceiving. I don't approve of the front-page picture, either.

### Maurice S. Brubaker, Dallas, Pa.

This is in response to Linden M. Wenger's letter to the editor (Apr. 14). In the spirit of Christian charity, I believe that Linden is not justified in faulting *Gospel Herald* for printing an article with material which he does not agree with.

I do not agree with Linden on some issues he wrote about but I do not fault *Gospel Herald*. I do however remain open to dialogue with Linden. I do not nor do I think that Linden should assume that he can force his beliefs on another person.

Paul's instructions to work out our own salvation with fear and trembling is applicable. God, I believe, will hold each of us accountable for our *own* decisions and beliefs.

I also think that the root emotion for faulting someone is *anger*. Both Paul and Christ have some rather direct instructions in regard to dealing with anger in our lives.

### Marie Hill, Esther & Joe Pearson, Gerald & Giselda Derstine, and Reed & Ann Merino, Towamencin Mennonite Church, Kulpville, Pa.

While we cannot claim to speak in the name of the entire congregation, we are confident that we are speaking for many, if not most, of the brotherhood here. We do not believe that it was the Spirit of Christ speaking to us in the article by Michael King, "Where Would Jesus Meet Sinners Today?" (Mar. 24), when he described some of the measures that Jesus would adopt in order to establish rapport with human beings.

From what we know of Christ's love and zeal, we have no doubt that he would indeed seek the lost where they were to be found, whether in bars, business offices, or churches. We also readily acknowledge that Christ did not get as scandalized when in the presence of "notorious" sin-

ners as many of us prim and proper Mennonites do, because from his sinless perspective there's very little difference in degree between the hardness of the carnally upright and the defilement of the carnally libertine.

Up to that point we say a hearty "amen" with the author. We need to imbibe *much* more of the radicalness of Jesus' love and teaching than most of us do.

But it's the radicalness of *Jesus* we need, not worldly radicalness. Sensuality and bodily defilement are sin in the eyes of God. Christ would not participate in the sensuality that is inherent within much of the dancing in our culture, nor would he who in our day delivers people from their bondages to tobacco pollute his body with it, just to let people know that he was "one of the gang."

We can imagine a prophet of God exhorting us to move into Philadelphia, away from our comfortable countryside existence. But the spirit of true prophecy also says to show a mercy that is mixed with fear—hating even the clothing stained by corrupted flesh (Jude 23). Hebrews 4:15 should remind Michael that Christ became like us in all things *but* sin. The real Christ, and real Christians, are as separated from the sins of the libertine

as they are from the sins of the Pharisee, and the article should not have compromised as it did the separation from *all* sin that we are to have.

### Nora Conrad Rigler, Sterling, Ill.

I do not agree with John Sherman's comments in "Readers Say" (Mar. 17) concerning Wayne North's article in the news section ("The 30-Day Experiment," Mar. 3) when he writes, "... whether he [Jesus] chooses to bless us in return [for tithing] is, to his disciples, purely incidental." Incidental? Oh, no! God promises to bless, and he keeps his promises!

There isn't one good reason for refusing to tithe. Saying you can't afford to tithe because you have so little to give is not a valid excuse. (Maybe you are poor because you don't tithe.) God says we rob him when we withhold the tithe (Mal. 3:8). We don't want to be robbers, do we?

One of the most exciting news items in *Gospel Herald* was the report a few months ago of the new Hispanic congregation in the East which is practicing tithing! Here is an example for every new congregation (and every old one) to follow. This practice guarantees freedom from financial problems, which is a real joy! Praise the Lord!

## The Conrad Grebel Review



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**California pastor Hubert Brown will be the commencement speaker at Hesston College** on May 24. Brown is pastor of Calvary Mennonite Church in the Los Angeles suburb of Inglewood and former moderator of Southwest Conference. He served previously as an administrator at Mennonite Board of Missions and is the author of the Herald Press book *Black and Mennonite*. Hesston's commencement exercises are the two-year school's 77th.

**Prison ministry leader Murphy Davis will be the commencement speaker at Associated Mennonite Biblical Seminaries** on May 29. A Presbyterian pastor, she is currently director of the Atlanta-based Southern Prison Ministry and a partner in Open Door Community, which serves the poor as well as prisoners on death row. A record 60 graduates will be honored during the commencement exercises.

**Some 400 children from 14 schools participated in the 13th annual Mennonite Junior High Music Festival** on May 2 at Lancaster (Pa.) Mennonite High School. Most of the schools are located in eastern Pennsylvania. Each school presented two numbers under its own director and then joined in a mass choir under guest conductor Karen Moshier Shenk, a choir director and graduate music student from Scottsdale, Pa. The festival is sponsored each year by Mennonite Elementary Education Council.

**A Mennonite agency in Kitchener, Ont., has launched a \$3.5 million project to provide housing for the needy.** The decision was made by the House of Friendship's board of directors during its Apr. 11 meeting. "The intention is to provide permanent housing for those left out," said executive director Martin Buhr. Some 60 housing units will be built on a half acre of inner-city property which has been purchased for \$250,000. Government funding is being sought for the actual construction, which is expected to start next spring.

**Edgar Stoesz has resigned as an administrator with Mennonite Central Committee** after 33 years, effective in November. He currently serves as overseas secretary for Europe, based in Neuwied, West Germany. Before that he was associate executive secretary with duties in the overseas program, 1976-85. Stoesz, a native of Mountain Lake, Minn., joined the MCC staff in 1954 and served in a variety of positions, including Voluntary Service director, Latin America secretary, and rural development/food production secretary. Over the years he was instrumental in designing MCC's development programs, and authored *Beyond Good Intentions* and *Thoughts on Development*.

**Radio stations are picking up the 10th series of "Choice" radio spots faster than earlier ones.** Since its release in January, over 700 stations throughout North America have used or reported plans to use *Choice 10*, which was produced by Mennonite Board of Missions. This compares to 530 stations for the next most popular series during the same time period. The theme of *Choice 10* is "Facing Tough Times," and includes interviews with people who have struggled with unemployment, illness, divorce, alcoholism, and other problems. Listeners are invited to receive a free booklet by the same title. *Choice 10* was a cooperative project of the Mennonites, Presbyterians, and Brethren.



**From prisoner to pastor in Ghana.** "If the relatives and friends of Prince Asilevi were told that one day the inveterate criminal from Osuwem would put down his garment of sin and don a gown of righteousness to become a pastor, they would have dismissed it as absolute nonsense." So began an article about a new Mennonite pastor in Ghana's "Christian Messenger." It was written by editor G. B. K. Owusu.

Asilevi's life of crime climaxed with the murder of a taxi driver in 1972. He was arrested, convicted, and sentenced to death. But in 1976 his sentence was commuted to life imprisonment, and then—eight years later—he was granted amnesty.

While in prison Asilevi became a Christian, came in contact with Mennonites, and enrolled in a Bible correspondence course. Following his release in 1982 he attended Ghana Christian College Seminary. Last summer he was commissioned as pastor of the Mennonite congregation in Amasaman. "I praise and thank the Lord for saving my life when I was about to die and perish in sin," he says.

**Both young and established scholars presented the results of their most recent research** during the semiannual Colloquium on Anabaptist Studies, Apr. 24-25, at Eastern Mennonite College. It was also a chance to take part in shaping new ideas for future research. Eight papers were presented on topics ranging from "The Anti-Materialist Piety of Thomas Muntzer" by James Stayer to "Looking Back Upon Anabaptism: The Perspective of 1702" by Leonard Gross.

**Margaret Martin Gehman and Grant Herr retired from Eastern Mennonite College and Seminary** in May. Both were cited for long years of service during the school's annual recognition dinner on Apr. 25. Gehman, who was a physical education and art professor for 42 years, was given faculty emeritus status. Herr, who was previously a public school teacher and administrator for 37 years, served EMC&S for 24 years as business manager, purchasing agent, and volunteer courier.

**The new Mennonite outreach paper has topped the 100,000-circulation mark.** *Together*, started last year by Mennonite Publishing House, now has 34 different editions mailed to every home in 34 different communities. One of the newest ones is the York, Ont., edition, which is sponsored by three local congregations. Published bimonthly, the tabloid-style paper offers faith stories and other general-interest material as well as three pages reserved for the sponsoring groups. The sponsoring congregations are reporting good reaction in their communities to *Together*, including people who have started attending their churches after reading it.

**Mennonite volunteers are in the same area of Nicaragua doing similar work as slain American Benjamin Linder**, according to Rich Sider, Mennonite Central Committee's secretary for Latin America. Linder, a volunteer who was building a small hydroelectric plant in the northern province of Jinotega, was shot and killed by U.S.-backed "contra" rebels on Apr. 28. Art Montoya, an MCC staff person at the Akron, Pa., headquarters who served previously in Nicaragua and met Linder, said the attack does not surprise him. Linder was involved in a government-sponsored project, and statements by contra leaders indicate that anyone working with the leftist Sandinista government is an "enemy."

**A Mennonite-related school in Lebanon was hit by Israeli helicopter gunship fire** on Apr. 23. All the windows were shattered and some minor damage was done, but no one was injured. Hit was Salaam School, a vocational training center operated by Mennonite Central Committee and the local YMCA. It is located near Sidon. The attack was part of a steadily increasing series of clashes between Israeli troops and Palestinian and Lebanese Shiite fighters along the Lebanon-Israel border. "It is one thing to attack political offices and military centers," said MCC country representative Bob Burkholder, "but quite another thing to attack a school."

**Should corporations be able to prevent moral issues from being raised during shareholders meetings?** The idea that they might obtain such a right through the courts is troubling the Task Force on Church and Corporate Responsibility—a coalition of which Mennonite Central Committee Canada is a member. The task force is legally challenging an attempt by Varsity Corporation (formerly Massey Ferguson) to silence a proposal by two Catholic orders which have investments in Varsity. The Catholics are asking that Varsity withdraw its investment in two South African companies with questionable records in regards to that country's apartheid system of racial segregation.

**Young offenders at first say they hate Spring Lake Youth Ranch** near Hundred Mile House, B.C. "But by the time their six months are up, they often don't want to leave," say houseparents Merle and Marcia Holsopple. The ranch provides a structured environment for eight troubled boys sentenced by the courts or referred by family services authorities. Holsopples, from Stuarts Draft, Va., are serving a two-year assignment with Mennonite Central Committee.

**Crops of tomatoes and beans are flourishing on land in Egypt that was only sand** six months ago. They are growing because nine farmers were able to dig wells with loans they received from a revolving fund established by Mennonite Central Committee last summer. Eventually each of the 27 members of a local cooperative will receive loans to dig wells. Recently the cooperative invited MCC workers



to their fields for a picnic as a token of their appreciation.

**Sponsors are needed for the next group of nearly 100 participants in the International Visitor Exchange Program** of Mennonite Central Committee. They will come in August from a variety of countries, and most will live and work in one place for six months and then in another for six months. Needed are host families and employers. Jobs are needed in such areas as child care, teaching, computers, clerical, library, farming, nursing, lab technology, greenhouse, electrical, electronics, carpentry, and mechanics. Interested persons should contact MCC by June 1 at Box M, Akron, PA 17501, or at 134 Plaza Dr., Winnipeg, MB R3T 5K9.

**Mennonites are encouraged to see "Faces of the Enemy"** on PBS on May 27 at 9:00 p.m. The encouragement comes from Ed Metzler, peace and social concerns secretary at Mennonite Board of Congregational Ministries. The documentary film presents new ways of viewing violence and war. "Before we make war, even before we make weapons, we create an idea of the enemy," says Sam Keen, who wrote the book of the same title and provides commentary for the film. A free discussion guide and suggestions for organizing "viewer parties" are available from *Faces of the Enemy* at Quest Productions, 2600 10th St., Berkeley, CA 94710; phone 415-548-0854.

**Summer vacation cottages are available in Ocean City, Md.,** from Diakonia—a Mennonite-operated crisis shelter. *Gospel Herald* readers receive a 10 percent discount. More information is available from Kenton Beachy at Diakonia, R. 1, Box 351, Ocean City, MD 21842; phone 301-289-0923.

#### Upcoming events:

• **Open House for New SELFHELP Crafts Center**, June 20-21, in Akron, Pa. The event includes the dedication of the renovated Miller Hess building—a former shoe factory which is now the headquarters and central warehouse of SELFHELP Crafts, a Mennonite Central Committee program that creates jobs in third-world countries by marketing handcrafted items in North America. Also located in the building are the offices of MCC U.S., Mennonite Mental Health Services, and MCC East Coast. MCC headquarters continue to be located on 12th Street nearby. More information from MCC at Box M, Akron, PA 17501; phone 717-859-1151.

• **St. Davids Christian Writers Conference**, June 21-26, at Eastern College, St. Davids, Pa. The 30th annual event offers intensive workshops, personal tutorials, article critiquing, and editorial conferences. The keynote speaker is Jerry Jenkins, vice-president for publishing at Moody Bible Institute. Among the consulting editors is James Horsch of Mennonite Publishing House. More information

from Shirley Eaby at 1775 Eden Rd., Lancaster, PA 17601.

#### Church-related job openings:

• **Workers with mentally retarded adults**, Jubilee Association, Washington, D.C. This is a one- or two-year Voluntary Service position with Mennonite Board of Missions. Jubilee, a project of Hyattsville (Md.) Mennonite Church, provides group-home and apartment living for the mentally handicapped. Preferred is an elderly couple. Their responsibilities would include building and vehicle maintenance, cleaning, food management, and transportation services. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

• **Physical education faculty member**, Goshen College, starting in August. Responsibilities include coaching men's basketball, coordinating sports information, and teaching majors' courses and activity classes. Requirements include a master's degree and teaching/coaching experience. Send résumé by May 27 to Willard Martin at GC, Goshen, IN 46526.

• **Staff persons**, Western Mennonite School, Salem, Ore. Needed is a librarian, an industrial arts instructor, dormitory parents, a secretary, a student activities coordinator, and dormitory personnel. The last three are voluntary service positions. Contact Bryan Stauffer at the school, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503-363-2000.

• **Faculty members**, Christopher Dock Mennonite High School, Lansdale, Pa. Needed is a business education teacher and an instrumental music instructor. The latter includes small-group work and concert band. Send résumé to Elam Peachey at the school, 1000 Forty Foot Rd., Lansdale, PA 19446.

• **Faculty members**, Penn View Christian School, Souderton, Pa. Needed is a seventh-grade English/literature teacher and a learning disabilities coordinator. The latter should have graduate training and experience. Contact Kay Predmore at the school, 420 Cowpath Rd., Souderton, PA 18964; phone 215-723-1196.

• **Teacher(s)**, Hinkletown Mennonite School, Ephrata, Pa. Needed is a person (or persons) for the middle elementary grades. Contact Jon Scott Bender at the school, R. 3, Ephrata, PA 17522; phone 717-354-6705.

• **Teaching parent couple**, Adrieli School, West Liberty, Ohio. They would work in a behavioral program for six boys, ages 12 to 18. College degrees and experience with mentally and emotionally handicapped youth are helpful. Contact James Burkett at the school, Box 188, West Liberty, OH 43357; phone 513-465-5010.

• **Programmer/analyst**, Goodville Mutual Casualty Company. Needed is a person who has experience with IBM System 38. RPG III programming is required. Contact Phil Nolt at Goodville, 625 W. Main St., New Holland, PA 17557; phone 717-354-4921.

**New members** by baptism and confession of faith: *Salem, Tofield, Alta.*: Mark Rosin, John Neggers, Evelyn Neggers, Graham Wideman, Carol Wideman, Tracy Wideman, Deanna Yoder, David Yoder, Angie Yoder, and Roxy Rude by baptism and Gerhard Rosin, Monica Rosin, Joanne Reist, Bill Bast, and Jean Bast by confession of faith. *Hildebrand, Waynesboro, Va.*: Ronnie Selmon and Debbie Selmon. *Springdale, Waynesboro, Va.*: Wendell Burkholder, Robin Burkholder, Mary Lou Brubaker, Beverly Frank, Virginia Hughes, Anna Marie Hughes, Phyllis Luckado, and Chase Trissel. *Stuarts Draft, Va.*: Daryl Branch, Robert Campbell, Millie Campbell, Cindy Cullen, Aletha Davies, Kathryn Driver, David Griffin, Stuart Hatter, Heather Hunter, Steven Via, and Rhonda Via. *College Mennonite, Goshen, Ind.*: Todd Christophel, Mike Harley, Kent Oyer, Geoff Roth, and Doug Yoder.



**Children get new book autographed.** *Illustrator Edwin Wallace prepares to sign a copy of "The Cornhusk Doll" for Adam Savanick. Watching (left to right) are author Evelyn Minshull, Herald Press marketing director Betty Kurtz, and Adam's mother, Marty. Wallace and Minshull spent several hours on Apr. 29 at the Provident Bookstore in Scottsdale, Pa., autographing copies of the newly released Herald Press book for children.*

"The Cornhusk Doll" combines a simple text and finely detailed pencil drawings to tell a story of peacemaking between pioneer settlers and American Indians. The eagerly awaited book took 14 years to complete. The day of the autographing was the first time the author and illustrator had met. They toured Mennonite Publishing House in Scottsdale, spoke to the employees, had lunch with the Herald Press staff, and appeared on a radio talk show.

Herald Press and the 14-store Provident chain are both divisions of Mennonite Publishing House.



## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bannon**, Kevin and Jan (Sharp), Quakertown, Pa., first child, Amy Elizabeth, Apr. 25.

**Bauman**, Matthew and Libby (Hackman), Quakertown, Pa., second son, Kyle Joseph, Apr. 17.

**Bender**, Roy and Ruth Ann (Ranck), Cochranville, Pa., third child, second son, Reuben Devon, Mar. 7.

**Boshart**, Philip and Barbara (Zuiss), Wayland, Iowa, second child, first son, Michael John, Apr. 22.

**Grove**, John David and Chris, Waynesboro, Va., third son, Stephen Kyle, Apr. 22.

**Hollar**, Jerry and Sharon (Mullet), Harrisonburg, Va., second son, Zachary Jonathan, Apr. 16.

**Johnson**, Stephen and Robin (Morris), Waynesboro, Va., second child, first son, Stephen Jacob, Apr. 23.

**Lapinsky**, John and Debra (Moyer), Sellersville, Pa., second daughter, Julene Debra, Apr. 24.

**Meuti**, Leonard and Beverly (Bontrager), Bedford Heights, Ohio, fourth child, third daughter, Laura Victoria, Mar. 23.

**Miller**, Willie and Adria (Farina), Harrisonburg, Va., second son, Jordan Daniel, Apr. 27.

**Richmond**, Tim and Sharon (Sutter), Marquette Heights, Ill., second child, first son, Bryan Timothy, Apr. 22.

**Root**, Douglas and Barbara (Weber), Philadelphia, Pa., first child, Timothy Weber, Mar. 15.

**Smith**, Les and Betsy, Waynesboro, Va., third child, Anna Elizabeth, Apr. 5.

**Sommers**, Vernon and Becky (Doty), Sarasota, Fla., first child, Amanda Lou, Apr. 23.

**Stutzman**, Harold and Mary (Roth), Kalona, Iowa, third child, second son, Matthew Ryan, Mar. 4.

**Swartz**, Ted and Sue (Althouse), Telford, Pa., third son, Derek Timothy, May 1.

**Swartzentruber**, Edward and Colleen (Wittmer), Evansville, Ind., third son, Clark Gordon, Apr. 19.

**Troyer**, Keith and Cheryl (Beachy), Sarasota, Fla., second child, first daughter, Rebecca Lynn, Apr. 24.

**Troyer**, Maynard and Lydiann (Geiser), Apple Creek, Ohio, first child, Matthew David, Mar. 29.

**Troyer**, Terry and Connie (Haarer), Sarasota, Fla., first child, Kyle Allen, Mar. 23.

**Voegtlin**, Wayne and Deidrie (Richardson), second child, first son, Dane Joseph, Apr. 20.

**Zook**, Robert and Nancy (Peoples), Nottingham, Pa., second child, first daughter, Amy Lynn, Apr. 6.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Brenneman-Barker**. Rod Brenneman, Hesston, Kans., Hesston College cong., and Shelley Barker, Milford, Nebr., Bellwood cong., by Stan Weaver, Apr. 25.

**McKinstry-Boettger**. Paul McKinstry, Edmonton, Alta., Evangelical Church, and Colleen Boettger, Tofield, Alta., Salem cong., by Lawson Brown and Levi Smoker, Apr. 18.

**Miller-Seemuth**. Roman Miller and Sue Seemuth, both of Sarasota, Fla., Ashton cong., by Ken Nauman, Apr. 25.

**Renfro-Johnson**. Michael Renfro, Manhattan, Kans., Hesston cong., and Laura Johnson, Manhattan, Kans., Manhattan cong., by Dorothy Nickel Friesen, May 2.

**Stoltzfus-Simmons**. Erwin Stoltzfus, Cochranville, Pa., Media cong., and Robin Simmons, Westwood, Pa., Baptist Church, by Stanley Fann, Apr. 25.

**Swartzendruber-Kauffman**. Rodney S. Swartzendruber, Michigan Avenue cong., Pigeon, Mich., and Vicki S. Kauffman, North Park cong., Grand Rapids, Mich., by Monty Ledford, Mar. 14.

**Weber-Gehman**. Michael J. Weber, Souderton, Pa., and Frances A. Gehman, Harleysville, Pa., both of Rockhill cong., by Russell M. Detweiler, Apr. 25.

## OBITUARIES

**Bast**, Myrtle Buschert, daughter of Norman and Mary (Weber) Buschert, was born in Carstairs, Alta., May 20, 1908; died of a heart attack at St. Joseph's Hospital, Orange Co., Calif., Mar. 13, 1987; aged 78 y. On Mar. 10, 1942, she was married to Bill Bast, who died in 1953. Surviving are 3 children (Delmore, Mary, and Ron), 5 grandchildren, one sister (Mabel), and 3 brothers (Lorne, Gordon, and Roy). Funeral services were held at West Zion Mennonite Church in charge of James Miller; interment in West Zion Cemetery.

**Henry**, Charles G., son of Elmer and Nora (Ginter) Henry, was born at Grafton, Ohio, Mar. 10, 1917; died of cancer at Wooster, Ohio, Apr. 19, 1987; aged 70 y. On Oct. 23, 1953, he was married to Virginia —, who survives. Also surviving are one daughter (Susan Lucas), 2 sons (Victor and Joel), 3 stepchildren (Michael Gruber, Patrick Weuthric, and Debra Delong), 6 grandchildren, 3 sisters, and 2 brothers. He was a member of Wooster Mennonite Church, where funeral services were held on Apr. 22, in charge of Glen A. Horner; interment in Sherwood Memorial Gardens.

**Kauffman**, Elizabeth Ann Birky, daughter of Jacob and Mary (Martin) Birky, was born at Strang, Nebr., Nov. 24, 1905; died at Mennonite Home in Oregon, Apr. 14, 1987; aged 81 y. On July 27, 1932, she was married to Carl Abram Kauffman, who died on Apr. 18, 1968. Surviving are 2 daughters (Mary Nadine Gerig and Fern Carlene), 3 sons (Marvin Dean, Ervin Jacob, and Gerald Galen), 11 grandchildren, 3 great-grandchildren, one sister (Amelia B. Miller), and one brother (Benjamin Birky). She was preceded in death by 4 sisters, 3 brothers, and one grandchild. Funeral services were held at the Fairview Mennonite Church, Albany, Oreg., Apr. 17, in charge of Roy E. Hostetler, Clarence Gerig, and Virgil Hochstetler; interment in the church cemetery.

**Kaufman**, Beulah Fern Miller, daughter of Albert and Delilah (Miller) Miller, was born near Millersburg, Ohio, Apr. 22, 1910; died at Millersburg, Ohio, Mar. 28, 1987; aged 76 y. On Sept. 20, 1931, she was married to Daniel M. Kaufman, who survives. Also surviving are one son (Dean) and three daughters (Delilah Gingerich, Gladys Miller, and Celesta Zuercher), 11 grandchildren, and 3 great-grandchildren. She was a member of Martin's Creek Mennonite Church, where funeral services were held on Mar. 31, in charge of John R. Smucker and Robert Lang; interment in Martin's Creek Cemetery.

**Nussbaum**, Lydia Falb, was born near Kidron, Ohio, Dec. 22, 1890; died at Brenfield Nursing Home, Orrville, Ohio, Apr. 28, 1987; aged 96 y. On Feb. 28, 1924, she was married to

Amos A. Nussbaum, who died on May 3, 1957. Surviving are 3 sons (Irvin, Nathan, and Delvin), 5 stepchildren (Elma Bixler, Lila Lehman, Gilbert Nussbaum, Clarence Nussbaum, and Rosa Kratzer), 41 grandchildren, 83 great-grandchildren, and 2 great-great-grandchildren. She was a charter member of Kidron Mennonite Church, where memorial services were held on Apr. 30, in charge of her three sons, Ervin, Nathan, and Delvin Nussbaum; interment in the church cemetery.

**Richer**, Letha Marie Short, daughter of Harman and Lydia (Beck) Short, was born at Archbold, Ohio, July 24, 1912; died of a stroke at Fulton County Health Center, Wauseon, Ohio, Mar. 30, 1987; aged 74 y. On Aug. 6, 1935, she was married to Lester Richer, who survives. Also surviving are one daughter (Marilyn Schrock), 3 sons (Eugene, Allen, and Richard), and 14 grandchildren. She was a member of North Clinton Mennonite Church, where funeral services were held on Apr. 2, in charge of Bob and Enid Schloneger and Kenneth Ladd; interment in Pettisville Cemetery.

**Sommers**, Clayton Ivan, was born on Sept. 11, 1910; died at K-W Hospital, Kitchener, Ont., Apr. 20, 1987; aged 76 y. He was married to Erma Iutzi, who survives. Also surviving are one daughter (Donna Mansz), 4 grandchildren, 3 sisters (Christina Ruby, Viola Iutzi, and Ada Zehr), and one brother (Wesley). He was preceded in death by one brother (Curtis). He was a member of First Mennonite Church. Funeral services were held at Westmount Funeral Chapel on Apr. 23, in charge of Glenn Brubacher; interment in Brickyard Cemetery, 15th Line.

**Yoder**, Elda J. Alwine, daughter of Jacob and Gertrude (Kaufman) Alwine, was born in Somerset Co., Pa., May 19, 1892; died at Maple Mountain Manor, Berlin, Pa., Apr. 22, 1987; aged 94 y. On June 7, 1926, she was married to Nelson H. Yoder, who died on Apr. 6, 1976. Surviving is one son (Nelson H., Jr.). She was a member of Kaufman Mennonite Church, where funeral services were held on Apr. 25, in charge of Stanley R. Freed and Harry Shetler; interment in Stahl Mennonite Cemetery.

## CALENDAR

Provided by General Board of Mennonite Church

Afro-American Mennonite Association board of directors, Washington, D.C., May 19-21  
Associated Mennonite Peace Conference, Washington, D.C., May 21-23  
Alive in Evangelism Seminar, Harrisonburg, Va., May 21-23  
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 23  
Hesston College commencement, Hesston, Kans., May 24  
Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2

## CREDITS

Cover design by Jim Butti; cover photo by Paul Schrock; photo on p. 344 by Luke Martin; p. 345 by Jim King; p. 349 by David Hiebert.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### **Graham contributions not affected by TV preacher scandal**

Longtime evangelist Billy Graham "hasn't been hurt a bit" financially by the negative publicity generated by the activities of some of his electronic media colleagues, according to a top official of his evangelistic association. It may even help him in the long run, said George Wilson, who has handled the association's finances since 1950 when he opened a one-room office with two employees in Minneapolis, Minn., at the evangelist's request.

Wilson said Graham had not been hurt by the negative publicity given such religious broadcasters as Jim Bakker and Oral Roberts because he has not had a close association with them. Further, he noted, the media has been "very kind" to Graham. As an example, he cited a lengthy front-page article in a recent issue of the St. Paul (Minn.) *Pioneer Press Dispatch*, which bore the headline, "Billy Graham Untainted by Scandal."

### **Episcopal leader refuses to take sides in sexuality debate**

The U.S. Episcopal Church's top leader has refused to take sides in an explosive church debate on human sexuality. In a recent letter to bishops of the 2.7-million-member church, Presiding Bishop Edmond Browning said he was rejecting the requests of those who "have asked me to take a personal, public stand on such matters as blessing nonmarital sexual relationships, including those of persons of the same sex."

The controversy over what stance the church should take toward long-term homosexual and other nonmarital liaisons erupted in late January when the church's Newark Diocese approved for study a report that calls for blessing such relationships. The church's Standing Commission on Human Affairs and Health, which is studying the same issues, is scheduled to make recommendations to the 1988 General Convention.

Browning said his mail "indicates many are troubled and angry about things they have heard and read" about the churchwide debate of sexual issues. "I believe it is my role at this time to hold up for the whole church a model of leadership which enables any subject to

be discussed among us ... within a framework of mutual respect and loving-kindness," said the presiding bishop. "It is my time to listen and to help us all to listen to one another. The church will make its decisions soon enough."

### **Prolife group 'retires' after meeting its goals**

Prolifers for Survival "retired as an organization" recently. Founded in Pennsylvania in 1979, it grew into a national network of activists supporting alternatives to abortion and nuclear arms. A farewell letter from the group's leaders said, "We have done our job. We have accomplished our purpose of making the peace/prolife dialogue heard and acted on."

The organization found that larger groups reaching many more people had embraced its prolife agenda, including JustLife Political Action Committee, Evangelicals for Social Action, Mennonite Central Committee, and others. They may be "better equipped ... to carry out the task of promoting a truly prolife agenda," said the farewell letter.

### **Fundamentalist college president to head Southern Baptist agency**

A staunch Southern Baptist conservative, elected after a rancorous meeting recently as the new chief executive of the Baptist Home Mission Board, said no employee should be hired for that agency who does not hold a fundamentalist view of the Bible. The Atlanta-based board employs a staff of about 300 people and directs a force of 3,600 missionaries.

Larry Lewis, who is now president of a small fundamentalist college in Missouri, was elected president of the board after a short but bitter debate in which one member warned the board that "you don't want that man to head up one of the most valuable agencies of the Southern Baptist Convention." But another board member declared that Lewis' selection by the search committee was "nothing short of a miracle" that would bring great benefits to the Home Mission Board.

America's largest Protestant denomination has been torn in recent years by strife between moderates and fundamentalists.

### **Canadian war-tax resisters hold first national conference**

Conscience Canada, a Victoria, B.C.-based organization objecting to Canadian military taxes, held its first national conference recently. Several participants reported that they sent the military portion of their taxes to Peace Tax Fund—a trust account administered by Conscience Canada which is not approved by the

government.

Member of Parliament James Manley told the participants how they could be more effective in lobbying their MPs. Motions favoring peace tax legislation were introduced in the House of Commons by Manley in 1983 and 1985 and by MP Simon De Jong in 1986.

Reporting on war-tax resistance in the United States, Robert Hull, a Mennonite who chairs the Washington, D.C.-based National Campaign for a Peace Tax Fund, said his group has enlisted 55 representatives and four senators as sponsors of peace tax legislation in the U.S. Congress.

"Conscience Canada is part of a movement in 17 countries, from Finland and Spain to Australia and New Zealand," said Edith Adamson, the organization's coordinator.

### **Percentage of Christians in world population increases—finally**

The percentage of Christians in the world population rose from 32.4 to 32.9 in the past year, indicating that the trend of continual decline in this century has been "dramatically halted and reversed," according to David Barrett, a noted religious statistician. Barrett, an Anglican priest, is the editor of the authoritative *World Christian Encyclopedia*, published by Oxford University Press in 1982. In his latest statistical summary, he said the number of Christians around the world has grown from 1.57 billion to 1.64 billion in the past year.

### **Young black activist to head South Africa Council of Churches**

A 36-year-old black activist clergyman has been named to head the South African Council of Churches. Frank Chikane of Soweto, a member of the Apostolic Faith Mission, will succeed C. F. Beyers Naude, 71, as general secretary of the umbrella organization of the country's English-speaking denominations. He will assume the post on July 1 in Johannesburg.

Chikane is now general secretary of the Institute of Contextual Theology, an organization that has been in the forefront of formulating a black South African interpretation of the Christian gospel. He is also a former vice-president of United Democratic Front, the country's leading multiracial antiapartheid group. He was associated with black consciousness leader Steven Biko, who died in prison in 1977 after allegedly being tortured.

Chikane's selection appeared to signal that the South African Council—representing both black and white Christians—intends to continue its leadership role in opposing the apartheid system of segregation imposed on the country by the white minority government.



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## Turning the good news into bad

Popular evangelism today, says John K. Stoner, has tended to turn the good news into bad. In *Peace Church Evangelism* (Herald Press, 1986), Stoner calls attention to some characteristics of popular evangelism which have turned it into a pale imitation of the real thing.

Three characteristics of this trivialized gospel are mentioned by Stoner. Popular evangelism has "spiritualized the gospel." It has "sold out to the materialism of the American way of life." Finally, "most damning of all, popular evangelism has made itself the handmaid of national aspirations rather than the expression of God's self-giving love."

These three characteristics, it will be noted, form a cluster. They fit together and as a whole deny the essence of the gospel of Jesus. If we need an example of the effect of bad-news evangelism, we might consider what happened in the country of Albania. In case anyone wondered, Albania is a small country along the Adriatic Sea to the east of Italy. It is bordered by Yugoslavia on the north and by Greece on the east and south.

Albania has been subject to political pressure from outside for more than 2,000 years. As one of its efforts to be delivered from such influences, Albania in 1967 was declared to be an atheistic country. Why? According to Edwin Jacques, who served as a missionary there from 1932 to 1940, "Albania was previously a religiously oriented country, hosting three major religions: Islam, Eastern Orthodoxy, and Roman Catholicism. But . . . these religions lost their focus.

"The three major organized religions historically served as political tools of Turkey, Greece, and Italy, respectively." As reported in the May 1987 issue of *Impact*, a publication of the Conservative Baptist Foreign Mission Society, Jacques and his wife, Dorothy, were recently permitted to visit Albania after being barred for more than 40 years. Their guide told them that "Our leaders have determined that all religion is harmful to the program of the state, so they have abolished it. Those who persist in religious practices are enemies of the state and traitors. All traitors must be shot."

In place of the traditional religions, the Jacques "observed a religious substitute, Albanianism—a unique blend of patriotism, sports, education, and culture." Ironically this sounds much like the essence of the American popular evangelism which John Stoner decries. The one has the name of religion while the other does not, but the results appear to be much the same: the worship of the country and devotion to its welfare first of all.

But this is not necessarily the only way to turn the good news into bad. What is the general principle here? I think

it is that the good news is turned into bad news when special interests interpret the gospel for their own ends.

The special interest which Paul opposed in his letter to the Galatians was religious. This special interest denied to Gentiles full participation in the gospel unless they were to become Jews. Paul would not stand for this. "I do not nullify the grace of God," he wrote. "For if justification were through the law, then Christ died to no purpose" (Gal. 2:21). In Albania, as noted above, the special interests were political. Forces outside the country sought to exercise influence through religious organizations within the country.

In the U.S., special interests may be economic as well as political. Television preachers preach a gospel of prosperity—ask God for a new car and expect it—while at the same time asking their hearers for contributions which make it possible for the preachers to buy new cars without special requests to God. And John K. Stoner reports that when Jimmy Carter was president, he called a meeting with some evangelical leaders. "The first question in the discussion period was from a nationally known TV preacher. He asked President Carter, 'What are you going to do to restore America's military strength?'"

Other special interests may include scholarly assumptions that do not respect another's approach. In "Liberation Theology's Use of Scripture," Christine E. Gudorf observes that "The objections to uses of Scripture in liberation theology stem from a refusal to acknowledge that any perspective other than a First World one can really be legitimate. . . . They must approach the text with our questions, even if those questions do not arise from their lived experience. This is, I think, imperialism." (*Interpretation*, January 1987, p. 17.)

Another special interest may be cultural or ethnic. Having been a somewhat closed ethnic group for most of the first three centuries of our North American experience, we Mennonites sometimes get caught with an ethnic gospel. Without thinking, persons who can trace their family lines back to Switzerland sometimes ask in all innocence about a surname not familiar to them, whether this is really a "Mennonite" name. An ethnic gospel is also a distortion as is an economic or a nationalistic gospel. If only persons with certain names can be Mennonites, Paul's point has been lost.

But there is a true, an authentic gospel. It holds that in Jesus the early church broke out of its ethnic mold so that Peter could say to Cornelius, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (Acts 10:34-35). This is the good news.—*Daniel Hertzler*



May 26, 1987

# GOSPEL HERALD



**As a hart longs  
for flowing streams,  
so longs my soul  
for thee, O God....**



# Thirsting for God

by John Martin

Psalms 42:1-2 states, "As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God?"

What does it mean to thirst for God? What does it mean to long for God? Where do we find and see the face of God? I believe that we thirst for God when we desire to live in God's presence. How then do we strive to live in God's presence?

**Experiencing renewal.** Prayer and meditation is one means of experiencing God's presence. If we want to experience renewal we need an increased emphasis upon prayer and meditation.

Prayer and meditation does many things. For me the most important part about prayer is that it reminds me of the reality of God. When I pray and meditate I consciously think about the providence and the existence of God. As I pray and meditate I remember that God does exist and that he does involve himself with the world. Prayer and meditation reminds me that God cares for me, that God loves me, and that God also at times judges me. Prayer and meditation brings to my mind our Father in heaven who is Creator, Redeemer, and Judge.

Prayer also brings me in tune with God's Spirit. God's Spirit is with me even when I am not consciously praying, but in prayer I more consciously listen to God's Spirit. I don't hear audible voices or have thoughts distinct from my own thoughts. When I pray and meditate, all my thoughts are my own thoughts. In other words, I am praying and meditating. God does not come to me as a dictating machine and give me messages that don't come through my own thoughts and thinking. In other words, all that God speaks to me comes through my own thoughts.

Believing that God is with me as I pray and meditate is a step of faith on my part and doesn't depend upon any special feeling or emotion. I believe that God is with me as I pray and meditate because I have entrusted my life to the providence of God.

As I pray and meditate I also get in touch with my inner and deepest self. God speaks to my inmost values and aspirations. Thus in prayer and meditation God speaks to

the most inner and deepest parts of my personality and mind.

Having stated what prayer and meditation is in my life I will state what for me prayer and meditation is *not*.

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**The real sign of any renewal is whether there is a greater commitment to building God's kingdom.**

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Prayer and meditation is not self-gratification. I do not seek for altered states of consciousness or emotionally high experiences. I seek to listen to and to be aware of the voice of God. I don't equate emotionalism, altered states of consciousness, and emotional highs with the presence of God.

**Not escapism.** For me, prayer and meditation is not escapism. I do not use prayer and meditation as an escape from making rational decisions. Prayer and meditation for me doesn't imply that I don't use my full reasoning powers. In prayer and meditation I do not regress psychologically to a dependent state where I refuse to assume adult responsibility for life. Most of all in my life, prayer and meditation is not an escape from action and from living a full life. In fact prayer and meditation compels me to enter fully into life with all its challenges and responsibilities. I have not truly heard the living God if I have not heard the call to action.

I had to overcome a serious emotional problem in my life. Faith in God—and prayer and meditation—served as a source of inspiration and strength. Faith in God and prayer/meditation gave me the courage to work at my problem. I still had to employ my reason and intellect, however. I had to use principles from psychology, sociology, and the social sciences.

Thus for me to experience wholeness and salvation I had to keep faith in God, prayer/meditation, and reason/action together. I needed to resist the temptation to separate faith and prayer from reason and action. For my own experience of salvation it was necessary that they

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John Martin, Kitchener, Ont., is a staff person at House of Friendship and a graduate student in religion and culture at Wilfrid Laurier University.



were combined. I believe that the union between faith, prayer, meditation, reason, intellect, and action needs to be kept. I needed to resist the tendency to polarize these dimensions of life.


This brings me to the third point of thirsting for God and living in the presence of God. It is when God's kingdom is realized on earth as it is in heaven that we truly experience the presence of God. Prayer and meditation is not an end in itself but a means to an end. Prayer and meditation is one means of enabling us to build the kingdom of God.

Thus prayer and meditation calls us to build communities of faith and love. Prayer and meditation and the thirsting for God calls us to work for peace in a broken world. The recent talk about Christian Peacemaking Teams is a step in the right direction. Prayer and meditation and the thirsting for God calls us to work for justice in the world. We have not truly thirsted for God and heard God's voice if we are not concerned about justice.

Prayer and meditation and the thirsting for God calls us to a life of service. Not only should persons in Voluntary Service give themselves. *All* persons are called to live lives of service. God called me to volunteer at a soup kitchen, work in a home for psychiatric patients, become

involved in a local Mennonite church, and to study religion and theology at the master's level.

**Discerning the spirits.** We always need renewal in the church. We always need to thirst for God in the church. We need to discern the spirits, however. Not every new movement that comes along will lead us in the right direction. In Jesus we have a basic norm for steering our ship. The first petition in the Lord's Prayer is, "Thy kingdom come. Thy will be done, on earth as it is in heaven" (Matt. 6:10). The real sign of any renewal is whether there is a greater commitment to building God's kingdom. The real sign of whether or not we are thirsting after God is whether we are more fully committed to loving even our enemies, more committed to working for justice in the world, and more committed to working for peace in the world.

We do indeed need renewal. We do indeed need to spend more time in prayer and meditation. But we do not need a prayer and meditation that leads to self-gratification, self-centeredness, and escapism. We need a prayer and meditation that leads us to build God's kingdom in all its various facets. Only then have we truly thirsted for God. Only then have we truly experienced renewal. 

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## HEAR, HEAR!

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### Tracts for Jehovah's Witnesses

Another Mennonite pastor and I recently were passing out tracts to Jehovah's Witnesses as they entered the Municipal Auditorium in Nashville, Tennessee, for a large rally. We were greeted with hostility and coldness. They turned a cold shoulder to us and some mumbled: "child of the devil, son of Satan, slave of the devil, and false prophets."

We were blessed to be able to give out 84 tracts on the Holy Spirit, but some, after taking them, when they realized what they were, crumpled them up and angrily threw them down.

The tract focused on John 14:16, in which Jesus promised to send another Comforter (Parakletos). The word "another" indicates another divine personage like himself. The Jehovah's Witnesses refuse to believe that the Holy Spirit is a person, but depersonalize and demote him to a cosmic force.

The tract raises the question of sinning against the Holy Spirit. Judging by their anger, the question looms larger in my mind than ever. Why would people grow angry over the personhood of the Holy Spirit? Have they indeed committed the

unpardonable sin?

Whether they have or haven't rests in God's hands. The purpose of this article is not to fault the Witnesses, but to raise this question: How would we Mennonites have reacted to find Mormons, or Seventh-day Adventists, or Jehovah's Witnesses passing out literature at one of our large meetings?

Would we greet them with warmth and love, and politely take their literature, offering to speak with them later about it? Or would we tear it up, call them names, and glower hatefully?

I'd like to think we would show love. Let's think about this in advance, and prepare our hearts for when such an occasion may come.

—Robert Roberg, Nashville, Tenn.

### Giving as burden bearing

I was thinking about Galatians 6:2 recently and its application to our financial giving in the church. The passage says, "Bear ye one another's burdens, and so fulfil the law of Christ." The text means that Christians help carry the financial overload of others. In our history this has meant mutual aid expressed in barn raisings, the deacon's fund, and in alms giving.

How do we live out this command in

our contemporary world? As I reflected on that question I realized that most of our burden bearing is done within the congregation where Christians are aware of financial needs. Perhaps we have forgotten that this concept of Christian community and mutual aid applies across the denomination. Specifically, it speaks to the question of aiding persons in a depressed economy by others in the church who are experiencing economic growth.

What might happen, for example, if Mennonite Christians from economically strong areas would help fellow Mennonite Christians in the Midwest, where the economy is weak? Or, if persons in the East would help carry some of the financial needs of the Great Plains, where farming has been very depressed? Mennonite church institutions in these areas need additional contributions since the normal supporting constituency is unable to give as much as in previous years.

Would this not be a contemporary response to Paul's command in Galatians 6:2 about fulfilling the law of Christ? If our mutual aid can go that far across the denomination, perhaps our vision could be enlarged to recognize that this command may invite us to share our finances with Mennonite Christians in third-world countries. Meeting the Ten-Year Goals for stewardship certainly invites us to participate in an enlarged vision of mutual aid.

—Paul M. Zehr, Lancaster, Pa.



# An opportunity for witness

by *Thomas Finger*

About four years ago the Faith and Order Commission of the National Council of Churches asked Mennonites to send a representative. Since then I have been representing the Mennonite Church and the General Conference Mennonite Church as an observer to—but not as a member of—the commission.

The first Faith and Order meeting I attended dealt with a document on “Baptism, Eucharist, and Ministry” drawn up at a World Council of Churches Faith and Order meeting in Lima, Peru, in 1982. This document was sent to all churches belonging to the World Council of Churches. The commission meeting I attended was held to discuss how the churches involved would “receive” the document.

**Only an observer?** Since I came as an observer, I expected to sit back, listen, and not take part. Moreover, I knew that “Baptism, Eucharist and Ministry,” which had involved years of labor, conflicted at some points with our views. For instance, while acknowledging the validity of believer’s baptism in some circumstances, the document curtly commanded that “any practice which might be interpreted as ‘re-baptism’ must be avoided.” I didn’t suppose that anyone would be interested in our perspective so late in the game.

At an early session, the microphone was opened for all denominations to explain how they would receive the document. I was struck by the great variety of explanations. For some churches, “reception” of the document meant adopting it as their own official statement. For others, reception meant little more than studying it. Apparently, agreement on this matter was less uniform among the denominations belonging to the National Council of Churches than I had expected.

I also noticed that not all the groups using the mike were NCC members. In particular, I was surprised to hear representatives of the Church of the Brethren, the Moravians, a black denomination, the Southern Baptists, and two Quaker groups say things very much like I would have. (Only two of these are NCC members.) Slowly, and with a good many nervous flutters, it began to dawn on me that the mike was open for me too!

Since the mike stayed open and no one seemed in a rush, I finally swallowed hard and walked to the front. I explained that few Mennonites really knew what the document was, and that perhaps no one was thinking about “receiving” it. But I went on to explain the importance that we give to congregational study and group consensus in decision making, and how documents that we do approve usually get thrashed out at two or three

churchwide assemblies. I also critiqued several features of the document, including its approach to “re-baptism.”

One surprising consequence of my brief speech was an invitation to join at least a half-dozen Greek and Russian Orthodox priests next day for lunch. I hardly found time

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**I have found many opportunities to witness about our faith to those who are eager to learn.**

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to swallow my food as they kept asking questions about what we believed, how we lived, and our ethnic background. Often they’d respond, “Yes, that’s good,” or “Yes, that’s really the gospel!” or “You Mennonites do that better than we do!” I rose from the lunch table somewhat stunned, and ashamed that now they knew far more about my denomination than I did about theirs.

I discovered that my own experience was not unusual in that first Faith and Order meeting. Thanks to the contributions of Brethren, Moravians, blacks, Baptists, and Quakers, a major theme of the meeting became the emergence of a “believers’ church” approach.

**Full participation.** In my continuing participation in the Faith and Order Commission, I have made sure that we are never mistakenly styled as “members.” Yet while our involvement is formally limited in this way, my actual participation has hardly been restricted. I am as free as anyone else to enter discussion, write papers, work on projects, and so on. (Perhaps this is partly because Faith and Order has a very small staff, and is happy for anyone who wants to work!)

Moreover, many other believers’ church and evangelical groups have been added to the commission. Faith and Order director Jeffrey Gros is a member of the Roman Catholic Church, which doesn’t belong to the NCC. He is also a member of the National Association of Evangelicals and has taught at an evangelical seminary. Many of the new groups, Mennonites included, are present because of his initiative. Gros has recognized that unless many such denominations join the discussion, the Faith and Order Commission can hardly claim to be representative of American Christianity.

At times, groups like us even seem to be running away with things. I am involved in a study group entitled “Confessing the Apostolic Faith Today.” This study, which is being conducted on both NCC and World Council of Churches levels, is seeking to determine whether the churches involved might be able to formulate a common

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Thomas Finger, Chicago, Ill., has been a professor at Northern Baptist Theological Seminary. This past semester he taught a course at Associated Mennonite Biblical Seminaries. He is currently working on Volume II of a theology book for Herald Press. He is a member of First Mennonite church of Oak Park, Ill. At Purdue 87 he will conduct a seminar on ecumenical relations.



confession of faith. Initially, we began discussing whether the Nicaea-Constantinople Creed of A.D. 381 might provide the basis for such a confession.


The creed, which is unfamiliar to most Mennonites, focuses mainly on Christ's deity and really says nothing about following him. Along with other new members, I have insisted that any adequate confession must also include what it means to act as a Christian. This emphasis, which flows from our Mennonite tradition, may prove to be the major contribution of the NCC study.

My participation has also increased my awareness of how little I know about others. Not long after I began a stumbling acquaintance with the Greek and Russian Orthodox priests, I was invited to a consultation with the Oriental Orthodox Church. I had no prior awareness of the Oriental Orthodox. Eventually, however, I learned that they are the Orthodox Churches of Armenia, Egypt (Coptic), Ethiopia, Syria, and India. I learned that they, somewhat like us, have been cultural minorities and have often been persecuted since their beginnings. I learned

that, despite vast differences, we have some things in common.

**Mostly positive.** If nothing else ever results from my involvement in the Faith and Order Commission, it has provided many unique opportunities to witness about our faith to those who are eager to learn, and to learn from and be enriched by them. So far my experiences have been mostly positive.

Perhaps I seem to be portraying the ecumenical movement in glowing colors, even though I said I would not. However, insofar as I restrict myself to particular experiences, I find that they have mostly been good—more than I would have thought. Yet my involvement has been brief and perhaps unusual so far. For when I look at trends and tendencies that go beyond my immediate experience, I become less optimistic.

In the final article in this series I will attempt a forward look, summing up my positive and negative evaluations of the ecumenical movement as a whole. 

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# The fragrance of Pentecost

by Audrey A. Hanlon

Fragrance. God enjoys it. He even says in 2 Corinthians 2:14 that we are the “aroma of Christ,” and that he depends on us to “spread the fragrance of the knowledge of him.” Cogent stuff, God’s fragrance.

How do you define fragrance? To a family, the aroma of freshly baked bread sends scrumptious wafts of love and caring throughout the house.

**I love it!** To a farmer, fresh manure on the fields may be an appreciable fragrance because “the soil in the valley is sweet to him” (Job 21:33). Or, for the horse-loving person who declares, “I love it!” fragrance is breathing deeply to inhale the odor of fresh fodder, leather reins, and a sweaty mane.

In one category of the new game “Pictionary,” the player is instructed to draw a nonverbal sketch of

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## The oil of God’s fragrance was poured out in an upper room in Jerusalem.

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fragrance in one minute. Impossible. Fragrance has to be experienced. Like Pentecost.

How does the Bible define fragrance? In Revelation 5:8 it is defined as the prayers of the saints, and the apostle Paul in Philippians 4:18 said our gifts are a “fragrant offering, an acceptable sacrifice, pleasing to God.”

In nature, God expresses his fragrance through flowers, spices, and verdant woodlands. For living out our lives with each other God gives us the compelling fragrance of Pentecost—love and joy.

Dressed in old jeans and a sweatshirt and in a cranky mood one day while housecleaning, I hurriedly pushed the vacuum around so I could get on to something more creative. Passing the perfume bottles on the bureau, impulsively I put a drop of Ciara on my wrist. The fragrance almost immediately changed my attitude.

The idea works in personal relationships, too. Just a few drops of God’s love eases friction and brings “joy to the heart” (Prov. 27:9).

God’s idea of fine perfume is a good name (Eccles. 7:1). If you have ever had your name slandered, you know the overwhelming stench you experience. It affects every area of your life. It literally makes you sick.

God’s fragrance heals. It does not overpower those

around us. It also brings restoration according to Hosea 14:6, where fragrance is likened to a cedar of Lebanon.

**Still available.** The oil of God’s fragrance was poured out in an upper room in Jerusalem where 120 people were crowded together on the Day of Pentecost. God’s fragrance is still available today. It is for the asking in whatever room we are right now.

This essence of Pentecost carries a label from Galatians 5:22 listing the ingredients as “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.”

The requirements? Only one. The broken alabaster container of our lives poured out at the feet of Jesus as Mary did in John 12:3.

The results? A life touched daily with God’s fragrance, a deeper prayer life, and a good name. Plus, we become “imitators of God . . . and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”

Fragrance? It’s heavenly.



## No wind, no flame

There was no gathering  
of hearts in one accord.  
No congregation there was met  
to seek the Lord.

The dusk closed all about  
the forest gloom.  
No Temple Court was mine,  
no Upper Room.

I brought no offering,  
no ground on which to plead.  
I could but ask his grace  
to meet my need.

No singing, sounding wind  
I asked; no reaching flame.  
But in my heart’s despair  
I called his name.

And somehow then there came  
the blessed Holy Ghost  
with neither flame nor tempest,  
a gentle Pentecost.

—Lorie Gooding

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Audrey A. Hanlon, Birdsboro, Pa., is a free-lance writer and a member of Hopewell Mennonite Church.



Calgary Mennonites, like Mennonites across North America, have opened their homes to refugees from around the world. "There are some difficult times, but we are so enriched by these great people," says Baergen. "They have taught us so much about caring and support."

Refugee sponsorship is one way to help MCC help the homeless.



**Mennonite  
Central  
Committee**

**Mennonite Central  
Committee and MCC U.S.**

21 South 12th Street  
Box M  
Akron, PA 17501

**MCC Canada**

134 Plaza Drive  
Winnipeg, MB R3T 5K9



“Sponsoring refugees  
has been one of  
the richest experiences  
in our lives.”

—Susanne Baergen,  
Calgary, Alta.



## MMA board acts on price competitiveness, votes down South Africa statement

Two tough issues faced the Board of Directors of Mennonite Mutual Aid during its May 7-8 meeting at MMA headquarters in Goshen, Ind.—price competitiveness and South African investments. The board members approved a bold new plan on the former but rejected a compromise policy statement on the latter.

The price competitiveness issue has to do with the fact that MMA has to charge more for its health plans in order to help people with great health needs. "The dilemma," said Lester Kropf of Albany, Oreg., "is that we want to help everybody and still stay in business." Clair Weaver of Manheim, Pa., noted that Mennonites, always looking for a bargain, go to commercial insurance companies that offer lower premiums. "Their attitude is that the church can take care of the needy cases," he said.

As the young and healthy go elsewhere, MMA steadily loses its price competitiveness, said Jerry Troyer, vice-president for mutual aid services. MMA has to keep paying out more in health claims—currently about 25 percent more than a comparable insurance company—and is then forced to raise its premiums. This is despite the fact that MMA's overhead costs—11 percent—are considerably lower than most insurance companies' 20-35 percent and the fact that MMA is not trying to make a profit.

Troyer and other administrators presented a recommendation for correcting the situation. They called for a system of determining each person's health "risk," with the riskier people paying higher premiums and the healthier people paying less. They also suggested stricter rules for health plan membership and more careful monitoring of big hospital bills. More staff will be needed for all this, they said.

"Some people might think this isn't *mutual aid* any more," said Troyer, "but we see it as individuals paying their fair share of the cost relative to the risk they bring to the sharing pool." Paul Lederach of Souderton, Pa., said the recommendation represented "a significant shift," and Catherine Mumaw of Corvallis, Oreg., called it "a unique MMA way of dealing with the problem." It was then approved.

South Africa proved to be a much

thornier issue for the board members. They agreed that the apartheid system of racial segregation in that country is wrong, but they couldn't agree on how



*Arthur Jost of Reedley, Calif., chairs the board. With him are (left to right) MMA president James Kratz and board members Paul Lederach and Catherine Mumaw.*

(or even whether) MMA should use its economic power—total assets of nearly \$150 million—to fight apartheid. Many church groups are withdrawing their investments from American companies that do business in South Africa.

MMA's current policy is to invest only in companies that adhere to the "Sullivan Principles." Developed by a black American pastor, they commit the companies to provide equal opportunities for black South Africans. But many people, including members of the MMA board and staff and even Sullivan himself, feel that the Sullivan Principles have not been effective enough in challenging apartheid.

Last August the board's Stewardship Services Committee was asked to work at the issue. The committee, in turn, appointed a staff/board task force to develop a new policy on South African investments. Mary Swartley of Elkhart, Ind., who chairs the committee, reported to the board, however, that members of both her committee and the task force

have been deeply divided on the issue and found it nearly impossible to reach any kind of consensus.

The committee presented a proposed policy statement that was so vague and muddled—the obvious result of varying views—that board members had trouble understanding how it differed from current policy. The three-page document did, however, call for "advocacy of multinational disinvestment" in South Africa, and that was one step beyond what MMA is doing now. But the statement was too weak for several board members and too strong for a couple of others.

Swartley, who presented the statement and tried to explain it, surprised the board at the end of her presentation when she announced that she would vote against the statement. Calling for stronger action against apartheid, she said MMA should refuse to invest in companies that do business in South Africa in the same way MMA stays out of companies that are involved in the military, alcohol, tobacco, and gambling.

Discussion on the issue ended with a roll-call vote of 9-6 against the statement. Most of the board members voting against it did so because they wanted stronger action against South Africa. The board members did agree to set up an investment committee, to begin the five-year Ethical Guidelines review one year early, and to initiate conversations with the constituency about South African investments.

In other business, the board criticized the Nominating Committee of the Mennonite Church for the way it selects people for the MMA board, noting that the board's requests for people with skills in business, insurance, and finance are ignored. A Board Development Committee was set up to work at the problem.

The board also approved final details for launching ShareNet Insurance—a corporation which will offer group insurance to congregations, businesses, and church agencies. It joins seven other MMA corporations—like Mennonite Automobile Aid and Mennonite Foundation.

The 17-member MMA board, unlike other Mennonite Church boards, includes non-MC members, since MMA serves several Mennonite denominations. The two largest ones (after the Mennonite Church)—the General Conference and Mennonite Brethren churches—have seven representatives on the board. Currently chairing the board is an MB—Arthur Jost, a retired health-care administrator from Reedley, Calif.—*Steve Shenk*





Lebold speaks on "three things that concern me most" about the Mennonite Church.

## 'Identity' tops Mennonite issues, Lebold says

The question of identity—who Mennonites are—is the most important issue facing the Mennonite Church today, said Ralph Lebold at an Apr. 25 seminar in Manheim, Pa. Lebold, who is moderator-elect of the Mennonite Church and president of Conrad Grebel College, spoke on "Three Things That Concern Me Most." Some 50 people attended the event, which was sponsored by The People's Place, a Mennonite/Amish heritage center in Intercourse, Pa.

According to Lebold, Mennonites have always had trouble knowing who they are. Unlike Catholics, who emphasized the sacraments, and Lutherans, who emphasized preaching, the 16th-century Anabaptists emphasized "subjective grace"—the work of the Holy Spirit in the life of the believer. This approach inevitably leads to pluralism, Lebold said. Pluralism in turn "tends to breed individualism, which tends to breed relativism, which can mean anything goes."

In addition, the increasing ethnic diversity of the church and Mennonites' increased involvement with mainstream North American culture are forcing a change in identity, he said. The Anabaptists defined themselves as "being over against," Lebold observed. An Anabaptist was someone who was not Reformed, not Lutheran, and—above all—not Catholic.

Over the years, such an approach has seemed less and less viable or desirable. So Mennonites have tried to define themselves in at least four other ways, Lebold said. Some have emphasized belief, an approach first tried as early as 1527, when the Schleithem conference drafted a confession of faith. Others, primarily 20th-century leaders influenced by renowned Mennonite scholar H. S. Bender, have tried to emphasize Anabaptist history. Still others have tried to define Mennonitism by practice—distinctive dress in the past, for example, or an emphasis on service today. A fourth approach is to promote a certain type of experience—

charismatic renewal today, for example.

As an alternative to each of these approaches, Lebold suggested the telling of stories that "capture the essence" of who Mennonites are. These stories must come from a variety of cultures, he noted. Along with storytelling, Lebold said, he is "strongly encouraging" the drafting of new statements of belief, and he supports continued emphasis on discipleship and service. "But let's not put all the freight on our deeds," he added.

In addition to identity, Lebold cited family life and church leadership as areas that concern him. In issues of marriage, family, and sexuality, Mennonites must seek ways "to maintain vision of the ideal" while recognizing that failures occur and that forgiveness is available, he said. Lebold criticized "the heavy overlay of denial" in Mennonite churches. He contended that the incidence of family violence among Mennonites is close to the U.S. and Canadian averages, and said that nearly half of the Mennonite young people in his province of Ontario who come to pastors for premarital counseling have had a previous sexual experience.

In a session on leadership, Lebold criticized "the kind of passive leadership" that the image of the "servant-leader" has generated. This theology, he contended, has been conditioned by a societal orientation from the 1970s that was "down on leadership." He called for more aggressive leadership, coupled with role clarity and more careful evaluation. "We

have tolerated incompetence in the church that would never be tolerated elsewhere," he said.—*Dave Graybill*



*In Christ  
We Grow*

## Planners offer photo show

The Purdue 87 Arts and Exhibits Committee is planning a photographic show for the biennial convention of the Mennonite Church, July 7-12, at Purdue University in West Lafayette, Ind., entitled "Mennonite Photographers View Mennonites." The photographs will be on display in one of the university's galleries.

The committee has invited selected photographers to submit photos that reflect Mennonites or aspects of Mennonite life and faith. These will illustrate a variety of settings and will depict geographic communities: local, regional, national, urban, rural. They may be individual images or in the form of a photo essay and will represent a body of work.

Both black and white and color prints will be shown, according to Abner Hershberger, chairperson of the committee. Other committee members are Susie Bishop, Ann Graber Miller, and Howard Zehr.

## GROWING AS STEWARDS AND WITNESSES

# From South to North

A growing sense of excitement exists in witness and ministry in Cape Coral, Fla., according to *Proclamation*, the Southeast Conference monthly. Dennis and Linda Gingerich report the joy of a young mother professing faith. Their children's involvement in soccer league intensifies the bridge into the community.

A monthly newsletter is sent to interested persons. Current activities include weekly home Bible studies and three monthly events: a Sunday evening special public program, a fun-and-fellowship evening, and a men's prayer breakfast. The committed core of 30 in Cape Coral gathered for their first Sunday morning worship on Easter.

Across the continent, John and Dorothy Coffman write from the emerging congregation in North Bay, Ont.: "We sense God's leading in establishing ourselves in this city—one of the North American bases for NORAD. We are currently working at our own local goals and mission, very much aware of the prayers of the larger church as we search for direction. Events have taken place that are only the result of this divine intervention—and we are thankful and encouraged. Those who are praying and fasting can also give praise and thanks.

"The emphasis on the spiritual journey in meeting the Ten-Year Goals can be a part of a renewing and energizing of the Mennonite Church that will allow us to meet some of the new challenges as we move beyond our established communities."—*Willard Roth*



## Sisters & Brothers prepares for filming of 'Pilgrim Aflame'

After three years of fund-raising and screenplay development, Sisters & Brothers has announced a five-phase program for the completion of the *Pilgrim Aflame* film project. The plan calls for continued fund-raising, with actual shooting to begin next March. Sisters & Brothers is a Mennonite filmmaking group based in Goshen, Ind.

The drop of the dollar in Europe and the increase in development costs have pushed the total needed for the project to nearly \$360,000. Contributions have ranged in size from \$5 to \$66,000—for a total of over \$210,000. An additional \$150,000 is needed before the completion of the project. "We now have enough to carry us into production," says executive producer Michael Hostetler, a Sisters & Brothers member who is a free-lance producer and photographer based in Scottsdale, Pa.

Hostetler and project consultant Myron Augsburg will travel to Europe in early June to begin preparations for production. In addition to location scouting, they



Hostetler (left) and Augsburg discuss plans for trip to Europe.

will also be contacting representatives from the European Mennonite churches and working on other production logistics. The hiring of a director and the casting will take place after their return from Europe.

The decision to move into production was made after a meeting with Augs-

burger. Even though the financing is not complete, Augsburg, a church planter, veteran evangelist, and author of the Herald Press novel *Pilgrim Aflame*, stressed the need to move ahead. "In missionary outreach, it is important to have examples of how Christian discipleship is worked out in life," he says, "which is what *Pilgrim Aflame* is all about."

The dramatic film will be based on the life of Michael Sattler, a Catholic prior who left the monastery and eventually joined the Anabaptist movement. The story examines the legacy of Sattler by focusing on his life and thought and on his courage to commit himself to Christian obedience, even under adverse circumstances.

The screenplay is currently undergoing its final revisions and is scheduled for completion in late May. Work on the screenplay is being done in consultation with the project's advisory council, made up of Mennonite historians, scholars, church workers, and business persons.

"I see *Pilgrim Aflame* as a fulfillment of Sisters & Brothers' commitment to the Mennonite Church," says Hostetler, "and as an excellent opportunity for those of us of the Anabaptist tradition to share our faith story with others."

## Nebraska dedication planned for peace comforters

Comforters that draw their message from children's desires for peace will be dedicated in Lincoln, Nebr., on May 31 as the celebration of a Soviet-American people-to-people goodwill project organized by Bek Linsenmeyer of First Mennonite Church of Lincoln and others. The dedication service will be held at First United Methodist Church, which offers a more adequate facility for the expected large crowd.

The speaker for the occasion will be Mennonite World Conference executive secretary Paul Kraybill, who has made two trips to the Soviet Union in recent months.

The idea for a children's goodwill gesture to the Soviet Union was originally prompted by the television miniseries *Amerika*, aired in February. Set in Nebraska, it offered a fictional portrayal of a Soviet takeover of the United States. Linsenmeyer decided to counter these unfriendly images by inviting children, including her own, to prepare drawings "that they would share with a friend," then involve people in churches in sewing these drawings into comforters to be sent

as peace gifts to children in the Soviet Union.

Many congregations, first in Nebraska and then in at least 15 states from coast to coast, took interest in the project via word of mouth or the news media. Letters were sent to each church that either agreed to make a comforter or expressed interest, notifying them of the dedication ceremony and inviting a representative to be present.

Other invitations have gone to the Soviet Embassy, to Nebraska government officials, and to the news media. Local residents will offer lodging in homes for visitors.

In a few cases students will be making comforters as a summer Bible school project. In all, Linsenmeyer expects several dozen comforters will be sewn. Though she hopes gradually to bring to an end the many hours of volunteer work she's put into the project, at least some continued follow-up is expected. Organizers hope to make some kind of presentation in July at Purdue 87, the biennial convention of the Mennonite Church in West Lafayette, Ind.

Arrangements are under way for the first batch of comforters to be taken in July to the Soviet Union, along with a choir led by Mennonite director Hiram Hershey. Linsenmeyer is waiting for in-

structions from the Soviet Embassy regarding delivery of more comforters, probably with other Mennonite tour groups. She hopes the gifts will be taken from school to school in the Soviet Union to spread their message of peace and goodwill.

The project has already found a warm response within that country, with the help of the American and Soviet news media. Linsenmeyer has received more than 100 letters from the Soviet Union—some in English and others in Russian and other Soviet languages. A faculty member from the University of Nebraska has helped with the translation.

Wrote a bank clerk in Uzda: "I was moved by your friendly act vis-à-vis our country. It seems to me that in this way you . . . are stretching the hand of friendship across the ocean, and I want to shake it." A teacher in Kalinin wrote: "I am also the mother of two children and I want them to understand and be friends with your children so they should never have to fight each other."

Reflects Linsenmeyer: "We are now made aware that we have been granted a tremendous opening for a people-to-people peace gesture. We want to respond in faith, with expectancy that God can use this effort far beyond our dreams."

—David Shelly



## Hesston board looks at enrollment, academics, and student life

Positive student life reports, optimistic enrollment projections, and a discussion of new academic initiatives highlighted the Hesston College Board of Overseers meeting, Apr. 11-12.

"It is important to remember that we are in the business of Christian education," said President Kirk Alliman. "What happens in the minds, hearts, and lives of Hesston's students has to be our primary concern. Hesston places great emphasis on the experiential aspects of an education. The personal contact our faculty and staff have with students is where much of the genuine and lasting learning takes place."

Reports from various departments were frank and upbeat. Jerry Weaver,

dean of students, said strong support from resident directors and student assistants has helped create useful channels of communication between students and the administration.

Admissions director Duane Sauder reported that student applications for this fall are encouraging. "We're looking at more than a 40 percent increase over last year's numbers at this time," he said.

Several new academic initiatives, including courses in avionics, business computer science, and horticulture were introduced by academic dean Jim Mininger.

Avionics, which is the science of aviation electronics, will be a three-year program. Mininger pointed out that only 20 percent of the job demand for avionics is currently being met and that the course of study complements Hesston's existing programs and resources. Business computer science will combine the resources of the college's computer and business

programs, while the horticulture major will tie into the college's agriculture program and use the campus grounds, Dyck Arboretum, and Stutzman Retreat Center as laboratories.

Continued high interest in the aviation program, which has 40 students this year, is forcing Hesston to seek larger quarters for the program. There are currently five instructor's offices and seven planes housed at the Newton-Harvey County Airport. The college plans to lease a new and larger facility from the city of Newton for use this fall.

Arliss Swartzendruber, director of development, said that Annual Fund giving is slightly behind anticipated projections but that alumni giving is at a record high. Above-budget expenditures for the Pastoral Ministries Program and new software for the business and computer courses were stretching the college a bit," he said.

## KREIDER VIEWS THE WORLD

### Labor unions' decreased strength

A Harvard University professor of labor economics once remarked that the American economy could more accurately be characterized as a laboristic rather than a capitalistic one. Nearly 80 percent of national income consists of salaries and wages. This is about four times as much as the combined income from rents, interest, and profits. Since the livelihood of so many people is related to their wages and salaries, it is not surprising that groups of workers should combine into unions in an attempt to increase their share.

Although some would say that the craft guild during the Middle Ages was a form of trade union, modern unionism is really only a little more than 100 years old. Unions emerged in Europe shortly after the Industrial Revolution. Many American employers scorned them as "un-American." When the 20th century began, only about 2 percent of the American labor force was unionized. At the close of World War I, this had grown to about 12 percent. Union membership fell during the 1920s, but with legislation passed during the Roosevelt administration, union membership increased rapidly and by the mid-1950s about 26 percent were unionized.

But the percentage has been declining since then, and today it is only about 18 percent. *Business Week* has estimated that by 2000 it will be less than 14 percent. Japan, Europe, and Canada have higher percentages. British labor is 40 percent unionized, Canada 36 percent, and Japan 35 percent.

Some areas of traditional union

strength have been especially hard hit. The once-mighty United Mine Workers boasted 567,000 members at its peak; labor analysts place the current membership at about 85,000. Most of the traditional areas of union strength in mining, construction, and manufacturing have suffered extensive erosion in membership. On the other hand unions representing government employees have grown rapidly. In 1960 only 5 percent of state and local government workers were union members; in 1986 the figure was 34 percent. Some labor analysts predict that government workers will soon outnumber private sector workers in union membership.

The most important reason for the decline in labor union membership is that our economy has shifted from one engaged largely in the production of goods to one in which the production of services predominates. Before World War II, about 40 percent of the labor force produced services. By 1946 this was up to 58 percent; it is now over 75 percent. In general, unions have been strong in manufacturing, mining, and construction. Services have been hard to unionize. Government service, however, is an exception. Today one of America's largest and most rapidly growing unions is the American Federation of State, County, and Municipal Employees.

The second reason for decline in union membership in the past four years is that competition from abroad makes it difficult for unions to boast of securing for their members large increases in wages. The best that many unions have promised is that they will prevent wages from being reduced. It is hard to get much enthusiasm for union membership when a new contract calls for a wage freeze.

Incidentally, such freezes usually do

not affect top management. Recently it was reported that Chrysler's Lee Iacocca received in 1986 a total of \$20.6 million in salaries, bonuses, and stock options. Senior executives in other large corporations have enjoyed average cash salary increases of nearly 8 percent over the past six years. In other words, workers' pay has not kept up with the cost of living; executives' pay has increased by nearly twice the cost of living.

The third reason for the decline in union membership is that the participation of women in the labor force has increased greatly. Women now constitute 44 percent of the paid labor force; in the early part of this century they were only 20 percent. Women are less likely to be union members than men. In fact, many unions have discriminated against women. As recently as 10 years ago no women were members of the AFL-CIO's 35-member executive committee. The situation has much improved in the past 10 years but women are still grossly underrepresented.

There may be an element of irony in writing an article on union membership for a Mennonite periodical. Forty years ago relatively few Mennonites were labor union members. Guy Hershberger made a contribution to the Mennonite Church by making special arrangements with employers for Mennonite workers who felt they could not conscientiously participate in strikes or attend union meetings. He secured permission to have the union dues of Mennonite workers applied to the charitable activities of the unions.

The issue seems more remote today. Perhaps Mennonite workers who are not self-employed work primarily in non-union service trades. Or has our concept of what can conscientiously be done changed?—Carl Kreider



## Detweiler leads last EMC commencement as president

Lightning flickered among dark clouds nearby, but the 69th annual commencement of Eastern Mennonite College was completed outdoors on May 3. Students urged Dean Lee Snyder to continue reading the names of the graduates despite rain that began near the end of the ceremony.

This year's commencement speaker was Owen Gingerich, an astrophysicist at the Smithsonian Astrophysical Observatory in Cambridge, Mass., and a professor of astronomy and the history of science at Harvard University. He told the graduates about two views of the world: one mechanical and predetermined, while the other makes room for the divine spark of creativity, bringing hope to the world.

Gingerich stated that some see the world and everything in it as being basically mechanical, with all activity in na-



*President Richard Detweiler drops seven pennies given to him by each graduate into a jar held by Assistant Dean Marie Hertzler Horst. The coins marked the seven-year tenure of Detweiler, who leaves office in July.*

ture being explained by the laws of nature. For these people, he said, "Science is all there is, or was, or ever will be." He disagreed with such a view of the world, stating that the real story of creation was

not a collection of details about how the universe was created, but rather the fact that "God created us in his own image."

The class of 1987 had 43 honor graduates, including four members with perfect 4.0 grade point averages—Noel King, Angela Kreider, Jody Shearer, and Donald Wert. A notable graduate was absent because of a prior commitment—Larry Sheets, an outfielder for the Baltimore Orioles baseball team.

The commencement ceremony was the last to be conducted by President Richard Detweiler. Class business manager Luke Miller presented Detweiler with a bumper sticker and pin carrying the statement, "I Love the Class of '87," signifying Detweiler's induction as an honorary member of the graduating class. Later, as the 206 graduates filed across the platform to receive their diplomas, each gave Detweiler seven pennies to symbolize their love and best wishes as he concludes seven years as president. Joseph Lapp will succeed him on July 1.

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Ruth Martin, Ephrata, Pa.

In all the talk about "spirituality" in recent years and again in the article and editorial of the May 5 *Gospel Herald*, learning from the historical perspective has been conspicuously absent. The article by the official committee—my, the things we don't relegate to a committee!—made an interesting and responsible review of the various sources of the "spirituality" obsession in modern times, but failed to go back far enough.

The New Testament church said virtually nothing about "spirituality." In fact, the word does not even appear in the New Testament. Those early brethren had no need to "practice the presence of God." They *experienced* it, daily, as they saw themselves being called out of diversity into unity, being built together into the body of Christ. They saw it as they reached out to the needy, as they *together* experienced the power of their living Lord in their daily lives, as they supported each other under persecution and stress, and as they continually sought to be conformed *together* into his image.

The concern for "spirituality" emerged in the Middle Ages, when cold formalism and entrenched hierarchy had replaced the vibrant common life of the people of

God. "Building the church" had come to be defined as erecting massive stone structures, elaborate and expensive, rather than the coming together of diverse peoples. "Worship" had been revised into a liturgical performance, conducted by experts, instead of the joyful offering of people's lives and service to their Lord, and the genuine though "amateur" praise of their hearts.

The power of a few had deprived the many of sharing in the mutual teaching and admonition called for in the apostolic letters. There was corruption in high places, but even where this did not exist, the very *development* of "high places" did violence to the concept of the brotherhood. The New Testament had long since ceased to be considered the norm for church life, so people who felt there had to be "more" to the Christian life than what they were seeing, repelled by the empty pomp and show, looked inward, instead, and turned to a withdrawn asceticism as a "holier" life.

They did not realize that the New Testament says nothing about "holy" hermits on mountaintops, but speaks rather of "holy brethren," actively serving their Lord together.

Again in our time, many people are turning to an inward, private, esoteric "journey" that is subject to no objective evaluation. Eastern mysticism, contrived psychological "disciplines," and many varieties of autosuggestion are touted as meeting the need of the day, "spirituality." Many cults that make no claim of faithfulness to our Lord achieve simi-

lar "feelings" by similar methods. It never occurs to us to go back to the Source Book, to find out what life in Christ is supposed to be all about.

### Alma Mast, Hesston, Kans.

I feel we should cooperate with the editor's wishes and make it short and to the point. Concerning the Apr. 28 issue: on the front page a picture of Mary and the story written about her made me sad.

### Vera Shantz, Zurich, Ont.

I am appalled and in tears as I write this. I just read the news article in the Apr. 28 issue about activities set for young adults at Purdue 87, whose theme is "In Christ We Grow"—late-night activities, reception, folk dancing, jazz concert. . . . May God have mercy on us.

### Mary Glick, Marburg, West Germany

I really don't quite know to whom I should address this note. I simply want to say "thanks" to whomever is responsible for sending us *With*. We have been living in Marburg nearly two years and brought a *Gospel Herald* subscription with us but not *With*. About a year or so ago *With* also began to appear. Our 14-year-old daughter "ate it up." Thanks, too, for *Gospel Herald* and the fact that it gets here within a reasonable length of time now instead of two months later. We appreciate thought-provoking articles as well as updates within the church.



**First-quarter contributions to Mennonite Board of Missions lagged behind budget needs.** The goal for February through April was \$834,000—but only \$727,000 was received from congregations and individuals. The goal for the year is \$4,655,000. "As we work to help the Mennonite Church reach the Goals for '95, one important ingredient is the money to do that," says MBM president Paul Gingrich, expressing concern about the giving trend so far this year.

**Ohio Conference focused on peace during its annual meeting** recently at Walnut Creek Mennonite Church. The theme was "Messengers of Peace in a Broken World." During one of the business sessions, the delegates approved a resolution presented by the Peace and Service Commission. Entitled "Making the Connection," it was aimed at helping people see how the actions of governments and corporations sometimes have adverse human effects. In other matters, the delegates accepted a new congregation into the conference—Lafayette Christian Fellowship. Another congregation was dissolved—Rockview Mennonite Church; another one withdrew—Living Word Fellowship.

**A new format for the Adult Bible Study Guide** leaflets has been tested and will be available to congregations for the September/October/November Sunday school quarter. Many congregations had requested that the biblical text be included in the leaflets, so the leaflets now contain everything that Adult Bible Study Guide does. Sample copies are available from J. W. Sprunger at Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.

**Peace Mennonite Community Church of Clearwater, Fla., is temporarily disbanding** for lack of members. Regular worship services ceased at the end of March. Congregational chairman Clair Knepp also cited the lack of a pastor as a reason for disbanding. The congregation was founded in 1974.

**Longtime home missions worker Maria Troyer, 78, died** on Mar. 26 at her home in Engadine, Mich. She and her husband, Clarence, who survives, had been serving in the remote Upper Peninsula of Michigan since 1940. They started Wildwood Mennonite Church in Engadine, served as its pastoral leaders for many years, and gave bishop oversight to several congregations. They formally retired in 1978.

**Mennonites were among some 50 Christians who held an Easter worship service in front of NATO headquarters** in Heidelberg, West Germany, on Apr. 19. It was organized by



**Eleven from Mennonite Church join MCC.** Among the 33 people who began assignments with Mennonite Central Committee recently were 11 from the Mennonite Church. They participated in orientation Mar. 31-Apr. 10 at MCC headquarters in Akron, Pa. The 11 are:

Front row, left to right—Helen Kennell, Roanoke, Ill., SELFHELP Crafts worker in Ephrata, Pa.; Rose Kauffman Mason, Garden Valley, Calif., cook with Timber Bay Children's Home in Timber Bay, Sask.; Audrey Patterson, Narvon, Pa., health worker and nurse in El Salvador; Andrea Schrock Wenger, Scottsdale, Pa., writer-editor with MCC Information Services in Akron, Pa.; and Delbert Wenger, Chesapeake, Va., computer programmer at MCC headquarters in Akron.

Back row—Helena Dueck, Akron, Pa., cook with SELFHELP Crafts tea room in Ephrata, Pa.; Michael Knowles, Lake Lure, N.C., interim MCC country representative in Thailand; Lillian Kennel, New Hamburg, Ont., secretary-receptionist with SELFHELP Crafts in New Hamburg; Douglas Lehman, Washington, D.C., community worker in Chad; Nancy Tielkemeier Guthrie, Rock City, Ill., community development worker and nutritionist in El Salvador; and Gary Guthrie, Nevada, Iowa, agriculture and community development worker in El Salvador.

Heidelberg Mennonite Church and the local Christian Peace Council. "We celebrate the resurrected and living Christ 'outside the gate,' where he suffered and today still suffers," the organizers said in a prepared statement. "Our worship service is an invitation to repentance and a call for departure from the structures of violence and threats." NATO is the military alliance of Western Europe and North America.

**A Wisconsin Mennonite will be among the participants in the USA-USSR Peace Walk** from Leningrad to Moscow, June 8-July 12. Mary Prinz of Maple Avenue Mennonite Church in the Milwaukee suburb of Waukesha will be one of 200 Americans marching side-by-side with 200 Soviets. The walk is a follow-up to last year's Great Peace March from Los Angeles to Washington, D.C., in which Prinz was a participant. Global nuclear disarmament is the goal of both events. Prinz welcomes the support of the wider Mennonite church. She can be contacted at the Maple Avenue Church, 346 Maple Ave., Waukesha, WI 53186.

## New appointments:

•**John Denlinger**, athletic director, Eastern Mennonite College. He succeeds Sherman Eberly, who will continue with other teaching and coaching assignments in the Physical Education and Athletic departments. Denlinger will also be head coach of the men's soccer team (succeeding Byron Shenk) and an

assistant professor of physical education. For the past two years, he and his wife, Debbie, have been codirectors of student activities and orientation at EMC. John has also been assistant coach of the men's soccer team and a student at Eastern Mennonite Seminary. He worked previously as a physical education teacher and coach at Hempfield High School in Lancaster, Pa., for eight years.

•**Dwain Hartzler**, men's athletic director, Goshen College, starting in July. He succeeds Harold Yoder, who is retiring. Hartzler will also be an assistant professor of physical education and coach of the men's track team. He will continue as coach of the men's soccer team. A member of the Goshen faculty since 1972, Hartzler is currently director of student activities.

•**Linda Shetler**, acting women's athletic director, Goshen College, starting in July. She will fill in for Ruth Gunden, who will serve for 18 months as interim director of international education. Shetler is an assistant professor of physical education and coach of the women's basketball team.

•**Susan Bartel**, editor, *Echo* of Rocky Mountain Conference. She succeeds Letha Froese. Bartel will continue to live and work at Rocky Mountain Mennonite Camp near Divide, Colo., where her husband, Allen, is the director. She has skills in writing and art.

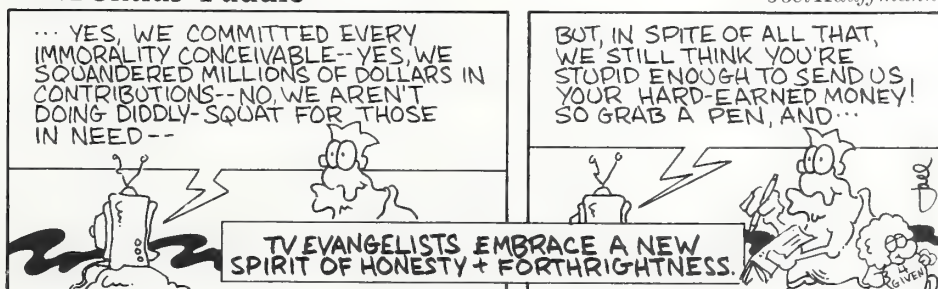
## Missionary comings/goings:

•**Albert and Lois Buckwalter** returned from Argentina in May for a six-week North American assignment. They are Mennonite Board of Missions workers who conduct an itinerant visitation and translation ministry among several Indian groups. Their address is c/o Ada Litwiller, 1240 Greencroft Dr., Goshen, IN 46526.

•**Lee and Mary Alice Hertzler** returned from Brazil in April for a four-month North American assignment. They are MBM missionaries who assist Brazil Mennonite Church with leadership training and Bible teaching. Their address is c/o Tim Schrag, 600 N. 10th St., Beatrice, NE 68310.

•**Peter Olsen** returned from England in May for a four-month North American assignment. He is an MBM worker who serves as host at

## Pontius' Puddle



Joel Kauffmann



London Mennonite Centre. His address is c/o Larry Olsen, 702 Morningstar Ln., Madison, WI 53704.

•*Max and Pauline Beachy* returned to Suriname in April after a temporary three-month assignment in North America. They are Mission Aviation Fellowship workers who are also MBM overseas mission associates. They worked at an MAF base in Florida while awaiting permission to resume flying operations in Suriname, where rebel forces have been battling the army in some areas. Their address is Postbus 2031, Paramaribo Zuid, Suriname.

#### New books:

•*By Birth or by Choice: Who Can Become a Mennonite?* by Martha Denlinger Stahl. This tells the stories and observations of more than a dozen people from a variety of backgrounds who have joined the Mennonite Church. The author is a teacher and writer in Lancaster, Pa. This is her second book published by Herald Press of Mennonite Publishing House. It is available for \$5.95 (\$8.35 in Canada).

•*The Rich and the Poor* by Carl Kreider. This suggests some answers to the question, "What can a Christian do about poverty in the third world?" The author is a retired Mennonite economist who was a professor and dean at Goshen College. This is his third book on economic issues published by Herald Press of Mennonite Publishing House. It is available for \$8.95 (\$12.50 in Canada).

#### New resource:

•*Annual report* from Mennonite Board of Missions. This 200-page volume tells the story of MBM work at home and abroad during 1986 and includes an audited financial statement. Requests for the report should be made by June 1. It is available for \$3 from Paul Gingrich at MBM, Box 370, Elkhart, IN 46515.

#### Church-related job openings:

•*Nurse*, Noxubee-Shuqulak Health Center, Mashulaville, Miss. This is a two-year Voluntary Service position with Mennonite Board of Missions. The health center serves needy people in a needy rural area. Qualifications include an RN or BSN degree and the ability to relate to and understand another culture. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•*Admissions counselor*, Hesston College, starting in early June. The position requires some travel, extensive phone contacts, and hosting of visitors on campus. Requirements include at least an AA degree, management skills, and knowledge of financial aid. Contact Diane Suderman at the college, Box 3000, Hesston, KS 67062; phone 316-327-8213.

•*Instrumental instructor*, Central Christian High School, Kidron, Ohio. This person would develop an instrumental program—working with a community Suzuki program—and give private lessons. Contact the principal at the school, Box 9, Kidron, OH 44636; phone 216-857-7311.

•*Teachers*, West Fallowfield Christian School, Atglen, Pa. Needed are two persons: a fifth grade teacher or a science/math teacher and a part-time learning disabilities/remedial education teacher. Contact Gary Sensenig at the school, Box 279, Atglen, PA 19310; phone 215-593-5011.

**New members** by baptism and confession of faith: *West Union, Parnell, Iowa*: Gina Yoder. *Landis Valley, Lancaster, Pa.*: Justis James and Lynelle Jan Risser. *Holyrood, Edmonton, Alta.*: Kirby Burkholder, Wayne Cressman, Michelle Lauber, Marcella Lefever, Victoria Miller, Todd Ryckman, Wesley Toman, Christine Walter by baptism and Donna Munro by confession of faith. *Midway, Columbiana, Ohio*: Fred and Celeste Lamb. *Oak Grove, West*

*Liberty, Ohio*: Brian, Susan, and Melinda Lapp, Patrick and Jenny Neer, Jason and Aaron Kauffman, Katrina Schlabach, Jenny Conrad and Allan Hillard. *Souderton, Pa.*: Jeff and Lisa Ruth, Merri Lynn, Andy, Marilyn, and Don Roques. *Clarence Center-Akron, Akron, N.Y.*: Rachel Frey, Jeffrey Yoder, Daniel Miller, and David Miller. *First Mennonite, Indianapolis, Ind.*: Tonya Boschmann and Angela Plank. *Huber, New Carlisle, Ohio*: David Hoover, Rodney Trost, and Bill Yeazell.

**New Gospel Herald Every Home Plan:** Painesville Mennonite Church, Grafton, Ohio.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**High**, Jeffrey and Janet (King), Hopeland, Pa., second daughter, Jessica Lindsey, Feb. 17.

**Kawira**, Josiah and Esther (Lehman), Musoma, Tanzania, second child, first son, Timothy Josiah Nashon, Apr. 23.

**Landis**, Timothy and Kimberly Ann (Cassel), Telford, Pa., second son, Christopher Lee, Apr. 13.

**Leichty**, Wilbur and Debra (Wynn), Wayland, Iowa, second child, first daughter, Becca Marie, May 2.

**Martin**, Keith and Naomi (Metzler), Akron, Pa., first child, Rebecca Lynn, Apr. 14.

**Miller**, Phil and Nan (Chupp), Goshen, Ind., second son, Austin Michael, Apr. 11.

**Miller**, Roger and Vickie (Bontrager), Maumee, Ohio, fourth child, third daughter, Megan Ashley, Apr. 30.

**Miller**, Willie and Adria (Farina), Harrisonburg, Va., second son, Jordan Daniel, Apr. 27.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**DeVito-Nafziger**, Mark DeVito, Elkhart, Ind., Baptist Church, and Donna Nafziger, Goshen, Ind., Waterford cong., by Carl Kinnard and Del Glick, Feb. 28.

**Eckard-Good**, James Eckard and Patricia Good, both of Harrisonburg, Va., Word Ministries, by Roy Good, father of the bride, Apr. 18.

## OBITUARIES

**Iutzi, Roy R.**, son of Jacob and Katie (Roth) Iutzi, was born in Wilmot Twp., Ont., Nov. 18, 1926; died at St. Mary's Hospital, Kitchener, Ont., Apr. 23, 1987; aged 60 y. On May 21, 1950, he was married to Mildred Zehr, who survives. Also surviving are 5 daughters (Barbara Mayer, Kathy Musselman, Marcia Hart, Cindy Gingerich, and Sheila Brown), 8 grandchildren, and one sister (Eva Gingerich). She was a member of Steinmann Mennonite Church, where funeral services were held on Apr. 26, in charge of Fred Lichti; interment in Steinmann Mennonite Church Cemetery.

**Miller, Florence Pearl Kaufman**, daughter of Bruce and Carrie (Cable) Kaufman, was born in Napier Twp., Pa., Sept. 24, 1918; died of heart failure in the Allegheny General Hospital, Pittsburgh, Pa., Mar. 16, 1987; aged 68 y. She was married to Harry W. Miller, who died on Mar. 28, 1987. Surviving are 2 brothers (Paul L. and Eli Kaufman). She was a member of Pleasant View Mennonite Church. Funeral services were held at the Mickle-Geisel Funeral Home on Mar. 18, in charge of Charles Shetler and David Wiley; interment in Kauffman Cemetery.

**Miller, Harry W.**, son of George W. and Edith (Leeper) Miller, was born Feb. 7, 1899; died at the Shroyer Rest Home, Mar. 28, 1987; aged 88 y. He was married to Bessie Goss, who preceded him in death. He was later married to Florence P. Kaufman, who died on Mar. 16, 1987. Surviving is one sister (Bessie Smith). He was preceded in death by 2 brothers. He was a member of Pleasant View Mennonite Church. Funeral Services were held at Mickle-Geisel Funeral Home, in charge of Charles Shetler and David Wiley; interment in Kauffman Cemetery, Martinsburg, Pa.

**Steinmann, Barbara**, daughter of Daniel H. and Barbara (Gascho) Steinmann, was born in Wilmot Twp., Ont., Apr. 11, 1898; died at St. Mary's Hospital, Kitchener, Ont., Apr. 24, 1987; aged 89 y. She was a member of Steinmann Mennonite Church, where funeral services were held on Apr. 27, in charge of Elmer Schwartzentruber and Fred Lichti; interment in Steinmann Mennonite Cemetery.

**Studer, Clarence H.**, son of Christian and Emma (Bachman) Studer, was born near Roanoke, Ill., Mar. 11, 1903; died at St. Francis Medical Center, Peoria, Ill., Apr. 23, 1987; aged 84 y. On Feb. 23, 1941, he was married to Florence G. Staker, who survives. Also surviving are 2 daughters (Kathy J. Herrmann and Elda M. Thompson), 6 grandchildren, one brother (Lloyd), and 2 sisters (Esther Yordy and Erma Martin). He was a member of Roanoke Mennonite Church, where funeral services were held on Apr. 26, in charge of Eldon King and Robert Harnish; interment in Roanoke Mennonite Cemetery.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 29  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottsdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2

## CREDITS

Cover design by Gwen Stamm; cover photo by Kevin Glick; photo on p. 360 by Steve Shenk; p. 364 by Jim Bishop; p. 365 by Jim King.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Falwell forces changes at PTL; cites damage to other TV preachers**

Evangelist Jerry Falwell played the part of the tough corporate officer recently, exiling Jim Bakker from the PTL ministry he founded, sweeping Bakker supporters from the PTL board of directors, and taking other drastic action to keep alive the scandal-plagued television ministry. While taking immediate steps to shore up the faltering ministry, Falwell, who now controls the \$172 million PTL empire, suggested that the long-term damage done to all media ministries as a result of the recent scandals may be harder to overcome.

After a meeting of the Falwell-controlled board at PTL headquarters in Fort Mill, S.C., the Lynchburg, Va., evangelist announced that Bakker and his wife, Tammy, had no future at the television ministry and that their \$1.6 million annual salary was ended, and that PTL second-in-command Richard Dortch, accused of arranging payment of hush money to the church secretary with whom Bakker had a sexual liaison, was fired.

New allegations that Bakker had homosexual relations, frequented prostitutes, and condoned wife-swapping at PTL were apparently behind the tough action by Falwell, a fundamentalist Baptist minister who had previously threatened to step down from the PTL chairmanship if Bakker insisted on returning. Falwell said the board is still examining the allegations made by television evangelist John Ankerberg and would not comment on them. But PTL attorney Roy Grutman lent some credence to the accusations, saying that "they could not be easily dismissed."

### **Churches challenged to adopt a people group**

Bombarded with global population figures and the escalating number of peoples to be evangelized, Christians can easily be bewildered by the statistics, puzzled over how to approach the task, and pessimistic over the prospects. Ralph Winter, head of the U.S. Center for World Mission in Pasadena, Calif., is virgorously promoting the "Adopt-A-People Program" as a feasible, systematic approach to involve all evangelical churches in the task of reaching the approximately 17,000 unreached people groups of the world.

Missiologists and researchers are busily engaged in identifying every last tribe, tongue, people group, and nation in the world and are tabulating their spiritual status. It is estimated that Christianity has established a substantial foothold in 7,000 people groups. Much of missionary endeavor has continued to be directed toward those groups—to the neglect of 17,000 unreached groups.

The U.S. Center for World Mission is calling for all-out mobilization of the estimated 2.5 million vital congregations around the world to enroll in the Adopt-A-People Program. Churches would be encouraged to adopt specific people groups for their focus in prayer, concern, and financial support. The church could undertake the project through the mission agency of its choice.

### **Hindu group seeks expulsion of all missionaries from India**

A powerful Hindu group has urged expulsion of all foreign missionaries from India and an official ban on foreign funds received by churches. The national group, called RSS, issued its demand at an all-India delegates' conference. RSS, India's oldest Hindu organization, is devoted to restoring a Hindu society free from the influences of Christianity, Islam, and communism.

The two-day meeting of delegates representing thousands of RSS branches warned that "one more terrorist front" would soon open up in an area of east central India, where tribalist Christian converts want a separate state set up for them. Church leaders have said the proposed state, to be called Jharkhand, would continue to be part of India. Others say outright separation from India is envisioned. The territory is now part of three states—Bihar, Madhya Pradesh, and Orissa.

### **Religion and labor march in D.C. despite AFL-CIO opposition**

A three-day "mobilization" against U.S. policies in Central America and South Africa went ahead recently with the strong support of major religious and labor groups, despite a campaign by some union leaders to discredit the demonstrations. At least 75,000 protestors turned out for a rally at the U.S. Capitol. The next day, the demonstrators conducted heavy lobbying on Capitol Hill and acts of civil disobedience outside the Central Intelligence Agency's headquarters.

Church and labor activists turned out in large numbers for the rally, carrying countless banners bearing the names of union locals and religious denominations. The church-labor coalition stood firm even though AFL-CIO president Lane Kirkland had called for a boycott of the

protest, accusing it of endorsing leftist goals.

A coalition of 79 prominent religious and labor leaders had called for the demonstration, dubbed the "National Mobilization for Justice and Peace in Central America and Southern Africa." They attacked South Africa's system of racial apartheid and U.S. aid to Nicaragua's "contra" rebels.

### **Argentine bishops take rare anti-military stance after pope's visit**

When army officers rebelled against President Raul Alfonsin recently, Argentina's Roman Catholic bishops strongly condemned the officers for "maintaining a position incompatible with legitimately elected authorities." The public's reaction to the bishops' statement was one of surprise. The new attitude may be due, in part, to Pope John Paul's recent visit.

Argentina's Catholic hierarchy is not known for its pro-democracy sentiments. In fact, relations between the church and the government have been strained since Alfonsin assumed power in 1983 following an eight-year military dictatorship. The Argentine bishops stand in sharp contrast to their colleagues in Chile, who despite some deep differences among them, have taken a firm stance against their military government's human rights abuses. Members of the Catholic hierarchy in Argentina remain unpopular with the majority of their countrymen who criticize them for remaining silent during the so-called "dirty war" between the military government and left-wing guerrillas between 1976 and 1983.

### **'Christian' political party launched in Canada**

Ed Vanwoudenberg, a Dutch-born political activist and former furniture manufacturer and house builder who has never held public office, has formed a distinctly "Christian" political party—the Christian Heritage Party. He regards Canada's ruling Progressive Conservative Party as unresponsive to concerns of evangelical Christians.

The general concepts of the party's policies include the sanctity of life, biblical absolutes in law, compassion for the underprivileged, free enterprise under God, a national day of rest, the sanctity of marriage, preserving the family as the basic unit of society, a strong national identity and defense policy, education as a parental responsibility, wholesome biblical human relationships, Christian morality in leadership, and cooperative labor relations.

Vanwoudenberg is the interim leader, and the party's head office is in Vancouver, B.C.



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## To the Holy Spirit and to us

We are moving toward Whitsunday or Pentecost on June 7, an annual celebration of the beginning of the church as described in Acts 2. (I was curious about the name "Whitsunday" and found that it goes back to "White Sunday" from a time when persons baptized on this day wore white.) In the ongoing life of the church, Whitsunday appears to be the one day set up as a celebration of the work of the Holy Spirit. What does it mean to live and work in the age of the Spirit?

One thing obvious from the work of the Spirit as described in the New Testament is that the Spirit is to lead the church in discernment. "When the Spirit of truth comes," we read in John 16:13, "he will guide you into all the truth." One of the more dramatic examples of this discernment process at work is found in Acts 15.

One can stress various aspects of the account in Acts 15, but I think the discernment process is the most important. Here we find church leaders thrust into an unfamiliar situation and trying to discover what move to make. The controversy turned on a specific, simple issue with broad implications: must Gentiles be circumcised to be Christians?

On the basis of testimony from those who had been with the Gentiles and who were convinced that the Spirit of God was at work among them, the group agreed to eliminate circumcision as a requirement for Gentile Christians. I think it is not possible for us to appreciate what a drastic move this was since for us circumcision is a nonissue. But by "the Holy Spirit and . . . us" it was decided not to require a practice which had been assumed for generations.

It seems that what was happening here was similar to what is referred to as binding and loosing in Matthew 18:18. The statement sent out includes some of both. On the one hand, circumcision shall not be required (loosing). On the other hand, the Gentiles need to consider the implications of some of their practices and make adjustments (binding). Whenever the church reaches a new frontier in its life and witness, it must make decisions about binding and loosing.

According to Acts 15:31, the missionary congregation at Antioch was pleased with the recommendation from the Jerusalem Conference. It is less clear how the traditionalists felt once they had slept over it. Perhaps there is a clue in the reaction in Jerusalem some years later when Jews from Asia accused Paul of teaching "against the people and the law and this place" and of bringing Greeks into the temple (21:27ff.). The riot which followed nearly cost Paul his life at that time and the forces generated

may have led eventually to his demise.

Can it be also that there were those on the other side who felt that the restrictions urged on the Gentile Christians were too severe? Can we imagine a crusty old convert complaining, "So those Jews in Jerusalem say we daren't eat blood? Our family has eaten blood for three generations. It's a good source of protein, and I do not see why I should be denied it!"

It appears that the problem with either binding or loosening is that either one calls for change. In the former there is change to add things; in the latter to let them go. Many of us, much of the time, are threatened by change. Life as we have it is scarcely bearable. If we are hardly making it as it is, how can we consider change?

Of course, one call for radical change is firmly established in our Christian background. In John 3:7 we read Jesus' words to Nicodemus, "Ye must be born again." It is understood by many that this is the appropriate route into the Christian life. But today this idea has become so spiritualized and trivialized that I fear it has lost its impact. Or perhaps it is assumed to have happened 40 years ago and that was enough. "Don't lay any more calls for change on me."

If Acts 15 is any sort of model, we are not likely to change unless pushed into it. At least the loosening: mission work pushes us into it. Is this what Luke wishes to convey to us? Take, for example, Peter reporting to the circumcision party on his experience with Cornelius: "Who was I that I could withstand God?" (Acts 11:17).

Someone is sure to wonder whether loosening will not erode the foundation of the Christian tradition. Will we have nothing left to guide us but a string of well-meaning "Well you knows"? Numbers of Mennonites in the last 30 years have concluded that the official Mennonite Church has become unfaithful. So they have withdrawn to form "fellowship" churches or to become "unaffiliated Mennonites." They have not been satisfied with the extent of the binding maintained by the church. Others are unhappy with the assumed failure to loose time-worn customs that are perceived to hamper the church's functioning. Numbers of them simply drift away or join other denominations. So who is at fault: the binders, the loosers, or the church which seems to be caught in the middle?

There is no final clearcut answer. But there is this: when the Jerusalem Conference people wrote, "It has seemed good to the Holy Spirit and to us," they perceived that they were representing the Lord in making a decision for their time and place. It was a responsibility which they had to take. And so do we.—*Daniel Hertzler*



# A dream for Purdue 87

by James M. Lapp

There are a variety of metaphors used to describe our biennial North American Mennonite Church gatherings: family reunions, marathon members' meetings, rallies, conventions, and stockholders' meetings. Some persons will come to West Lafayette, Indiana, July 7-12, in the awesome role of a delegate for the business sessions. Others will be preoccupied with "working the halls," attending seminars, or relaxing at late-night events.

Purdue 87 will be a far cry from the Mennonite General Conference I attended with my father in Wooster, Ohio, in 1947. At the latter, I created my own boyhood entertainment. At Purdue, on the other hand, no age and few interest groups will be without their own activities.

This suggests both the genius and the dilemma of our current biennial assemblies. We try to include the whole family and the broad range of interest groups in the church. But we run the risk of "the tail wagging the dog" when the extra features of the convention surpass in drama and impact the meetings of the General Assembly, which are the reason for the event.

While some folks may find it troubling, I delight in the warm embraces of long-lost friends and the rich menu of high quality music, art, drama, and preaching—just as long as the delegates show up at the appointed hours and enter vigorously into their assigned tasks. Unless this responsibility is given serious attention, the festive spirit of these large gatherings may quickly lose its legitimacy and momentum.

For instance, the General Assembly—comprised of about 300 delegates from our 22 conferences, three "associate groups," and the General Board—allows thought, conviction, and practice in the church to come together in a denominational agenda.

It is the body which interacts with the

James M. Lapp, Goshen, Ind., is moderator of the Mennonite Church. He currently works as campus ministries director at Goshen College, but will become executive secretary of the Mennonite Church on Sept. 1.

churchwide boards and agencies on their past and future programs. At Purdue 87, we will learn what has occurred since Ames 85 on minority leadership education, the Ten-Year Goals, the human sexuality study process, and our Mennonite response to the farm crisis. Delegates will choose officers and board members who will be empowered to act on their behalf during the coming biennium. The church will also be invited to grapple with a prophetic statement on the rampant militarism in our society.

At the same time, some 2,000 youth will celebrate in worship, discuss pertinent issues in seminars, and, of course, hold frequent pizza parties in the residence halls. Our children (300 are expected) will be kept busy with activities that are both purposeful and fun. The increasing number of young adults active

in the Mennonite Church has called for programming for them. In addition, MRS, FCM, DCC, AAMA, and WMSC will each find a place to experience a

**Through churchwide conventions we sharpen our identity and stimulate joy and creativity in our congregations.**

unique brand of esprit de corps and promote a particular contribution to the body.

"In Christ We Grow," our theme, suggests that a dynamic spirit will integrate



## In this issue

A Dream for Purdue 87 .....	page 370
New Pilot for the General Board .....	371
The Widow's Legacy .....	374
Where Are We in Overseas Mission? .....	378
A Matter of Life and Death .....	382
Ben Cutrell: A Legacy of Leadership .....	386
His God Is in the City .....	390
Returning to School: An Awesome Experience .....	394
A Bold New Vision .....	400
Seeking the Welfare of the City .....	402
The Ten-Year Goals: A Second Opinion .....	404
1995: How Did We Work at the Goals? .....	406

## Coming later

Four articles scheduled for this issue will appear instead in subsequent issues.

- *No Ugly Mennonites*. A report by Joanne Lehman on Nelson and Marjorie Waybill's visit to 100 congregations on behalf of Mennonite Publishing House.
- *Another Foundation*. A profile by Glenn Lehman on Mennonite Foundation's John Rudy.
- *Building Bridges with Christians in Benin*. A glimpse by Phil Richard of new Mennonite Board of Missions work in Africa.
- *Marching to a Different Drumbeat*. A case for church schools by William Hooley of Bethany Christian High School.

## GOSPEL HERALD

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): \$20.75 per year, two years for \$37.35, three years for \$52.00. For Every Home Plan: \$16.00 per year mailed to individual addresses. Eighty Percent Plan: \$18.25 per year to individual addresses. Rates outside U.S. and Canada (air mail delivery):

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all that transpires at Purdue 87. Affirming the centrality of Christ and our desire for personal and corporate growth, we will explore clear vision and renewed hope to prepare us for the 21st century. God's intentions for Mennonite people exceed the preservation of a 450-year history. We are called to be participants in God's grand, long-range redemptive plan for this globe and its inhabitants. If Purdue 87 doesn't beckon us toward this larger mission, it will have come short of what it is designed to be and do.

Frankly, the cost will be high in terms of time, people, and money. Is the price worth it? Yes, for how else can we visibly symbolize our unity as North American Mennonites? What churchwide alternatives are there for fostering communication and friendships across the racial, ethnic, theological, and geographical diversity of the church? What better way is there to bolster our sometimes sagging denominational ego, or endow our children and youth with positive memories and images of the church? Through churchwide conventions we sharpen our identity as a Mennonite Church and stimulate joy and creativity in our congregations.

No, Purdue 87 will not be the answer to all the needs of the church. The Holy Spirit alone is the solution to the challenges facing the church and society. To the extent that our deliberations are Spirit-guided and our lives are Christ-molded we will have experienced the highest ideals of such a gathering.

Let us pray that Purdue 87 will not simply be one more in a long series of mass meetings, but that we will be refreshed in the power, wisdom, and love of God. That is my prayer and dream. I hope it will be your prayers as well, whether or not you attend.



## New pilot for the General Board

by Robert J. Baker

He carries his 220 pounds on a 6-foot-2 frame rather nicely. But he could not play for the Boston Celtics: He is neither tall enough, nor pushy enough. He is not a pussy cat, not a wimp, by any means, but he has too much Anabaptist blood in his veins. His father served long on the Peace Problems Committee of the Mennonite Church and this offspring, either genetically or environmentally, was influenced. His presence, to me, exudes peace.

His brown hair is tinged with gray. At the end of the next four years I expect the colors will be somewhat reversed, the gray tinged with brown. I wondered if he

**H**is job should be no more difficult than pedaling a unicycle backwards on a cable stretched across Niagara Falls while juggling three bowling balls and singing number 606.

knows what he is getting into, but as I interview him, he leans back on his swivel chair, makes a little temple of his fingers, and answers my questions with quiet confidence. The little finger temple is outwardly symbolical of the man's inward spiritual strength: He is no amateur at prayer. In the next four years he will probably be given an 800 number and direct connections with the Throne because of frequency of use. As I talk to the one selected for this towering church position, I think to myself, "Now I know why I wasn't interviewed for this job: It's no place for amateurs."

**Cream rises.** I am amazed. Why, I knew this fellow when he was nothing more than a little old assistant pastor at my home church. But, even then, I figured this brother would go someplace. Cream rises.

He had mailed me, at my request, his résumé before the interview. Not bad. Nineteen separate items in addition to the ones about his family. One wonders how he found time to raise three children, minister to a wife, pastor three churches, teach school, write, chair whopping big committees, moderate district conferences plus the Mennonite Church General Assembly, direct campus ministries at Goshen College, and pick up three degrees in his "slack" time. Yet he seems to have managed. A man of many talents and experiences—an organizer.

Another trait pops out in the interview.

Robert J. Baker, Elkhart, Ind., is a science teacher at Pierre Moran Junior High School and a free-lance writer. He is a member of Belmont Mennonite Church.

### About this special issue

Before each convention of the Mennonite Church every two years, the General Board and the five program boards send a report to you on their work. This time the report takes the form of an expanded two-color issue of *Gospel Herald*.

So this special issue is brought to you by *Gospel Herald* and the following boards. They would like to hear from you if you have any reaction to what you read in these pages.

#### *Mennonite Church General Board*

528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.

#### *Mennonite Board of Congregational Ministries*

Box 1245, Elkhart, IN 46515; phone 219-294-7536.

#### *Mennonite Board of Education*

Box 1142, Elkhart, IN 46515; phone 219-294-7531.

#### *Mennonite Board of Missions*

Box 370, Elkhart, IN 46515; phone 219-294-7523.

#### *Mennonite Mutual Aid*

Box 483, Goshen, IN 46526; phone 219-533-9511.

#### *Mennonite Publishing House*

616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.



I ask, "May I send this article in without you first reading it?"

There is a momentary pause. He knows me, perhaps reasoned that my pen might slice him up a bit, highlight a weakness, scratch and scour him publicly. But he gallantly acquiesces, adding the words, "I trust you, Bob." By his trust, he limits me.

The reply says something noteworthy of the man. James M. Lapp, the next executive secretary of the Mennonite Church General Board, is a man who wants to build bridges of trust. He wants people to believe in him, he wants to believe in people, wants to bring us together, then take us forward.

James M. Lapp brings a pastoral love and concern to his position. Since 1961 he has been involved basically in pastoring. My own Belmont Church helped him send his sail aloft, and he has sailed successfully through the tossing waters of Perkaspie Mennonite Church in Pennsylvania as well as Albany Mennonite Church in Oregon, mooring himself to the Goshen College dock for the last five years as director of campus ministries. Now he is about to pull up anchor, set out for more stormy, unpredictable seas, piloting the Mennonite Church's flagship, the General Board. To assign the executive secretary the role of "pilot" may seem a bit strong—presumptuous—of duties assigned, but I'll stand by it.

"guidelines," "salaries," "relationships," "communications," ad infinitum. Let him also "resource," "chair," and "liaison." After all, the devil finds work for idle hands.

This is no task for a lazy man or one tilted toward ulcers. Go with me through only one of the 11 points of labor—the very first. "Serve as executive officer of the General Board with responsibility to provide vision and leadership in initiating and defining procedures for General Board work, planning for General Board meetings, and implementing General Board actions." To help in the translation, one might analogize by thinking of a car. The executive secretary is to the General Board like the headlights, steering mechanism, gasoline tank with contents, motor, and computer are to the car. It doesn't mean that he is the car, it simply means that nothing runs without him.

**Onerous loads.** We quoted the first "job" in the job description. The remainder continue to dump onerous loads on the 49-year-old's shoulders. The next four years may seem as long as the first 49.

The second paper I surveyed in reference to our new executive secretary's work was the General Board's vision for such a position. Summarizing their decalogue vision, I note that James M. Lapp in the next four years will interpret and articulate church vision to the board, facil-

quoted when there is a changing of the guard, needs to be quoted once more: "Who knoweth whether thou art come to the kingdom for such a time as this?" That's more than challenging, that's truly awesome, fearsome, almost portentous.

James M. Lapp did not apply for the job, yet I know he will give it his best shot. So far I see no "F's" on his resumé, no spot where he has had a major failure. He appears to be the man for the hour.

I doubt if he will let the job consume him and his family in spite of his anticipated 30 percent time away from home while he flies the blue and friendly skies of United. To his own self he will be true, then like Shakespeare said, he cannot be false to any man. I know him as a man who knows the Truth, and there is no question in his or my mind that here the "Truth" should be capitalized. It will be a stretching four years for him, a time to grow, a time to help articulate the church's Ten-Year Goals, transferring them from paper to reality. I see him as a bridge builder, a healer, a minister, one of God's servants.

One thing I forgot to ask James M. Lapp at the interview: "What does the 'M' stand for?" I could call him, but perhaps by now that General Board has already sent him to Africa, Asia, or Australia. Best that I decide for myself what the "M" might mean, what it should signify. Let the "M" stand for "Moderate," not "Macho;" for "Minister," not "Master;" for "Mobile," not "Motionless;" for "Mediator," not "Manipulator."

Our executive-secretary-to-be leaps from the frying pan as moderator of General Assembly in July into the fire on September 1, when he officially plunges into his new role, fulfiller of the impossible dream as outlined by General Board's job description and vision sheets we have mentioned. He has seven weeks to adjust his armor. Fortunately he also has Genesis 18:14 going for him. James M. Lapp, like Abraham, is one of God's servants. The verse says, "Is any thing too hard for the Lord?" It is a rhetorical question, has the obvious answer, "No!"

**Prayers sent Godward.** Like executive secretaries Ivan Kauffmann and Wayne North, who preceded him, his accomplishments will be in direct ratio to the quantity and quality of the prayers we send Godward. You don't need to have taken college calculus to understand that statement. In layman's terms, not those of the General Board, it simply means that James M. Lapp's success as executive secretary is based on the prayers of the 100,000 members of the Mennonite Church. The responsibility is not his alone: It is also mine, ours.

They say that more is wrought by prayer than what this world or the Mennonite Church General Board dreams of. Amen and amen.



Nancy and Jim Lapp lead a seminar for Goshen College students planning marriage.

I obtained two papers from the executive-secretary-to-be. The first was his job description. I noticed immediately in the opening paragraph that "executive secretary" was not capitalized, but "General Board" was and I wondered if it was by design or at the whim of the typist. However, speculation, like gossip, is not advised. Regardless, whoever prepared the job description laid out 11 areas in which the executive secretary was to execute. Plucking out verbs in job descriptions is interesting.

Four times the executive secretary is advised to "serve," twice to "coordinate," twice "provide," and once each it is suggested that he "employ," "supervise," and "prepare." Yes, definitely, he should be prepared for what is coming. The verbs have a variety of objects, such as "vision," "leadership," "budgets," "priorities,"

itate long-range church planning, let the church see the General Board and the General Board see itself, provide leadership to both the board and inter-Mennonite relationships as well as program boards, and integrate the weak and scattered into the whole.

I capsule and condense the vision since this article has limitations. Suffice it to say that the General Board has visions to the max. Doing the job as outlined—fulfilling the vision—should be no more difficult than pedaling a unicycle backwards on a cable stretched across Niagara Falls while juggling three bowling balls and singing number 606 in *The Mennonite Hymnal*.

James M. Lapp is the new executive secretary of the Mennonite Church General Board. His very title, capitals or not, is awesome. Esther 4:14, often



# A SPIRIT-DIRECTED BOARD OF DIRECTORS

## HIGHLIGHTS 1985-87

**Ames 85.** This was a churchwide meeting in which many experienced "church" in important ways and the Mennonite Church took some important initiatives.

**Goals for 95.** Mennonite Church General Assembly delegates put into motion intentions for evangelism and stewardship that could revitalize the entire Mennonite Church.

**Minority Leadership Education Funding.** In response to a plea to fully fund minority leadership education programs the Mennonite Church took a very large step in assuring Black and Hispanic potential leaders an education for future service.

**Structures Study.** A committee began to explore possibilities of greater efficiency and effectiveness among the structures that provide services to conferences and congregations. These include Mennonite Board of Congregational Ministries, Home Ministries of the Board of Missions and the Associate Groups (Hispanic Concilio, Afro-American Mennonite Association).

**Special Issues Got Attention.** Confession of Faith, Human Sexuality in the Christian Life, the Christian Peacemaker Team proposal, GC/MC Cooperation, Alcohol Use and Abuse, and Interchurch Relations were issues that continued to receive study or on which work was begun.



## CHALLENGES AHEAD

**Pursuit of the Goals** for 95 will continue with specific staff assigned to coordinate and promote the efforts churchwide.

**Leadership needs** will receive major attention during the coming biennium. A task force will be formed to analyze leadership needs, review work being done and prepare a leadership development strategy.

**Conference ties** with the General Board will be strengthened so that the counsel of the wider church can be worked into the

planning, strategy and resourcing of the total church's ministry.

**James Lapp becomes Executive Secretary** of the General Board on September 1, 1987. An Associate Secretary will also be chosen. With new leadership comes new vision, energy and strategy.

**Normal 89**, the second joint convention with the General Conference Mennonite Church will be held July 31-August 6, 1989, at Illinois State University.



## HISTORICAL COMMITTEE, 1911-1987, AND CONTINUING

**Our Seventy-Five-Year Record.** We have developed and encouraged research centers; we have helped to publish works such as the *Martyrs Mirror*, Menno Simons' Writings (edited by J. C. Wenger), *The Mennonite Encyclopedia*, and LeRoy Bechler's *The Black Mennonite Church in North America, 1886-1986*.

**Our Work Continues.** We continue to promote Christianity as faith and history through involvement in such projects as: the Hispanic Mennonite interpretive history

project of Rafael Falcon; the *Chronicle of the Hutterian Brethren* (at press); the Mennonite Experience in America four-volume project (we hope to find effective means for carrying this message to [district] conferences and congregations); and the Quaker-Mennonite Slavery Petition, 1688-1988 (we hope that the year 1988 might be a year to reaffirm our stand on peace and justice, and to strengthen our historic ties to the Society of Friends).



**“We began to wonder what it was about the widow which made Jesus single her out.”**



**Ray and Lillian Bair's stewardship campaign**

## The widow's legacy

*by Keith Graber Miller*

Much of the credit, they say, should go to the widow.

It was she—the one whom Jesus praised for her monetary faithfulness—who redirected the lives of Ray and Lillian Bair a decade ago, nudging them toward their present roles as coordinators of the Mennonite Church's stewardship efforts.

At the time, Ray was pastor of Belmont Mennonite Church in Elkhart, Indiana. Based on Mark 12:41-44, his June 19, 1977, sermon was titled “The Simple Life,” and emphasized the poor widow's temple treasury contribution—which was “all she had to live on,” the Gospel writer

says. Ray concluded the message with an invitation for interested persons to meet afterward “to pursue further our common, deepening stewardship convictions.”

In the following months, two single persons and three married couples met with Bairs to discern how to become better stewards for God. They considered standards of living, giving of time and energy, and financial contributions to God through the church. “We began to wonder what it was about the widow which made Jesus single her out,” Lillian says. More than ever before, Bairs were convinced that God calls people to be managers rather than consumers; to be distributors rather than accumulators. They were convinced that Christians should be living on less than they have, and distributing the rest—not consuming everything within their financial reach.

“We believe God is walking to and fro looking for distributors,” says Lillian. “We're amazed what can happen to us as a church if we can be released from the hold of money to the possibilities of what God can do if we really put him first.”

**From 5 to 10 percent.** In an effort to realize some of that potential, Bairs committed themselves to energizing the church's stewardship ambitions, one part of the Ten-Year Goals adopted at Ames 85. As accepted by the General Assembly of the Mennonite Church that year, the goal is to increase the portion of individual and family income given through congregational offerings from the present level of about 5 percent to more than 10 percent.

While the goal is specific, measurable, and explicitly financial, Bairs and others working with the faithful use of resources

Keith Graber Miller, Goshen, Ind., is a freelance writer, part-time college instructor, and a student at Associated Mennonite Biblical Seminaries. He will become Goshen College's campus minister in August.



hope to broaden the church's understanding of stewardship. Two years before Ames 85, the church adopted the six-point "Call to Faithful Stewardship," which was developed by a task force composed of Lester Groff, Ivan Kauffmann, Merrill Moyer, John Rudy, Milo Shantz, and Bob Yoder. That document serves as the foundation for Ray and Lillian's work, and includes commitments to adopt modest standards of living, giving of firstfruits, volunteering time and abilities for the church, and final distribution of personal resources.

"Some people see the goal as figures," says Lillian, "but if the goal is properly understood as a means of motivation, it will be a continuing call to renewal."

"Once we envision what God has in mind, then that helps us realize our own inadequacies and the need for cleansing and renewal in our lives," says Ray. "We can work at renewal by concentrating on our relationship with God first through spiritual disciplines, or by stepping out in obedience and repentance. Jesus worked with people in both ways."

**Stepping out.** Ray and Lillian's lifetimes have been immersed in stepping out. After their high school years, which they spent together in northern Ohio, Ray went to Goshen College in 1944, and Lillian followed the next year. "We were in college during the years Goshen was a mission outreach for the students," says Ray. "A number of local churches were started by college students. We visited hospitals and nursing homes, activities which were a regular part of the college programming."

When they were married on June 8, 1948, Bairs decided one-tenth of their income would go to the church. Somewhere they had picked up the conviction that a tithe should be given back to God, but neither knows where the understandings emerged. Lillian doesn't know whether her parents tithed or not, but says they always had the good of the church at heart. She remembers that her mother, Nora Oswald, "was always concerned for the person who maybe didn't have as many friends as other people. She would always see that those people were brought in. She always believed that our lives should be shared."

In 1950, Bairs moved to Louisville, Ohio, where Ray served as assistant pastor of Beech Mennonite Church until 1955. For the next two years, Ray directed the Voluntary Service/1-W Alternative Service office in Akron, Pennsylvania, but then moved back to Louisville to work five years as pastor of the same church he had served in before. In 1962, Bairs moved to Elkhart, where they've made their home for the last quarter-century. Ray pastored at Belmont for 17 years, and Lillian was part of the pastoral leadership team, 1976-79.

In addition to the pastoral work, Ray began an insurance business in 1967—a business which he still works with today—and he spent eight years as president of Home Ownership Means Equality (HOME). The federally funded program refurbished run-down houses in Elkhart for people who couldn't afford the remodeling on their own.

After completing their pastoral work at Belmont in 1979, Lillian and Ray spent two years attending Associated Mennonite Biblical Seminaries and six months visiting churches of various de-

**"We've been thrilled that beyond our expectations the church has taken hold of this."**

nominations. The stewardship kernel planted earlier continued to grow, and in 1981 they began giving "God's Managers" workshops across the country. That year their 48-page budget guide and daily financial record book by the same name was published at the urging of Mennonite Board of Congregational Ministries. Bairs became involved with the agency more formally in 1983, and now volunteer themselves for one almost-full-time position.

**"God's Managers."** Ray and Lillian present their "God's Managers" workshop in about 30 settings each year. They tell stories of others' stewardship experiences, speak of their own pilgrimage with God-given resources, encourage others to be open about their finances, and ask participants to make a "twofold commitment." Over 2,600 persons have agreed to take part in the commitment—an agreement to keep financial records for at least one year, and to give at least a tithe of their income through their congregation.

Orval and Dorothy Shank of Virginia Conference are also conducting weekend seminars as "itinerant stewardship ministers." Shanks, who say their definition of stewardship is "My response to God's grace in my life," give "Caretaker"

sessions about twice a month in Virginia Conference. A small prayer group provides spiritual support for them as they travel in a motor home and spend Friday through Sunday with congregations. Their weekend sessions include meetings with congregational leaders for overall planning, a meeting with young people and families where they share practical lessons, children's teaching, Bible study, and information about contentment and receiving gratefully.

Weekend seminars given by Shanks and Bairs are one part of the church's larger efforts at reaching stewardship goals. The couples participate in the Churchwide Stewardship Council, which meets annually to clarify goals and find ways to give stewardship leadership in conferences. A congregation hosts each council meeting, and then is reimbursed for its efforts; in turn, the congregations have the opportunity to be good stewards.

Last fall host church Huber Mennonite in New Carlisle, Ohio, gave the funds received for hosting to three causes: Everett and Margaret Metzler, teachers in China; the chaplaincy at the local Clark County jail; and Bethel Churches United, an organization of local pastors and churches that work together in several outreach ministries.

Representatives of 16 or more conferences take part in each of the meetings, which include presentations by speakers such as Habitat for Humanity director Millard Fuller, programming, brainstorming, worship, and storytelling. The latter infuses each meeting, and is considered to be a significant motivator for stewardship. The council, as well as Shanks and Bairs, are encouraging Mennonites to be more open in sharing their stewardship experiences, particularly telling how faithfulness has brought renewal. Council members hope congregational teams will emerge to pass on the vision with their own storytelling.

Shanks tell the story of one woman who attended a stewardship weekend in Virginia. The woman, who had little money, came to believe God was asking her to tithe from her garden. When the first of each vegetable ripened, she picked the delicacies and gave them away to neighbors.

## Pontius' Puddle







Ray Bair (right) with Ellen and Ernie Good at Carlsbad (N.Mex.) Mennonite Church.

This firstfruit giving—while not always so literally followed—is central to Christian stewardship, Bairs believe. Ray describes firstfruits, whose origin is in the biblical story of Cain and Abel, as “the hot iron in our fire right now.”

### Questions we're most frequently asked

#### Mennonite Board of Congregational Ministries

##### •Can you help us find a pastor?

Yes. MBCM's Ministerial Information Center, directed by Harold Bauman, has a list of 35-50 people open to consider a ministerial call. Update lists are circulated regularly to conference ministers and/or ministerial committees in each conference. Actual conversations between congregations and candidates are assisted by overseers, bishops, and/or conference ministers.

##### •Why have you been running deficits?

A lot of MBCM activity is behind the scenes—with conference committees and congregational leaders—so that our work is not as visible to congregational members. As a result, congregations on the average have been sending us less than 55 percent of the support level approved by the General Board. Nevertheless, we attempt to provide many of the broad range of services expected by the church. Most of the MBCM staff are employed part time and we are very selective in the work which can be attempted within these income limitations.

“Giving is a relational thing with God, and our giving mirrors that relationship,” Lillian says. “And the Cain and Abel experience (when Abel brought his flock's firstborn, while Cain simply brought “some” of the fruits of the soil as an offering to God) mirrored their relationship with God.” Giving the first of one's income or resources—a precommitted portion taken out before budgets are completed—“determines a great deal whether we will walk with God to the completion of our Ten-Year Goals for stewardship,” Ray says. “We think there are very few Mennonites who experience the joy of firstfruits—even tithers. If more of us give firstfruits, it will affect how we feel and think about God.”

“The pointed issue,” says Lillian, “is honoring God, giving that first portion, because God is most important. The relationship is like that of married couples—we must put each other first, or the channels go closed.”

The firstfruits emphasis will be the primary one for the next several years, although the other calls identified in “A Call to Faithful Stewardship” will also receive attention, Bairs say. Next year stewardship planners will concentrate on encouraging church members to adopt modest standards of living. While “modest” has much baggage and doesn't fully capture what is intended, Ray says adopting such standards would mean “making judgments based on what is just and right considering the needs of our world.”

Although all of the stewardship calls will be “in vogue” each year, in other years stewardship efforts will focus on asking members to be good stewards of all the resources they use, volunteering time, and writing wills which include the church. “The way we set up for the distribution of the resources we've gathered

over our lifetimes affects greatly the way we handle our resources now,” says Ray. “We can't pass all that stuff on to our children and ignore God without that attitude affecting us now.”

Lillian and Ray, both of whom are entering their 60s, have a special concern for older persons and their use of resources—particularly their time. “Many persons are just shuffleboarding their lives away,” says Ray. “One of their main interests is the latest restaurant. I don't mean we shouldn't relax and have fun. We should. But retirement from earning is not retirement from kingdom work and service.”

All of those involved in the church's stewardship efforts are concerned that working at the goal of increasing from 5 percent to 10 percent giving does not reinforce the notion that stewardship is limited to finances and tithing—it includes use of all of the resources God has given. John Rudy, one of the original writers of the call, says he and others de-

**The goal is to increase the portion of income given through the offering plate from 5 percent to 10 percent.**

bated for a long time about whether or not to include some reference to tithes. “But we discovered that none of us had ever known an unhappy tither, so we didn't want to deprive our sisters and brothers,” he says.

The 10 percent goal is not intended to be legalistic, Rudy says, but provides a measurable amount. North American Mennonite Church members presently are giving about 5 percent of their income to the Mennonite Church—about \$75 million each year.

**Church loyalty.** Ray and Lillian say the 10 percent goal is based on monies to be given through church offerings. “It's a matter of congregational loyalty,” says Ray. “We will not be alive to our churches if we're not giving there.” He added that congregations ought to work at ways to make it possible for members to do more giving through congregations.

Lillian and Ray say they have high hopes that the church will reach its stewardship goal by 1995, and that those commitments will spark ongoing renewal. “We've been thrilled that beyond our expectations the church has taken hold of this. Stewardship has become one of the church's major thrusts,” says Lillian. “The goals are very well within the realm of possibility.”

“They're going to happen,” adds Ray. “That's how realistic they are.”



# STRONG, CARING CONGREGATIONS

## HIGHLIGHTS 1985-87

**Ten-Year Goals.** Goals for congregational growth and faithful stewardship adopted at the Ames 85 General Assembly have been significant in shaping work of the Mennonite Board of Congregational Ministries. The key image for MBCM is *strong congregations of caring disciples*.

**God's Managers.** In response to Ray and Lillian Bair's stewardship ministry, over 3,000 people have given themselves to the two-fold commitment of keeping personal financial records for a year, and giving a tithe to the church.

**Youth Conventions.** Ames 85 Youth Convention had 2,008 registrants. More are expected for the Purdue 87 event coordinated by Stanley Shantz.

**Worship Festival.** Nearly 700 participated in the May 1986 Festival of Worship on the campus of Goshen College.

**MBCM Ministerial Information Center,** directed by Harold Bauman, regularly lists 35 to 50 people open to considering a pastoral call.

**Ordination Polity.** MBCM arranged the May 1986 Consultation on Ordination Polity involving leaders from all conferences.

**Spanish Literature.** New materials for Hispanic congregations generated through the leadership of Arnaldo Casas include Jose Gallardo's pamphlet on peace and justice, a teachers' manual for children's curriculum, and Rafael Falcon's history of Spanish Mennonites in North America.

**Family Life Education.** *At Home With the Family*, with John and Naomi Lederach, a five-part video series, appeared in late 1986.

**Student Aid for Nonregistrants.** Total contributions to the Student Aid Fund for Nonregistrants, first established in 1983, reached \$58,000.



## CHALLENGES AHEAD

**Congregational Growth.** MBCM will support the goal of establishing 500 new congregations of caring disciples by 1995.

**Working with Home Ministries.** To undergird church planting and growth, MBCM will seek closer working patterns with MBM's Home Ministries Department.

**Family Life Ministry.** Clare Schumm will promote the vision of family life ministries in each congregation.

**Youth Ministry.** Lavon Welty will promote "Integrated Congregational Youth Ministry." A Development Council will shape materials to bring together all facets of a congregation's activity with young people.

**Hymnal Council.** Work will continue toward a new hymnal by 1992 prepared jointly with the General Conference Mennonites, Church of the Brethren, and Churches of God.

**Christian Peacemaker Teams.** Edgar Metzler will work with inter-Mennonite groups developing Christian Peacemaker Teams.

**Mennonite Marriage Encounter.** Marriage Encounter programs operated by the GC Commission on Education since 1979 and the Lancaster Conference since 1982 may be merged to continue its program which has already benefited more than 3,000 couples.

**Curriculum Materials.** Marlene Kropf will help develop a Foundation Series curriculum for believers new to the Mennonite Church, by 1988. Revised Youth Foundation Series are expected in 1989.

**Financial Support.** We will help church members know the MBCM story so that financial support will rise above the present levels of about 50 percent of MBCM's Average Giving Guide as established by the General Board. — Gordon Zook





*Darlene Keller (left) in Nepal teaches a woman how to read.*

## Where are we in overseas mission?

*by Dorothy Yoder Nyce*

With almost 130 Mennonite Board of Missions workers in 24 different countries and over 7,000 cumulative people-years given to overseas mission, the question "Where are we?" could well occupy our attention. But a comprehensive response cannot be given here. Instead, I

will attempt to update *Gospel Herald* readers on the last two years of activity, and suggest some on-going agenda.

Each year, as a member of the MBM Board of Directors, I read the annual report. I understand more of the missiological issues confronted; I value acquaintance with both people and program; I care for our sense of mission within the church—both what is and what could be.

One sign of duration with program is the occurrence during the last year of 25th anniversary celebrations of the

Spanish Christian congregation in Belgium, Lois and Albert Buckwalter's assisting the Toba Indian church gain legal status in Argentina, the Bihar Mennonite youth organization in India, and the Nav Jivan Hospital in India.

In transition have been field personnel and home office staff. Lawrence Greaser retired last November from being a dedicated Latin America director. He was replaced by Gerald Mumaw. Wilbert Shenk, missiologist and vice-president for overseas ministries, became also interim Europe director while Larry Miller

Dorothy Yoder Nyce, Goshen, Ind., is a freelance writer and a part-time instructor at Goshen College. She is also a member of the Board of Directors of Mennonite Board of Missions, and chairs its Overseas Ministries Committee.



worked to complete his doctoral dissertation. Several workers terminated, began new assignments, and changed tasks. With these shifts came overload, health needs, language study rigor, gratitude for God's presence, awareness of children's adaptability, and personal growth.

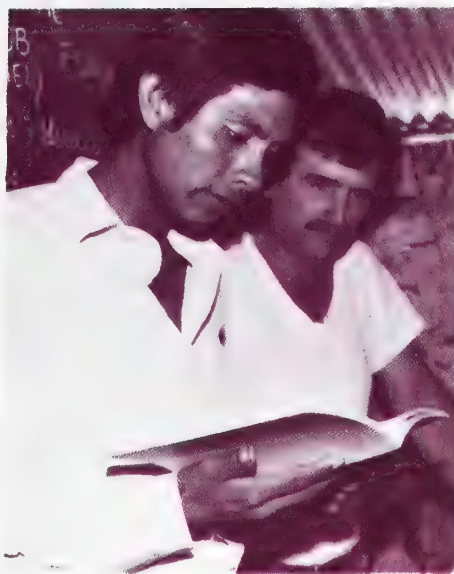
Assessment is necessary. As individuals discover limits or stretch through new opportunity, so the mission program needs scrutiny. As 40 years with MBM workers in Puerto Rico ended last year, evaluation in 1987 will shape future relationships with established churches. Sound reasons exist for examining what has emerged through 30 years of work with African independent churches. And awareness that a Flemish-speaking ministry could arise in Belgium's capital of Brussels—a quarter of whose population is foreign—came after extended conversation in that country.

The mail-order Metanois Book Service at London Mennonite Center in England resulted in one-year sales of \$20,000. Margaret and Everett Metzler found few constraints on informal sharing of faith with the 450 students and teachers they encountered through their China Educational Exchange ministry. James Krabill's weekly Bible teaching reached up to 125 students from a dozen villages in Ivory Coast. That's all part of where MBM is.

**Growth and expansion.** Growth factored in too. Whether for the non-Christian exposed to God's love at Kodaikanal International School in India or the 15 prisoners meeting in Burgos, Spain, there was personal growth. Churches grew via baptisms: in Argentina (a 25 percent increase in 1985-86), Ghana, Sweden, Belgium, and Brazil. In fact, in the latter, "the desire to grow seemed almost compulsive, on occasion at the expense of pastoral need-meeting." Toward that phenomenon a mission stance was needed.

Following sustained contacts, such as Wilma and David Shank's week-long Bible seminars, welcome came for new work in Benin. Rodney and Lynda Hollinger-Janzen will be joined later this year by a French Mennonite couple for health and Bible training programs with the Interconfessional Protestant Council of Benin. This council brings together 25 different churches of three major streams of African Christianity.

I am reminded of more MBM cooperation. An ecumenical seminary in Chile wishes to place a Mennonite professor. Wendell and Karen Amstutz worship with a Baptist church in Bolivia. Fellowship among Arab Christians and Messianic believers is encouraged in Israel. Workers from 37 agencies combine efforts in Nepal. Several Mennonite and Brethren in Christ agencies with international program interests meet regularly to consult and plan projects that "en-



Mike Mast (right) in Argentina trains a leader for the Indian church.

**M**issioning in our world means that God cares about each person having dignity and purpose in living.

courage worldwide witness to the love of God in Jesus Christ by word and deed."

Further involvement comes through financial grants. For example, we will give \$2,000 for books for the peace center being built by the National Council of Churches in India and \$14,000 for medicine, education, and rehabilitation through the International Assistance Mission in Afghanistan. While \$18,000 goes to operate the Mission Training Center at Associated Mennonite Biblical Seminaries in Indiana, another \$19,000 is dispersed for media work in Argentina, Jamaica, Puerto Rico, and Egypt. And \$9,000 will be used in Brazil for pastoral support, literature, and leadership training.

With such diverse opportunities before us, awareness of the world is imperative. We cannot isolate ourselves and be about missioning. Cultural, political, and religious dimensions impact each worker and decision. Since North Americans are guests of other countries, local people deserve respect. We need first to be learners of their heritage.

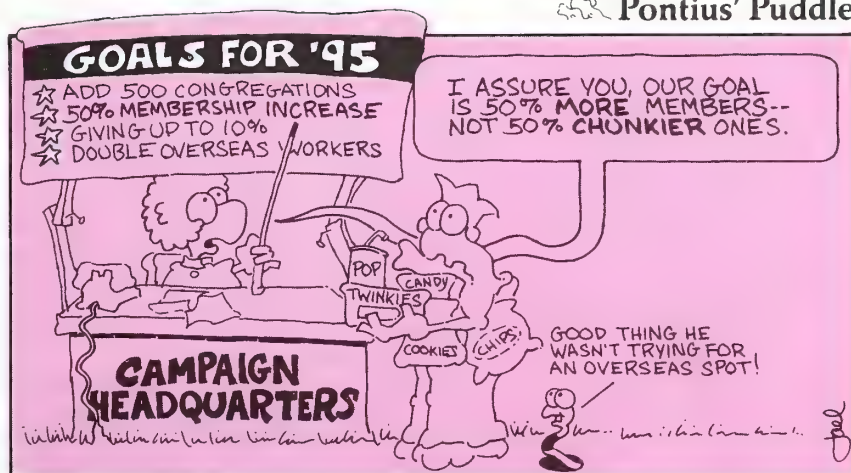
For example, we cannot presume to enter West African countries primarily to "double our number of churches." But we can be available to Christian groups already present, offering to work alongside them. *Hearing and Knowing*, a book by a Ghanaian Christian woman, invites us to understand John 4:42: the people have heard for themselves. Do we trust their belief in the Redeemer of the poor, those vulnerable in all aspects of life?

**Tough questions.** Or, are we willing to face other tough questions? Why, when telling people immersed in Hinduism about Jesus the Christ, have we not been prophetic to counter Manu influence which allows sexual domination? Have mission efforts at times failed to identify "the problem of sin as the desire to dominate"? If so, why? Assessment of Christianity and missioning will need to include self-critique: where/how have we missed or ignored Jesus' radical teaching?

Conversations with missionaries are enriching because of their direct exposure to political realities. After many years in Israel, Roy Kreider is a statesman of both state and religious matters. Under constant surveillance, a number of MBM workers learn to be careful in speech and action, yet not overcome by fear. Others sensitively relate to: discrimination against Koreans and teenage suicide in Japan, the meaning of life for young people in Sweden following the Chernobyl nuclear accident to the east in the Soviet Union, countries in transition from military dictatorship to elected governments, inflation, violence, and bursting populations.

World population has nearly doubled

 **Pontius' Puddle**





since 1950. "Four new babies are born somewhere on Earth every second, a rate that is expected to help push the planet's population to 6.2 billion by the year 2000," reports the Associated Press. If Christianity were to continue to be claimed by about a third of the people, the scope of the task of telling the good news is obvious, yet awesome. Ownership for that opportunity depends on what is now being "planted" in our homes, churches, schools, and communities. We dare not excuse ourselves. Where MBM will be in

## How do we effectively "know who we are" yet refrain from requiring others to assume our identity?

2000 depends on who we are becoming in 1987.

Economic disparity enters the scene. Most North American Mennonites deserve to be shamed for resistance to giving 15 percent of our income to meeting world need. As Fernando de Rojas suggests, "Goods which are not shared are

### Questions we're most frequently asked

#### Mennonite Board of Missions

•**How can I be a witness?** Here are a few starters: find role models who are sharing faith through words and actions, read stories of persons making a difference in outreach; learn from Mennonite missionaries; ask an MBM staff person for resources; consider a Voluntary Service term; attend a Friendship Evangelism Seminar. Every Mennonite Christian is in mission. MBM is here to help you carry out your task.

•**What will MBM be doing to help the Mennonite Church meet the Goals for '95?** New programs for assisting churches in church growth and church planting have begun. Youth and young adults will be given more opportunities for service and involvement in mission programs. In response to increased overseas requests for Mennonite ministries, MBM is exploring expansion toward doubling the number of overseas missionaries. Your counsel and prayers are needed.



Charles Shenk (center) in Japan leads an instruction class for new Christians.

not goods." Even Calcutta's slum dwellers, written about in *City of Joy*, have amazing insight into giving. MBM is and will be where support expressed in money, prayer, time, wisdom, and skills convincingly emerge.

Missioning in our world means freedom to believe and tell people that God cares. That God cares about each person having dignity and purpose in living. That God cares about terrorism, unemployment, pervasive poverty, drug abuse, intense religious conflict. That God cares about pride, priorities, and politics. That God cares about our loving our neighbor as ourself.

**Mission issues.** Any number of mission issues emerge in any given year. I choose to identify some, in question form.

•Do we North Americans understand that "church planting" in countries other than our own requires different sensitivities, models, time frames, or risks? For example, do we discern the African Christian fear that "whites try to buy the church and its power"?

•Do overseas workers counter broader Mennonite leadership styles: controlling rather than undergirding; blessing hierarchy; expecting local people to "become white North Americans"?

•Regarding Europe: What avenues (in addition to professional drama used by Stephen Shank in Belgium) could be utilized to penetrate the "basic antagonism toward a historic Judeo-Christian heritage"? How will emerging churches relate to long-standing European Mennonite groups?

•Regarding North America: How will affluent, free, semidisciplined, educated, mostly white Christians/Mennonites revision and re-create a missioning consciousness that responsibly cares for the world of 2000?

•How do we effectively "know who we are" yet refrain from requiring others to assume our identity? Does MBM's constituency understand the Dublin Mennonite

Community's "tension of being a Mennonite congregation yet not wanting to start a Mennonite denomination" in Ireland?

•Are MBM workers expected to duly share family and beyond-family tasks? How do we model the *prime* call for every follower of Christ: to make God's way known?


•Conflict is inevitable in life. Do we meet it, both worldwide and on interpersonal levels, with full integrity?

•Do we understand the diverse stages of mission endeavor? While MBM work in Chile and Benin is just beginning, questions of autonomy emerge in places begun 25 years ago. How effective is the preparation for "letting go"? How ready is the North American church to support approximately 30 new people required for efforts projected through 1988?

•Ronald Yoder of the Overseas Ministries Division states: "It will be important to have a strong Christian presence in the Pacific Basin (Japan, China, Korea) as it becomes the focus of world activity." Is MBM and the constituency learning to meet this reality?

•Do we perceive Wilbert Shenk's list of mission issues: "the inescapable interdependence with other missions; the ability to understand God's plan of creating a body of faith; the persistence of tradition expressed in culture; functioning within contexts of insecurity"?

•What do *you* think are the "frontiers of mission"?

**Making a difference.** Returning with my family from six months in India, the privilege was mine in 1986 to visit 25 MBM workers in India, Nepal, Belgium, France, and England. Space does not permit me to comment on each of these worthy friends. But I am persuaded that all are making a difference: on our behalf as Mennonites, with the people they contact, and most importantly for the cause of Christ. May our vision for joining and supporting them increase! 



# A UNITED CHURCHWIDE MISSION

## HIGHLIGHTS 1985-87

*President Paul Gingrich* gave Mennonite Board of Missions endorsement to Mennonite Church Goals for 1995. He called for Christian/Anabaptist renewal of North American Mennonites to foster expanded giving and witness by 1995.

*Nearly 90 congregations* are now in formation stages because congregations, conferences and MBM Evangelism and Church Development staff implemented shared visions; Ray Horst, director of ECD, and staff serve in advisory roles.

*Mennonite witness* through video has become reality; Media Ministries Director Kenneth J. Weaver led his staff in Hispanic video productions and "All God's People."

*Student and Young Adult Services* Director Myrna Burkholder completed a landmark survey of churchwide young adult values, beliefs and lifestyles.

*Nearly 200 persons* ministered through caring evangelism and service in some 19 North American Voluntary Service locations; VS Director Dave Miller charted new options for youth committed to serve.

*Deaf Ministries'* Director Sheila Stopher Yoder identified deaf leadership as critical for ongoing ministry to hearing impaired persons.

*In West Africa*, long-term ministry began in Benin after 20 years of cultivating trusting relationships with Benin Christians.

*Lawrence Greaser* concluded 13 years as director of MBM Latin American ministries; Gerald Mumaw began as director in late 1987. Church growth and new congregations have formed in Argentina, Bolivia and Brazil.

*Director of MBM* ministry in Asia Ron Yoder challenged Mennonites to greater Christian witness in countries rimming the Pacific Ocean; emerging as the hub of world political and economic activity, Pacific Basin countries have small Christian populations.

*Ministry in post-Christian* Europe expanded in France, England, Ireland, Spain, Sweden and Belgium through teaching, preaching and creative mediums of evangelization.

...

## CHALLENGES AHEAD

*Providing resources* to assist conferences and congregations as they claim goals for local, regional and worldwide mission; Vice President for Home Ministries Rick Stiffney will call for new responses to North American need for faith.

*Encouraging Mennonites* to be active, caring witnesses to their faith at home, in Voluntary Service, or through an overseas assignment; needed will be 200 VSers and nearly 25 persons for overseas assignments in the next biennium.

*Discerning new directions* for Mennonite outreach through media for religious and secular audiences.

*Exploring new overseas* ministries which present the greatest need and possibility for impact; Vice President for Overseas Ministries Wilbert Shenk will call for recognition of future frontiers in mission.

*Challenging congregations* to give at least \$86 per member in 1987 for unified Mennonite mission through MBM; for most tithing members, this amount represents one month's giving and leaves 11 months for giving to other church needs.

*Informing and inspiring* individuals and congregations to be active participants in united churchwide mission through MBM — Paul M. Gingrich



*Mennonite Mutual Aid conducts health ethics hearings*

# A matter of life and death

*by John M. Bender*

**T**he use of technology to sustain life at all costs has obscured the larger life-and-death questions that Christians can and must address.



PICKER SYNERVIEW





Three members of a panel get ready for a MMA health ethics hearing in Blooming Glen, Pa.—(left to right) attorney Elvin Souder, physician Willard Krabill, and hospice worker Brenda Gillespie.

Rebecca and Tom Yoder Neufeld of Waterloo, Ontario, had a greater-than-usual hand in the birth of their first child, David, last September. "I wanted a place that was really supportive of unmedicated childbirth," Rebecca says. David was born in the Nurses Clinic at McMaster University Hospital in Hamilton—the only hospital in the province with a midwifery unit. The clinic is staffed by nurse midwives and encourages the expectant parents to work out their own birthing plan. Rebecca and Tom developed their birthing plan with the help of friends, books, and a childbirth class instructor.

The Nurses Clinic program is based on the premise that the birth experience "is your experience as an individual and family and they are there to accompany you in it, not to take it over." The program recognizes that a normal birth is not an illness that needs to be treated in the hospital, though the larger hospital staff and equipment are available if needed. The midwifery program lets the parents decide who, besides the nurse midwife, participates in the birth.

One of Rebecca's friends, Carolyn Albrecht, and Tom were present for the birth.

Tom's parents, who were in the area for a speaking engagement, stopped by the hospital an hour after the birth, Rebecca says, "and visited in the room where I had given birth." She went home after 24 hours and a nurse made follow-up visits for three days.

Rebecca and Tom recognize that many

hospitals and sympathetic doctors are making changes in the way normal births are handled through providing birthing rooms and revising the role of medical personnel to "work with you" rather than "being in charge of you as their patient." Yet the McMaster clinic is different in that already at the structural level it reflects a new attitude toward childbirth—and health care in general.

**Glimmer of hope.** Rebecca and Tom's experience is one glimmer of hope that North American society is redirecting the way it goes about doing health care from the cradle to the grave. The gain in sim-

**Is it appropriate to give one child three successive liver transplants for a very uncertain future? What about the number of children dying of hunger?**

plicity, naturalness, humanness, and alternative values, however, stands in stark contrast to a health care system caught up in what Goshen College physician and Mennonite Mutual Aid consultant Willard Krabill calls the "technological imperative," that if a treatment is available it must be used. Positing "can do" over "should do" leads us to become slaves of our own technology, he maintains.

The assumption of the secular medical

model is that it takes over and makes the decisions about us, he says. High-tech procedures only work at the level of biological life. The secular medical profession assumes it is obligated to use every means available to keep a person clinging to life. Whatever positive can be said for technology, its use simply to sustain life at all costs has obscured the larger life-and-death questions that Christians can and must address, Krabill believes.

Bioethical issues—ethical issues that have to do with human life, especially as focused in the activities of the health professions, and the issues raised by today's health care system—face people on numerous fronts, including gene manipulation, use of fertility drugs, predetermination of sex of offspring, abortion, salvaging critically handicapped premature newborns, organ transplants, euthanasia, and prolonging life. "We often don't know where to turn to for answers," Krabill says.

The issues of bioethics have been the focus of hearings held across the church by Mennonite Mutual Aid. Participants in the hearings have been nursing home employees, physicians, social workers, pastors, and other interested people. Resource people have included medical personnel, theologians, lawyers, and persons who have faced life and death issues personally or in their family. The hearings have focused on end-of-life questions, though the church's perspective on the whole spectrum of life from beginning to end is involved.

The hearings pointed up the need for talking about these issues. Many times people are frustrated by the dilemma of expectations on them and what they

John Bender, Elkhart, Ind., is a free-lance writer and a part-time communications director at Associated Mennonite Biblical Seminaries.



think would be a kind or appropriate degree of caring for an older parent. There are very few who haven't been touched by these issues. Many persons have horror stories about their own contact with the health care system. Many are not aware they are in control. And, Krabill observes, "Decisions often end up being person-centered rather than congregation-centered or community-of-faith centered." He underscores the need to develop consensus about the bioethical issues before people need to make decisions in a crisis situation.

On one level the ethical questions deal with issues such as cost and accessibility to resources; a deeper issue concerns the singular use of high-tech procedures to become masters of life. Addressing the bioethical issues from a theological point of view, LeRoy Friesen, professor of Christian ethics at Associated Mennonite Biblical Seminaries, says the Bible both affirms and warns of the dangers regarding technology. The Bible gives, on the



*Local pastor Ernest Martin addresses the health ethics hearing in Louisville, Ohio. Listening are (left to right) Ron Litwiler, an MMA vice-president; Willard Krabill, a physician and MMA consultant; and Ralph Lehman, a local attorney.*

## Questions we're most frequently asked

### Mennonite Mutual Aid

#### •Why do your plans cost so much?

The premiums for MMA's health plans are directly related to the claims people send in for payment. Medical costs increase as care becomes more sophisticated and as people live longer and use more care; MMA's premiums must keep up with these increases. Another factor is that MMA includes members whom other insurance companies might turn down.

•Are you different from other insurance companies? On one level MMA is like other insurance companies. It offers medical insurance, life insurance, coverage for automobiles, and retirement annuities. On another level, though, MMA is much different. It brings together persons who share the faith and values of Anabaptists, so members know they are helping their brothers and sisters. MMA also assists with needs beyond the insurance contract; adoption expenses and losses from catastrophe or disability are two ways the Mutual Aid Sharing Fund "goes the second mile." Another difference is investments. MMA invests its funds in harmony with Mennonite values—in loans to churches and in ways that promote peace, health, stewardship, and a better quality of life.

one hand, "a mandate for the direction of the development of the resources of natural life creatively." On the other hand, "the Scriptures warn repeatedly of the potential of all sorts of structures and systems and worldviews and thought systems to assume ultimate status. The issue is one of idolatry."

Friesen says the church, made up of former aliens and *unpeople* who have now become a part of the people of God, offers "resources for dealing with the questions of this day, which are extraordinary." The church, he says, standing together in congregational life, can make a difference by providing for pre-crisis discussion and discerning, giving tangible support in times of crisis, planning for the future with clear structures of accountability—support—in the community of faith, and being a model for the larger society.

**Positive response.** Participants in the health ethics hearings have responded positively to broaching the subject. Responses include: "I found the end-life discussion very close to many dilemmas I work with daily since I work with the elderly." "The hearing was a reminder to talk about and deal with these issues as a family and with older parents before the crisis comes." "There are no clear answers. We can find solace in times of crisis and personal decision-making if we've been in dialogue in advance, especially with our brothers and sisters in faith." "I received a lot of encouragement to work with my congregation in helping people before crises to think, talk, and make decisions."


Krabill underscores that he is not opposing technology in medical science. "We're responsible to manage it, not to have it manage us," he says. Related questions have to do with allocation of limited resources. Is it appropriate to give one child three successive liver transplants for a very uncertain future? What about the number of children dying of hunger? "Death is not the worst of all possibilities," he says, when one recognizes that biological life is not all there is.

"High-tech offers the dramatic possibility both to help and to hurt."

One of the basic issues discussed in the hearings dealt with decisions persons should and can make about the time and manner of their passing. Millions of dollars are spent each day in staving off death, often out of ignorance of what that person would have wanted. "How do you tell a physician that you do not want to transfer mother to the hospital when she gets pneumonia? Krabill encourages people to make known their wishes, as in a "dying plan," and finding handles to make them stick. The tools include such items as a *living will* and *durable power of attorney*. In the U.S. 38 states have passed right-to-die legislation that recognizes the right of individuals to determine their wishes in advance for the time they can no longer speak.

Sometimes, too, there is inappropriate thinking on the side of doing nothing, Krabill says. He is not suggesting that in all cases persons avoid taking advantage of the technology available. He simply says the church needs to talk about it and needs to confront the issues. "Let's speak as a church by intention and not by default. Let's be consistent with our Christian worldview and our true belief of what life and death is all about."

**Need to reexamine.** Out of the hearings, Mennonite Mutual Aid is developing a 13-lesson series, to be available by next spring, that will help congregations talk about the life and death issues posed in bioethics. "We need to reexamine our beliefs and assumptions about the meaning of life, of death, of the sanctity of life, and of being created in God's image."

Adds LeRoy Friesen: "I would like to make a strong appeal for a deep openness within ourselves to God's grace, recognizing that what is essential to the biblical story is not being right all the time, in some abstract sense, but being part of God's grand unfolding drama of making all things new." Even the health care system, we catch in a fleeting glimpse, is being made new. 



# STRENGTHENING STEWARDSHIP & MUTUAL AID

## HIGHLIGHTS 1985-87

In the past two years, Mennonite Mutual Aid began major changes in how it relates to the church. We are pleased to be able to offer better service and to see our programs meeting more needs.

**New ways to serve.** Twenty-one mutual aid counselors (some part-time) now represent MMA in their communities, providing more local service; more will be named in the next two years. A new division will focus on education in wellness, mutual aid and stewardship; fraternal programs; and support for congregational volunteers.

**Mennonite Foundation.** Donations and gift plans brought in \$12 million during 1985 and 1986 for church and charitable causes. Foundation staff met with more than 100 groups and individuals last year to discuss stewardship.

**Sharing Programs.** In 1986, more than 52,000 health plan members shared \$25.2 million in assistance with medical expenses. In 1985, such aid totaled \$24 million.

The auto sharing program added 25 percent more vehicles in the two years; the

total now is 21,000. We continue to emphasize how Christian faith and our practice of stewardship and mutual aid affect our driving.

For Mennonite Retirement Trust — church workers pension plan — strong rates of return continued: 11.8 percent in 1986 and 15.8 percent in 1985 for a 10-year compounded rate of 10.2 percent. In spite of lower rates in MMA's individual retirement annuities, participation grew from 2,500 to 3,400 in 1985-86. Life insurance plans have been less successful. Fewer members are participating, while policy sizes have increased. Insurance in force tripled in the past 10 years; participation decreased 15 percent to 6,500 persons.

**Educational Programs.** A wellness program for children is now complete. We sponsored seven health ethics hearings in 1986. A health ethics study guide is being developed by Mennonite Publishing House and MMA.

**Farm Concerns.** MMA supported the Mennonite Central Committee Farm Crisis task force with \$18,136 of fraternal funds last year; budget for 1987 is \$25,000.



## CHALLENGES AHEAD

**New Programs.** A new health plan will include cost-saving features and wellness incentives. Another new plan will provide group health, life, and disability coverage for small employer groups. We also will study ways to provide services we don't now offer: insurance plans for disability and long-term care, and investment services for taxable church-related organizations.

**Issues.** We welcome discussion on:

- How can mutual aid and stewardship become more vital concerns in our congregational life?

- How can MMA and congregations help those who do not have or cannot get health insurance?
- MMA's assets totaled \$147 million in 1986. How do we manage this responsibly and faithfully for the church?

**Goals.** We are working with the Mennonite Church 1995 goals and the General Conference Development Plan in efforts to support the church groups we identify with. We want to do this in ways that strengthen the practice of stewardship and mutual aid in our church life. — James D. Kratz





Gazing at Cutrell in his office are the photographs of predecessors A. J. Metzler (right) and Aaron Loucks (center). At the left is John Funk of Mennonite Publishing Company, which preceded MPH.

**The head man at the Publishing House bows out**

## Ben Cutrell: A legacy of leadership

by Stuart H. Showalter

For Ben Cutrell, life has almost always revolved around Mennonite Publishing House. "My first memory of MPH is that I would come here with my mother when she brought something for my dad to eat," he recalled. "Maybe he was going to work a little late that night."

As a toddler, Ben did not know that Scottdale, Pennsylvania, would be his home or Mennonite Publishing House his employer for all but 13 of his 64 years. Now, after heading the house for the past 26 years, he will relinquish his position as publisher to Robert Ramer of Edmonton, Alberta, on September 1.

**Many changes.** During his tenure as only the third chief administrator in the house's 79-year history, Ben Cutrell has steered this agency through an era of dramatic change in the Mennonite Church. He has also presided over many internal changes at MPH—in communication technologies, editorial products, organizational structure, and more. The changes

notwithstanding, MPH's mission has remained constant—to serve the Mennonite Church's needs in publishing.

Annual reports during the last quarter-

**As a toddler, Ben did not know that Scottdale would be his home or MPH his employer for all but 13 of his 64 years.**

century illustrate both the changes and the continuity at the house. In 1961, when Ben moved from business manager to chief administrator as A. J. Metzler's successor, MPH employed 117 full-time workers at the Scottdale headquarters, and another 53 at the seven bookstores. That year, 12 book titles were published, and overall operating revenues came to \$2.2 million. By the end of the 1986 fiscal year, 105 worked at Scottdale, and 13 bookstores employed 185 others. Among the publications were two videos and 26 book titles, and all the divisions generated \$12.4 million in revenue.

Ben began his career at MPH on the ground floor. As a high school junior, he held an after-school clerical job that involved recording costs for various printing projects. After graduating from Scottdale High School, he decided to work for a year and to think about his dream of becoming a medical doctor. So he applied for a position at the publishing house, where he was assigned a variety of production tasks.

The person who hired Ben in 1940 was A. J. Metzler, who had become the second publisher in 1935. Ben recalled with a chuckle what A. J. told him: "Well, you'll be getting 40 cents an hour, the minimum. We just don't have any choice in that." Ben added, "The impression that was left with me was, 'Well, you probably aren't worth it, but we'll have to pay it.'"

After a year, Ben realized he did not have the financial resources to pursue a career in medicine. Meanwhile, his work at MPH had become more interesting, so he decided to investigate a program in printing at Carnegie Institute of Technology in nearby Pittsburgh. The Carnegie faculty outlined a plan of study which allowed him to enroll at Eastern

Stuart H. Showalter, Goshen, Ind., chairs the Communication Department at Goshen College.



Mennonite College for one year, which he did then “primarily to please my parents.” In retrospect, he believes a year at EMC was “an excellent idea.”

Thanks to a loan from MPH and scholarships from Carnegie, Ben completed his college studies by mid-1944 and resumed his work with the publishing house, this time as a designer. Among his projects were the 25th anniversary edition of *Youth's Christian Companion* and the cover of the first edition of Guy F. Hershberger's classic book, *War, Peace, and Nonresistance*.

One year earlier, Ben had met Dorothy Stutzman, who had come to MPH from Louisville, Ohio, to work as a secretary to C. F. Yake, editor of the *Companion*. Ben and Dorothy were married on December 2, 1944.

**Different setting.** A few weeks later, the young couple ventured into a completely different setting. They went to Denver, Colorado, where Ben managed a commercial printing business that he, his father, and other family members had purchased. Ben acknowledged that he had grown somewhat disenchanted with MPH. On the other hand, he saw the need to provide a preretirement financial boost to his parents, who were not covered by Social Security.

Denver was booming in the post-war period, and the printing business boomed too. As a young manager, Ben learned that “the customer really keeps you in business—it's altogether different from what you feel in church institutions.” He also learned the importance of financial control to maintain adequate cash flow for a small, growing company in a competitive market.

Yet, Ben never felt fully satisfied as manager of a commercial operation, and this experience gave him new insight into the possibilities of full-time church service. “This nagging feeling always came up, especially as I got a little new vision while helping with a citywide evangelistic campaign,” he recalled. “The evangelist issued a challenge: ‘Every day you are checking off another day of your life—what are you doing with it?’”

The peripatetic A. J. Metzler also played a part in persuading Cutrells to consider returning to Scottdale. He would visit whenever he had a stopover at the Denver train station or airport. After the family sold the printing business, Ben accepted an invitation to join MPH in 1955 as its first business manager.

What motivated the decision?

First, Ben said he appreciated the inspirational angle to church publishing: “Day after day in the commercial world, you were helping others publish what they thought ought to be said—instructions, office forms, advertising brochures for a patented bingo board. I thought, ‘Why should I be spending my time help-

ing them do their communication when that job could be done for the church?’”

Further, Ben and Dorothy did not want to get caught up in a cycle that measured business success primarily by ever-increasing profits. They also desired a more traditional Mennonite setting for their two children, 10-year-old Kathleen and 3-year-old David.

**New challenge.** When Ben arranged for his new position at Scottdale, the possibility of his becoming publisher was not discussed. However, when the Executive Committee named him business manager, which connected him with all

**During his tenure as only the third chief in 79 years, Ben has steered the house through dramatic changes in the church.**

phases of the operation, he began to get some clues about the challenge before him.

When the call to be publisher came in 1961, however, Ben had some reservations, especially because he would be the first non-ordained MPH publisher. In a speech at his installation, he noted with characteristic Mennonite modesty that “one cannot come to this without asking, ‘Am I sufficient for the occasion?’”

In his speech, Ben reflected on the faith of the founders who had brought their vision for a church-owned-and-operated publishing house to Scottdale in 1908. They had formed MPH from \$20,102 worth of assets assumed from three independent, but church-related, publishers:

the Gospel Witness Company and the Mennonite Book and Tract Society of Scottdale, which included Aaron Loucks as a prime mover, and John F. Funk's Mennonite Publishing Company of Elkhart, Indiana. Loucks was a key force in the formation of MPH, and he served as its chief administrator from its beginning until 1935.

Also present at the beginning was Ben's father, George Cutrell, who had left his home in Springs, Pennsylvania, in 1908 as a 16-year-old lad to work as a pressman for Loucks. As Ben told the story, someone said, “‘Here's this George Cutrell. He has some mechanical ability. Maybe you could use him.’ He was itching for something to do, and so he was brought here.”

**Operational issues.** In 1961, 36 years later, the legacy of leadership was thrust upon Ben Cutrell, and he and his division managers went to work. They devoted themselves immediately to operational issues. Could MPH more effectively mesh its marketing and editorial functions? Could financial controls be maintained in the wake of rapid growth? Should Herald Press become more aggressive in book publishing? Should bookstores be opened in other communities?

In every case, the answer was *yes*. In a general way, MPH improved and expanded its operations by switching to divisional-based marketing, moving into cooperative publishing with related denominations (especially the General Conference Mennonite Church), and adopting new communication technologies.

In the 1960s, however, forces beyond MPH's control required repeated responses from Ben and his staff. Editors faced the winds of social change both within and beyond the Mennonite Church. What responses were most ap-



Cutrell watches Press Department supervisor Jerry Cooper operate the new laminator.





Cutrell likes to help out in the infant nursery at Scottdale Mennonite Church.

propriate for these turbulent times? Conservative elements of the church considered MPH too liberal, and liberals labeled it too conservative.

In this context, Ben found his unordained status an advantage. "I think God had looked ahead to the turmoil in the church," he said. "As publisher, I was not

protecting a scalp or position. Our material was not one-sided—we deliberately tried to keep channels open for dialogue."

**Competitive environment.** The 1970s brought with it a different type of diversity—a highly competitive publishing environment. To help meet this challenge, Ben introduced a major restructuring of the house. The general divisions of "editorial" and "sales" were reorganized into smaller, more integrated units such as book publishing, congregational literature, and periodicals.

This, combined with the reorganization of the Mennonite Church, caused MPH to reflect on and reaffirm its role as a pay-as-you-go publisher vis-à-vis others. Choice Books, developed by Mennonite Board of Missions as a subsidized book marketing system, led to discussions about different bases of financial support and about overlapping efforts. The emergence of entrepreneurs such as Sisters & Brothers to develop video productions for church audiences also led to self-examination.

"They grabbed the opportunity, and I bless them for it," Ben commented. "Why should we compete head-to-head and use up a lot of resources just to show the other one we can do it better? So we work with them." MPH has produced several videos on a cooperative basis with other agencies in the past few years.

The future promises even more cooperation. "If the publishing house is to serve the church as a communication facility, it can't stay in print only," Ben predicted. "We really need to fit MBM Media Ministries and the publishing house together. The major problem with this idea is financial. If we are going to serve the church, the church will have to use the products and pay for them."

Within MPH, Ben has witnessed a revolution in printing technology in his

lifetime—from letterpress to offset, from linotype machines to word processors. Fitting the computer to the house's needs proved particularly problematic. "We really jumped too fast and had a lot of bugs, a lot of problems," he conceded. "So I had to be more conservative than I would have liked because it was hurting us too much to be at the cutting edge of technology."

More recently, MPH staff members have begun discussing issues which will be part of the agenda for the next publisher, Robert Ramer. One involves keeping up with still additional changes in communication technologies. Another is exploring ways to improve ties between MPH and the congregations, probably in concert with Mennonite Board of Congregational Ministries.


**Looking back.** Anyone who has led an agency for 26 years has made decisions which, in hindsight, were flawed. Ben admitted some regrets:

—"My biggest regret is that I took a lot of time away from my family in those earlier years. When I came here, my work involved a lot of travel. Now, my vision is to help the division managers avoid the excesses in that."

—"Occupying that big Provident Bookstore building in downtown Lancaster, Pennsylvania, has been a nemesis. To pay the rent we began to sell office furniture and supplies. When we sold off this part of the business, people were hurt. We should have spread our bookstore investments to other parts of the church instead of putting so much in Lancaster."

—"Getting into the computer world could have been handled more effectively."

Until March 1988, Ben and Dorothy, who edits *Provident Bookfinder*, plan to remain at MPH, while he serves as a consultant to his successor. Then they expect to move to another location where they will pursue more personal interests, perhaps as a writer-photographer team.

Whatever Cutrells do, their sense of purpose and mission for Mennonite Publishing House will always be a part of them as they continue to serve the church. As Ben said of the role of MPH, "We are on a road to God. That is not static; it's a developing, dynamic thing. In a sense, we are modern Pauline letters to churches—the publishers and speakers providing inspiration for today." 

## Questions we're most frequently asked

### Mennonite Publishing House

•**How do you decide which books to publish?** Content is the most important criterion. A book must support Anabaptist understandings and concerns. The approximately 30 books we publish annually are selected because they add to our understanding of a Christian or Mennonite Church concern, provide a new or helpful insight in dealing with life, cover a variety of ages and/or interests, such as youth and adult, music and theology.

•**What's the difference between you, Herald Press, and Provident Bookstores?** None. For ease in doing business we use the name Herald Press for dealing with wholesale customers like bookstores. We use the name Provident for serving retail customers. Mennonite Publishing House, is our official name. Herald Press and Provident Bookstores are simply two of our divisions for getting our job done. Congregational Literature Division and Periodical Division are two others.

**Correction:** One important sentence is missing from the editorial on the back page. Inserted after the first sentence in the sixth paragraph should be: *Mennonite Board of Missions is the oldest, going back to 1892.*



# CASTING THE VISION INTO WORDS

## HIGHLIGHTS 1985-87

**Speak, Proclaim, Listen.** Literature provides a way to speak to one another across our church. Literature provides a way to proclaim to others beyond our church. Literature provides a way to listen to those from other churches.

**A Few of the New.** Space does not permit listing the 55-60 new books published each biennium. Books usually take several years from incubation to publication. It is exciting to see how the Spirit prepared us for the Goals for '95 by having manuscripts in process like *It Can Happen Today*, *Church Growth Under Fire*, *By Birth or By Choice* and *Becoming Anabaptist*.

Having a 13-session curriculum available at this time seems a further touch of Spirit work. *Being God's People* is for nurturing members who have had limited exposure to Mennonite beliefs.

*Together* can get the Christian message and the story of your congregation into every home in your community. It is mailed six times a year to the postal areas a congregation chooses.

**Speaking.** *Gospel Herald* flashes to mind when we speak of sharing information and concerns with one another. It is difficult to comprehend being an informed Mennonite without at least scanning the *Gospel Herald* on a regular basis. But the search for faithfulness and passing on our faith goes even deeper as we gather around God's

Word with the help of *Uniform Series Adult Bible Study Guide*, children, youth, and adult *Foundation Series* or elective studies. Our materials bring the challenge and encouragement of the sisters and brothers who write them to us who use them.

**Proclaiming.** The majority of books we publish are bought by non-Mennonites. Here we have a witness of church life and mission, peace, ethics, social concerns, study of Scriptures, devotion, lifestyle, and Mennonite history, thought and practice.

A quarter million neighbors are hearing about us through *Together*. Bible schools and clubs reach the children around us.

**Listening.** Newspapers, magazines and books are everywhere. *Provident Book Finder* and book reviews in *Purpose*, *Christian Living* and *Gospel Herald* inform us of the best literature. Provident Bookstores, Readers Club and special sales make it available.

**Coming.** New junior club materials are expected by the fall of 1988. A new *Herald Bible School Series* is underway with a target date of 1990.

*Genesis*, *Matthew* and *Psalms* of the Believers Church Bible Commentary Series are in the editing and printing stages.

The complete 10-volume *Story Bible Series* and accompanying workbook should be finished within the year.

## CHALLENGES AHEAD

1. The vast majority of members have grown up in the church and have a homogeneous base for study, worship and communication. The new church will have many members with limited Bible knowledge or with different ways of understanding the Scriptures. Will we be able to supply materials needed for new approaches to worship and nurture?

2. In an affluent North American society we buy exactly what we want. If it doesn't come in a two-pound can where we

regularly buy, we will go somewhere else. Is our church capable of providing the variety of materials wanted? If we can't, are we in danger of trading faith for function in purchasing literature?

3. Video playback is increasingly available in our churches but it is expensive to produce. How can we make use of this communication vehicle at a price congregations can afford?

—Ben Cutrell



# His God is in the city

by Sonja Bontrager and Jacqueline Ulrich

"My God is in the concrete, in the skyscrapers, and in the hustle and bustle of city life," said Lee Lowery, pastor of Chicago's Bethel Mennonite Church. Amid high-rise housing projects and people experiencing poverty, Lowery's ministry at Bethel answers his call to the city—a call he believes other Mennonites should share.

Hospitality and friendly outreach were qualities that originally helped bring Lowery to the Mennonite Church. Lowery had Baptist roots but became a Christian when he went to a Mennonite Summer Bible School. "When the Mennonites came by to register people for Bible school, my mother made me go, even though I didn't want to," Lowery said. He remembers being "spooked" by the white women in "little white hats."

Lowery's first Mennonite church family was at the Ninth Street Church in Saginaw, Michigan. When he first began

Sonja Bontrager and Jacqueline Ulrich, Goshen, Ind., graduated from Goshen College in April. Bontrager was an English major and Ulrich was a communication major. Bontrager is a member of Whitestone Mennonite Church, Hesston, Kans., and Ulrich is a member of Roanoke Mennonite Church, Eureka, Ill.

to attend services led by the pastor, Leroy Bechler, Lowery's black Baptist upbringing gave him a different perspective on the structure of a sermon. "I always wondered when he was going to start preaching," said Lowery.

**Like Jonah.** After several years of membership and involvement at the Ninth Street congregation, Bechler told Lowery that he wanted him to take his place as pastor someday. Uneasy about his own leadership abilities, Lowery escaped to Denver to finish high school. "I felt like Jonah," said Lowery. "It kept nagging at me and I felt like I should have stayed. But I wanted to *live*."

Later he spent a year and a half studying at Hesston College and then returned to Denver to complete 1-W service as a conscientious objector during the Korean War. The church in Saginaw remained in contact with Lowery during his time in Denver. "They sent me money and clothes and wrote me many supportive letters," he said.

Because Lowery could not interact with the Ninth Street congregation, he felt dissatisfied. "Denver could not be to me what Saginaw was," he remembered. In



**Lowery's ministry at Bethel answers his call to the city—a call he believes other Mennonites should share.**

1966 he returned with his wife of two years, Leona, to Ninth Street, where he began a 16-year role as assistant pastor and then pastor. Lowery was the first black minister of the interracial congregation. The pressures of church leadership and a full-time job at General Motors demanded much from him and wore down his stamina. "I needed a





change of location," he said. "The only thing that helps burn-out is a change of scenery."

Lowery's renewal began as he enrolled for study in the James Lark Leadership Program at Goshen College. The program grew out of the Mennonite Church's 1977 General Assembly in Estes Park, when minorities expressed interest in Mennonite higher education, but saw the cost as an obstacle. "The money to go to school was just not there for the inner-city pastor," said Lowery.

A core group of close friends in the Goshen area encouraged Lowery during his time of renewal. "I had good support in Goshen," he said. "There was a lot of love to help me grow and to become reenergized."

**Lark program.** Lowery's second time at a Mennonite college found him studying harder and taking school more seriously. The Lark program focused on preparing black students for urban ministry. Don Blosser, professor of Bible and religion, had him in several classes.

Blosser specifically remembered the preaching class in which Lowery enrolled. "He was quiet until he had to preach, and then when he did I said to myself, 'Here's a guy with God-given talents'—he could preach." Blosser said Lowery's communication abilities and natural sense of how to talk about God were plusses. Lowery was the oldest and also the only black student in the class, but he did not let this stand in his way. "I give him a lot of credit," said Blosser. "Life was difficult for the Lowerys."

The pastor's plans during his time at Goshen did not focus on leading a church after graduation. Blosser said that shocked him, but when Lowery came and told him about a position in Chicago, he was pleased. In 1983 Lowery became one of the first three graduates of the Lark program.

After commencement Lowery moved to Chicago for seminary-level studies. Illinois Conference sent Lowery to build the emerging Southwest Mennonite Fellowship in Chicago, but when Bethel's pastor left, Lowery was asked to take over his position.

The small brick church in the 1400 block of South Laflin Avenue has a warm place in Lowery's heart. Not only did James Lark, the first black Mennonite bishop, serve at the church, but it was with this congregation that Bechler spent time studying urban ministries. "It was like coming back to my spiritual home—back to where I was conceived," said Lowery.

Bethel was the launching pad for urban ministry by white Mennonites. "They caught the vision here and I can see why—the public housing projects are here and it's not far from downtown. It's

like a lab for studying all kinds of people." This lab has not been used to its full advantage by Mennonites, but if Lowery is right, future Mennonites will have to become more involved in the city. "The Mennonite Church will not exist as we know it," said Lowery, "because society is becoming more urban."

**Jesus was urban.** "Jesus was not a rural minister, but an urban person, and I would say to Mennonites what Jesus said

**Lowery encourages Mennonites to enter the city and bring with them their values, skills, and traditions.**

in his inaugural address," Lowery said. He took his Bible from his desk and read from Luke, "Preach good news to the poor." If we're going to build a black Mennonite church it must reflect the culture, and the Sunday-morning experience must touch everyday lives. Sometimes we get kind of loud to release some of the frustrations."

Lowery has also found strength in Jesus' proclamation of release to the captives in Luke. "There are a lot of captives in the city," said Lowery. his experience in ministering to his congregation has helped him to more fully understand the urban social systems that create downtrodden people.

"The Anabaptists were also urban people," said Lowery, "and we need to go back to the Anabaptist vision." He commended the Mennonites for ministering to many people through overseas Mennonite Central Committee projects, but said he believes there are also opportunities closer to home. "The needs across the street are the same as across the sea," he said. "The urban church is the fastest growing and therefore it's going to be a different church." Lowery regrets that Mennonite Biblical seminary moved from Chicago to Elkhart, Indiana, when it merged with Goshen Biblical Seminary to form Associated Mennonite Biblical Seminaries because of the way an urban

setting could have shaped Mennonites' ideas of ministry. Lowery encourages Mennonites to enter the city and bring with them their values, skills, and traditions.

"A lot of what Mennonites are good at, the city needs," he said. "We are looking for good craftsmen to teach carpentry and bricklaying to people without trades. People can learn to fix things and get a sense of accomplishment from these skills. This would be a tremendous ministry for the city," he said emphatically, thumping his fist into his hand.

Mennonites' sense of family is also something they can bring to the city. "In Chicago the nuclear family is vanishing. One thing that attracted me to the Mennonites was Leroy Bechler's family. There was a warmth and a lot of love shown."

Mennonites could also share their peace witness with the city. "The city is a violent place, but we need a different kind of pacifism, not uninvolvedness. The Bible says real peace comes to situations where there is conviction and good shalom," said Lowery.

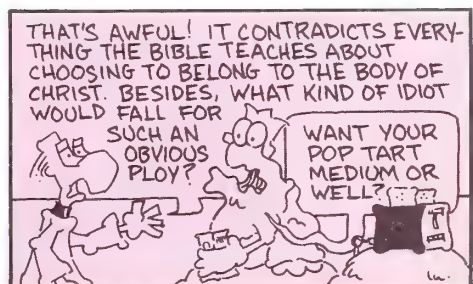
**Strong urban churches.** "We need to help establish strong urban churches because our sons and daughters are coming—in fact, they're already here," said Lowery. "The same God that protects someone in the 'back forty' protects the person in the city. In the city we learn how great God is."

Lowery leaned back in his creaky wooden desk chair and read again from Luke:

*The spirit of the Lord is upon me,  
because he has anointed me to  
preach good news to the poor.  
He has sent me to proclaim release  
to the captives  
and recovering of sight to the blind,  
to set at liberty those who are  
oppressed,  
to proclaim the acceptable year of the  
Lord.*

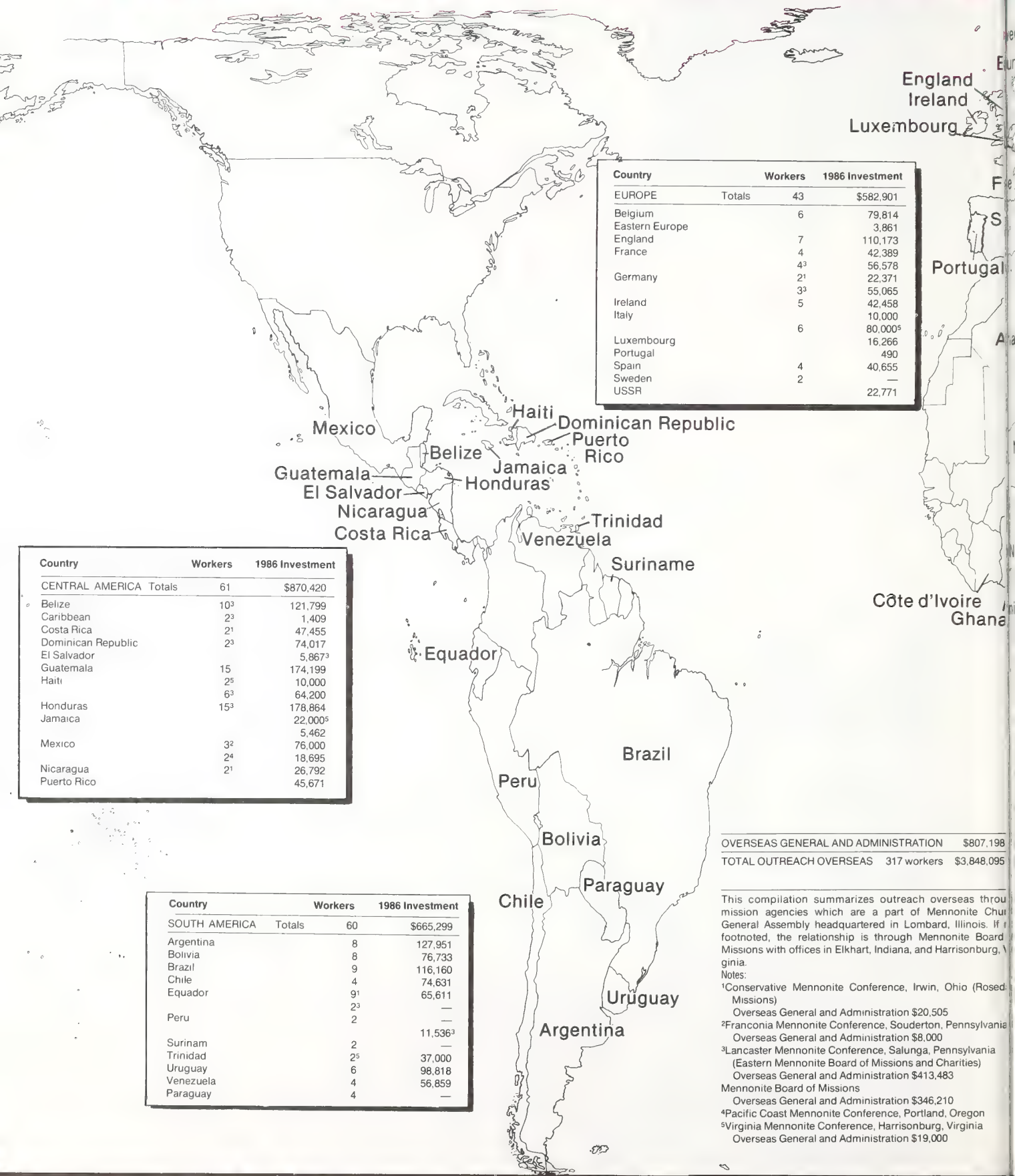
Lowery leaned forward again and closed his Bible. "This is our agenda. This is your agenda as well."

## Pontius' Puddle





# MENNONITE MISSIONS



Country	Workers	1986 Investment
EUROPE Totals	43	\$582,901
Belgium	6	79,814
Eastern Europe		3,861
England	7	110,173
France	4	42,389
	4 <sup>3</sup>	56,578
Germany	2 <sup>1</sup>	22,371
	3 <sup>3</sup>	55,065
Ireland	5	42,458
Italy		10,000
	6	80,000 <sup>5</sup>
Luxembourg		16,266
Portugal		490
Spain	4	40,655
Sweden	2	—
USSR		22,771

Country	Workers	1986 Investment
CENTRAL AMERICA Totals	61	\$870,420
Belize	10 <sup>3</sup>	121,799
Caribbean	2 <sup>3</sup>	1,409
Costa Rica	2 <sup>1</sup>	47,455
Dominican Republic	2 <sup>3</sup>	74,017
El Salvador		5,867 <sup>3</sup>
Guatemala	15	174,199
Haiti	2 <sup>5</sup>	10,000
	6 <sup>3</sup>	64,200
Honduras	15 <sup>3</sup>	178,864
Jamaica		22,000 <sup>5</sup>
		5,462
Mexico	3 <sup>2</sup>	76,000
	2 <sup>4</sup>	18,695
Nicaragua	2 <sup>1</sup>	26,792
Puerto Rico		45,671

Country	Workers	1986 Investment
SOUTH AMERICA Totals	60	\$665,299
Argentina	8	127,951
Bolivia	8	76,733
Brazil	9	116,160
Chile	4	74,631
Ecuador	9 <sup>1</sup>	65,611
	2 <sup>3</sup>	—
Peru	2	—
		11,536 <sup>3</sup>
Surinam	2	—
Trinidad	2 <sup>5</sup>	37,000
Uruguay	6	98,818
Venezuela	4	56,859
Paraguay	4	—

OVERSEAS GENERAL AND ADMINISTRATION	\$807,198
TOTAL OUTREACH OVERSEAS	317 workers \$3,848,095

This compilation summarizes outreach overseas through mission agencies which are a part of Mennonite Church General Assembly headquartered in Lombard, Illinois. If a footnote, the relationship is through Mennonite Board of Missions with offices in Elkhart, Indiana, and Harrisonburg, Virginia.

Notes:

<sup>1</sup>Conservative Mennonite Conference, Irwin, Ohio (Rosedale Missions)

Overseas General and Administration \$20,505

<sup>2</sup>Franconia Mennonite Conference, Souderton, Pennsylvania Overseas General and Administration \$8,000

<sup>3</sup>Lancaster Mennonite Conference, Salunga, Pennsylvania (Eastern Mennonite Board of Missions and Charities) Overseas General and Administration \$413,483

Mennonite Board of Missions

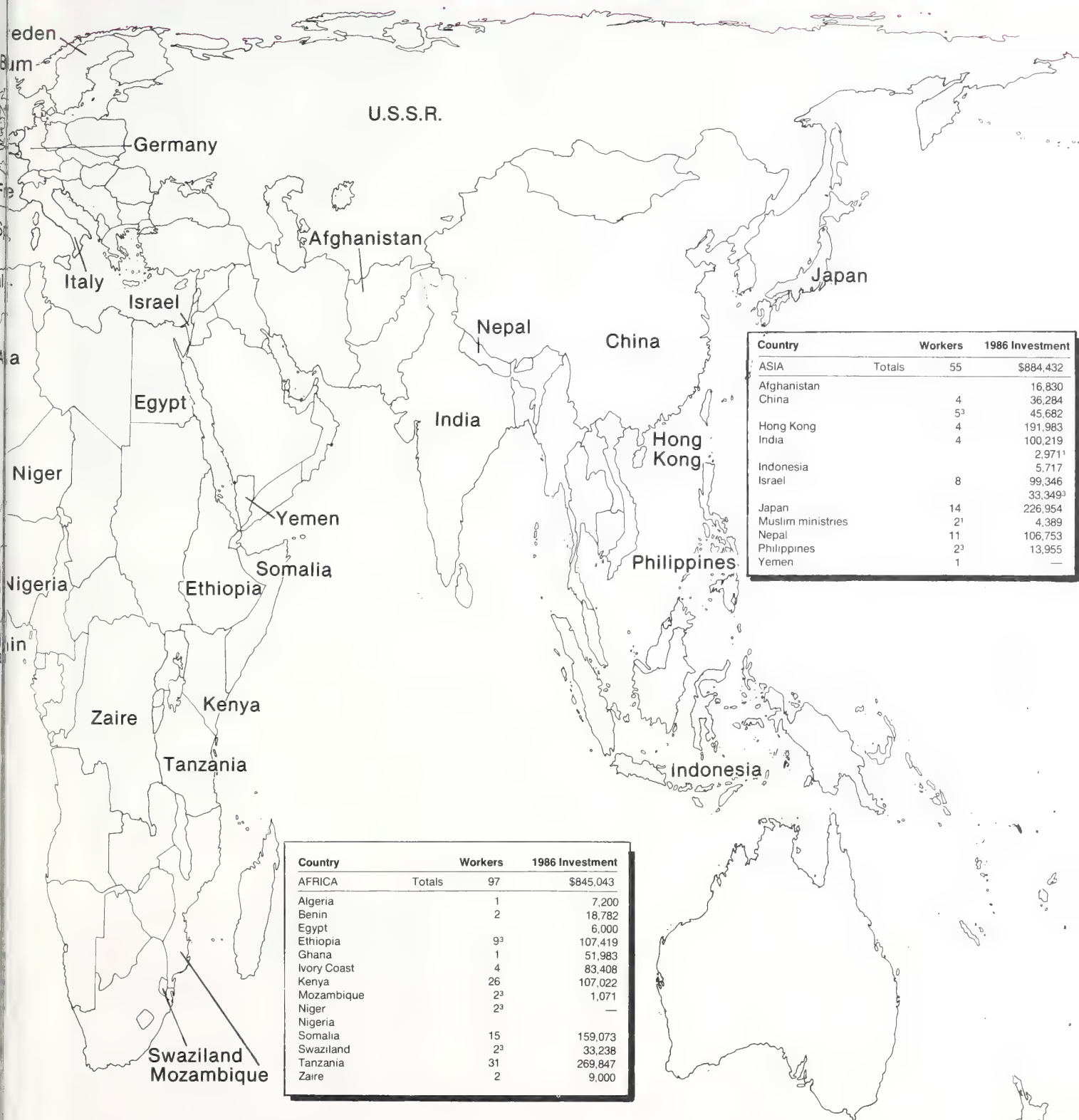
Overseas General and Administration \$346,210

<sup>4</sup>Pacific Coast Mennonite Conference, Portland, Oregon

<sup>5</sup>Virginia Mennonite Conference, Harrisonburg, Virginia Overseas General and Administration \$19,000



# ION WORLDWIDE

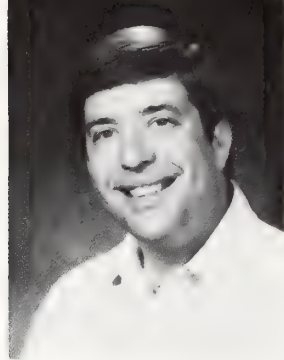


Peters Projection Map from *Map 'n' Fact: Visions of Peace*, used by permission, © 1984 Friendship Press, Inc., New York, New York.



# Returning to school: an awesome experience

by John Kiblinger



I was 26 years old when I became a believer in the context of the community of faith known as Roanoke (Ill.) Mennonite Church. I am 40 years old now. My experience with Christianity to that point had been sketchy and superficial. I believed that God existed but I had no life experience that said to me, "Ah, that's what God is like."

Then I ran into Dwayne Householter at the Roanoke post office one day. We had been friends in high school but hadn't maintained any contact for the eight or so years following graduation. He and his wife, Inez, had just moved into the community, and she was teaching while he finished his college. We had little in common but they seemed interested in my wife, Cathy, and me and their attention soon made us realize we were very lonely. Householders became our link to a new love we could only describe as "irrational"—a love for which we were not expected to pay the cost.

**Zest for life.** When Householders moved to Wisconsin, we felt an acute sense of loss that forced me to question how it could be that they lived with a peace and a zest for life in what seemed to me to be a world filled with turmoil and pain—where love had a price. Our search for the source of Householders' "zest" led

us to visit the Roanoke Mennonite congregation—these folks seemed to be the hub of most of their activity.

I remember the fear I had as we approached the meetinghouse that first Sunday. I even told Cathy that we must sit in the very back, and if I didn't like what was happening, I would leave—and if she hoped for a ride home she should be

**I found Jesus in the relationships and the body life of the Roanoke congregation, and my experience at EMC has both affirmed and continued that.**

right behind me. Instead, John Hartzler, an elder at that time, met us at the door and gave us a seat right up front. I knew this meant we were there for the duration of the service, and I decided to make the best of what happened.

That day was a pulpit exchange Sunday and there was a mix up—no preacher. The worship leader reached the point in the service where he was about to announce an early Sunday school when the youth group sitting in the front pews began to lead out with testimony, songs, and expressions of praise. As they ministered to us I was experiencing a

wave of love that said, "I AM" the reason for "irrational" love, and I give life. I thought, "Ah, so this is what God is like!"

That Sunday was the first of many and we were soon part of the congregation. It was in this context that I entered a relationship with Jesus as my Lord and Savior. The door which opened salvation for me was made up of persons being for me everything that Jesus was for them.

At 26 I was a "rough stone" to build with but the family loved me and put me to work. I didn't realize at the time that this was the beginning of a gifts discernment process which would not only help me discover how I would be a part of the community of faith but also would provide the bonding which made it possible for me to remain within the community during the tough and painful times which all church families experience.

**Ways of the family.** My orientation to the "ways" of the family began as head usher. Marvin Kennell took me as an apprentice. Teacher Archie Unsicker helped me explore teaching Sunday school. Pastor Percy Gerig gave me my first pulpit experience. Bob and Kathy Herrmann shared a year with us as Mennonite Youth Fellowship cosponsors and mentors. As my new brothers and sisters walked alongside me, my gifts and function within the congregation began to emerge as both administrator and "equipment."

I became part of the congregational

## Pontius' Puddle







The "older" couples were enrolled at Eastern Mennonite Seminary during the 1986-87 academic year (left to right): Mary Grace and Harold Shenk, Ron and Ruth Penner, and Linford and Janet Stutzman.

leadership team, where I planned and facilitated worship. My gifts were affirmed and I was encouraged to move from marginal-time ministry to full-time ministry. Cathy and I began to process within the congregation both the call to full-time ministry and the cost. I was 33 years old and had been a Christian for seven years.

Cathy and I began to search for direction by gathering information. This meant exploratory trips to talk with per-

cost and implications. Again we were affirmed, and a two-year plan was developed as a framework to both test our direction further and to prepare us in practical ways. Cathy returned to school and completed training for work as a medical office assistant while I began a

supervised apprenticeship with Pastor Eldon King in cooperation with Illinois Conference minister Jack Stalter.

Following a painful/joyful six years of processing and planning, we were commissioned for ministry and sent by the congregation for a time "in the wilder-

**It's an awesome experience to return to school at mid-life, but God makes the experience valuable beyond expectations.**

sons who had made the transition we were considering, trips to Eastern Mennonite College for counsel about training programs, and trips to speak with others in the larger church who could offer counsel. We tested this information within a group of supportive and discerning peers for two years and were affirmed in our decision to expand the circle of counsel to include the whole body.

We shared with the congregation our sense of call and our understanding of the

## Questions we're most frequently asked

### Mennonite Board of Education

#### • Are you interested in other than college and seminary education?

It is true that most of the work of MBE focuses on the operation of our churchwide colleges and seminaries. Because costs are so much greater on the higher education levels, the whole church needs to work together to support these efforts. However, MBE is interested in strong Mennonite schools on all levels. On the elementary and secondary levels, control is in the hands of local congregations or conferences. The consultation services of MBE staff are available for groups that need such services. Also, as awareness grows of the need for alternative education centers in urban centers

(where public school systems may be inadequate), there are calls for broader support than local communities or even conferences can provide. MBE is responding to these calls.

• **Why should we have a congregational student aid program when we already send contributions to our schools?** Contributions toward the average giving guide help *support the schools* so they will be available when the students need them. Contributions toward a congregational student aid plan help *support the students* so they can take advantage of what the schools have to offer. Both levels of support are important.



## Pastoral/theological education programs in the Mennonite Church

The following summarizes the wide range of pastoral/theological training opportunities in the Mennonite Church.

### Eastern Mennonite Seminary

- Three-year Master of Divinity program
- One- or two-year Master of Arts in church ministries program
- One-year certificates in pastoral or biblical studies
- Center for Evangelism and Church Planting

### Goshen Biblical Seminary

- Three-year Master of Divinity program
- Certificate in Theology (may be scheduled over two to five years)
- Mission Training Center

### Hesston College

- Two-year Pastoral Ministries program
- Two-year Bible program

### Goshen College

- Four-year major in Bible and religion
- One-year certificate programs in biblical or Mennonite studies

### Eastern Mennonite College

- Four-year major in Christian ministries
- Four-year majors in biblical studies/theology or religion/philosophy
- Two-year program which combines Global Village courses with biblical and church studies
- Special one-year program of Bible study

### Conrad Grebel College

- Major or minor program in Religious Studies
- Peace and Conflict Studies

### Rosedale Bible Institute

Courses in Bible and Bible-related subjects on both Bible school (high school) and Institute (college) levels

### Conference-Based Theological Education

Organized and planned by conferences with the help of the Mennonite seminaries and provided in a local setting. Centers already established in Ontario, Kansas, Pennsylvania, Virginia, Florida, and Illinois. Other areas are exploring possibilities.

### Pastoral Studies Independent Learning

For situations where conferences are too small and the congregations too widely scattered for Conference-Based Theological Education. One-year pastoral studies course, initiated in 1985 by Hesston College in cooperation with Afro-American Mennonite Association, combines independent study under local supervision with three or four group seminars.

ness" for growth and preparation. After our departure the congregation created a special scholarship fund to provide partial financial support while we continue our preparation for pastoral ministry at Eastern Mennonite College.

We arrived at EMC two years ago in order for me to complete an undergraduate program in Bible and then at least one year at Eastern Mennonite Seminary. Cathy is in a supportive role. She is employed as a secretary at the college, and her work is our primary source of income while I am in school. I arrived at EMC with (1) a confirmed call, (2) a defined direction, and (3) a concept of ministry. While at EMC I have had both the call and direction affirmed in the program of biblical studies and theology.

**Changes for me.** My concept of ministry has, however, changed in at least five areas.

1. My concept of ministry has shifted from a "do" to a "be"—from a do call persons into relationship with Jesus to a be in relationship with Jesus that transforms within the context of the community of faith. From the position of "be" follows the "do." This shift has been the result of my involvement with campus ministry through the EMC campus pastor. I have found that experience of successful "do" only follows genuine "be."

2. My concept of ministry has shifted from a one-faceted spiritual emphasis to a more balanced holistic emphasis which

is based in a fresh understanding of the interrelated and interdependent world in which we live. The Global Village perspective of the EMC curriculum has been the dominant factor in this shift.

3. A new dimension of ministry has been opened for me through the Peace and Justice program. Jesus confronted and exposed the systemic evil which binds humanity. As a follower of Jesus I believe that ministry involves exposing the deception which blinds humanity to the reality of good and evil. My Peace and Justice classes have equipped me with insights for beginning this aspect of ministry.

4. The Biblical Studies and Theology curriculum has provided me opportunity and challenge to examine my theology and the implications in a "what basis—what practice" format. I have been engaged in sorting out biblical theology from cultural theology and placing myself in "say and do what you say" application. The challenge has given me vision for a teaching element in ministry. With the fact of enculturation in the Mennonite Church, ministry must also include biblically based theological teaching.


5. The last area in which my concept of ministry has shifted is the understanding of the context in which ministry is founded. The "community" emphasis at EMC has caused me to realize the individualistic worldview that I brought with me. Our culture calls us to function as in-

dividualists, but Christ calls us to function as suffering servants in a new creation—a community of love relating to the old creation as did Jesus. I cannot minister in the name of Jesus as an individualist. I must minister in the context of community.

**New creation.** We are called to be a new creation, relating to the old creation in the same manner as did Jesus. Because I was a product of the old creation, becoming a participating member of the new creation has meant radical change for me. The foundation for my new life is Jesus Christ. I found him in the relationships and body life of Roanoke Mennonite Church, and my experience at EMC has both affirmed and continued that experience for me.

I share this testimony and affirmation to encourage all congregations to reach out with "irrational" love—walk alongside the babes in Christ, helping them to discern both their gifts and their functions within the community of faith.

I would also like to encourage those processing the call to full-time ministry to explore the possibility for a time of preparation at one of our Mennonite schools. It's an awesome experience to return to school at mid-life, but God makes the experience valuable beyond expectation.

Finally, I would affirm the Roanoke congregation and the EMC Bible Department. Both have helped me to grow. 





## MISSION STATEMENT

**O**versees Christian education beyond the congregation — “school education” —

- by helping the Mennonite Church to discern its educational needs
- by helping Mennonite Church schools to respond with programs that meet those needs.

*“A church with unique emphases cannot survive without unique education.”*

## T H E   M E N N O N I T E   C H U R C H   G E N E R A L   B O A R D



**A**s the Mennonite Church Board of Directors we seek to . . . clarify vision . . . enable mission . . . foster unity amidst diversity . . . coordinate programs.

*Our commitment is to Jesus Christ and to fostering conferences and congregations of hopeful . . . growing . . . spirit-energized . . . - Christians appreciative of the Mennonite faith.*

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Lombard, IL 60148  
312-620-7802

*Ralph Lebold, Moderator-elect  
James M. Lapp, Moderator and Executive Secretary-elect  
Wayne North, Executive Secretary*



Photo by David Hidert



**T**he Mennonite Board of Congregational Ministries is established by the Mennonite Church to help congregations and conferences make disciples. MBCM undergirds both conferences and congregational leaders by

- (1) introducing and developing resources,
- (2) training persons for particular ministries,
- (3) enabling leaders in learning from each other,
- and (4) walking alongside with seasoned counsel.

Photo by Phil Richard



**B**ecause of MBM's ministry, people without hope have found new hope; people with little voices have raised their voices; people afraid to speak have found someone to listen; people without meaning in life have found Jesus Christ.

Mennonites serving with MBM are making a difference worldwide through caring evangelization in the name of Christ. Your commitment and financial support are needed for our united Mennonite witness through MBM to grow stronger. Your commitment is needed to offer hope, compassion and Good News.

Mennonite  
Board of Missions





# COMMITTED TO EDUCATIONAL WORK

## HIGHLIGHTS AND CHALLENGES AHEAD

**Colleges.** Fall 1986 — a turning point: For the first time since 1980 *more Mennonite Church students* enrolled at Mennonite Church colleges than the previous year (1,424 compared to 1,410). Good news for Mennonites concerned about preparing leaders and members for the church of the future!

Our church colleges face increasingly difficult competition. Mennonite Board of Education plans to set up a task force to investigate innovations Mennonite schools should consider for the future.

Our schools are working hard to provide benefits of a Mennonite education for more of our young people:

- Developing plans for "one year plus at a Mennonite college for every qualified student";
- Increasing the number of congregations with congregational student aid plans;
- Making institutional improvements based on strategic planning.

**Minority education.** At Ames 85, General Assembly set minority leadership education as top priority for funding churchwide ministries. Giving increased from \$149,000 to \$205,000 to an anticipated \$300,000 in just two years. The increase is encouraging, but still far from the level the General Assembly action called for: \$550,000 this year.

Plans are in place for up to 15 Black and 15 Hispanic students in the college-level programs. Eleven students enrolled last fall in the Hispanic Ministries program at Goshen College and 11 in the Lark Leadership Education program. Enrollments can increase as quickly as congregations and conferences respond with needed contributions. Minority education funds also support four students at the seminaries and 60 High-Aim students at six Mennonite high schools.

**Theological Education.** Three highlights:

- Movement toward an *association of*

*Mennonite seminaries* to help coordinate use of resources among Eastern Mennonite, Goshen Biblical, and Mennonite Biblical seminaries.

- Consideration of how best to link *conference-based theological education* efforts.
- Anticipation that new pastoral studies options will help to meet *pastoral training needs* for more church leaders.

**Mennonite high schools.** Joint priorities of Mennonite high school principals and MBE:

- *Theology and curriculum.*
- *Improving teachers.*
- *Small school models* (alternative approaches to education).
- *Marketing* (how we can and should meet church education needs).

**Mennonite elementary education.** Mennonite elementary schools — doing well, judging by enrollment reports, while non-Mennonite counterparts are experiencing declines.

**Giving.** Our church is committed to its educational work. Contributions for education from Mennonite conferences, congregations, and individuals continue to increase. Few other denominations support their educational institutions as we do. But few rely as heavily on their schools to develop their unique identity.

**Administrative leaders.** We benefit from excellent leadership in our colleges, seminaries and schools. We welcome Joseph Lapp as new president of Eastern Mennonite College and Seminary. We affirm the continuing leadership of Marlin Miller at Goshen Biblical Seminary; of Kirk Alliman at Hesston College; of Victor Stoltzfus at Goshen College; of Ralph Lebold at Conrad Grebel College; of Walter Beachy at Rosedale Bible Institute; and of our elementary and high school principals.

— Loren E. Swartzendruber and Orville L. Yoder



# A bold new vision

by Kathy Royer



*The purpose of congregational youth ministry is to provide both an atmosphere and specific experiences that will welcome and integrate youth into the family of God and facilitate their becoming unique expressions of God's love in the world through a dynamic disciplined relationship with Christ.—from the Integrated Congregational Youth Ministry "master plan," October 1986*

A very tender nerve is touched when our youth are in question. Our children are our hope, our future. How do we nurture and guide them in the church? Sometimes it seems that families are demanding that youth ministers and leaders do what they themselves have not been able to do. Sometimes youth leaders are frustrated because adults in the congregation do not seem to understand the

## **H**ow do we nurture and guide our young people in the church?

needs of the young people. The generation gap is often felt within congregations.

Mennonite Board of Congregational Ministries has begun to articulate an approach to youth ministry that would bridge the gap between adults and young people and would incorporate the young people into the total life of the congregation. They are suggesting that "youth ministry" not be limited only to *youth-group activities* and a *youth Sunday school class*. They have added five other settings in which congregations can minister to their young people: *congregational worship, catechism, peer counseling relationships, family life, and mentoring*.

**First since the '40s.** Lavon Welty, one of the architects of this proposal, says: "I and others have felt that we need some kind of vision or ideal to work for. We have not had such a vision explicitly stated since the 1940s, when Mennonite Youth Fellowship was started." The proposal—and its implementation—is a joint effort of the Mennonite and General Conference Mennonite churches.

This sounds good, but when I think of

Kathy Royer, Elkhart, Ind., is a staff person at Notre Dame University's Center for Social Concerns in nearby South Bend. She is a member of Southside Fellowship.



my 16-year-old and 12-year-old, I wonder how I will get them to participate in more activities than they have already. Welty explains that the fact that our kids are having less and less time only adds to the need for the integrated plan. "If we want all seven settings to be vital, we've got to ask how these complement each other," he says. In other words, the idea is not to add more activities, but to capitalize on the ones we have already in place.

The plan is also intended to draw more people into active ministry with the teenagers in the congregation. With the new approach, the worship planners and the pastoral care people would be called to consider the effects of their ministry on the young people. The family and even the youth themselves would be identified as important participants in the youth ministry program.

Welty explains that the youth are almost always present in the worship service. He asks, "How much thought is given to the young people when worship is planned? Are they included in the worship service as participants?" The responsibility for our most valuable resource would be shared by more people in the congregation if worship and family life were stated components of the youth ministry program.

This idea of responsibility has been discussed in many settings over the years in the Mennonite Church. Whose fault is it if our children choose to leave the church? Stan Reedy, the father of two teenage children and coordinator of a congregational mentoring program, says, "The responsibility rests with the family, but it is very easy not to take any deliberate approach to the spiritual agenda within the family." He feels it is the responsibility of the congregation to articulate for young people what they are learning by example within the families. If Reedy is correct, then family life is vital to the congregation's ministry with youth.

According to Welty, "A family life emphasis provides parents with perspective on who they are and resources for living with young people." This kind of emphasis may even include marriage encounter programs and parenting education. The idea is that congregations be aware that programs that support parents are also a part of the youth ministry program.

**Core of the program.** Sunday school and youth group programs are understood by most Mennonite congregations to be the core of the youth ministry program. Under the new plan that could still be the case. Welty does not expect congregations to discontinue those programs. But under the integrated plan those two components would be informed by the other areas. For instance, the youth group could use some Sunday



**The most significant part of the new plan is that congregations will link and develop the various aspects of their life in order to strengthen their youth ministry.**

school time to plan a part of a worship service. This would integrate the worship and Sunday school components. Welty explains, "What we want is for congregations to be a little more personally involved in deciding what they want to do given their circumstances—they will develop their own program."

**Sensitive arrangement.** Catechism is another program that is at times offered to young people by the congregation. It is a sensitive arrangement since we, as Mennonites, believe in baptism for people who are mature enough to make a faith-based choice. The catechism program is one that can be linked to a number of the other settings for youth ministry. The Sunday school class is certainly one setting where teaching about baptism can take place. The family is obviously the first step in the catechesis process. Welty says of bringing young people into the church, "All we can do is provide an environment in which they will be given the information, love, and support so that they can know what is truly good."

Family life, Sunday school, youth groups, worship, and catechism are all traditional parts of congregational life. The new Integrated Congregational Youth Ministry program would help to coordinate these parts of congregational life and make them a conscious part of the ministry to youth.

Two of the settings identified by Men-

nonite Board of Congregational Ministries for youth ministry are newer to congregational structures.

The mentoring program, which allows each young person to be paired with an adult who offers friendship and guidance during the teenage years, is being implemented in some congregations. It is a program that is less than 10 years old. It may, in some cases, give another dimension to the traditional youth group or catechism. In some congregations the youth meet with their mentors for social events rather than having only one adult sponsor present. Often mentors and youth look together at a curriculum developed by MBCM called "Life Planning," which speaks at one point to the question of church membership and baptism. Again, mentoring can be designed to fit with the other programs that the congregation has developed.

"Peer counseling relationships" are informal relationships that young people have with one another. These have always been a part of young people's church experience, but have seldom been considered as an important part of the congregational ministry to youth. One teenage member of a congregation immediately cited the informal conversations that she has with her church friends as the most important part of church for her. This only shows that peer relationships should be recognized as important and helpful to our young people.

Integrated Congregational Youth Ministry would allow for these relationships to be fostered and supported so that young people could be helpful to one another as they spend time together. The idea of the program is to help the young people themselves become aware of the significance of their relationships. They could be given training which would enable them to be consciously supportive as they walk with their friends through the thorny path of adolescence.

**Idealistic mouthful.** Integrated Congregational Youth Ministry is a mouthful. It is an idealistic articulation of a cooperative effort by the congregation to support young people as they face life decisions and make choices that are important to them in their development and to the church whose future is in their hands. It is not altogether new. Some of its pieces have already been a part of congregational life.

The most significant part of the plan is that it links many aspects of congregational life and asks that congregations develop those aspects of their life to better nurture the people of the coming generation. The plan demands involvement and asks that each member of the congregation bear some of the responsibility for the nurture and development of our youth.



# Seeking the welfare of the city

by Hubert Schwartzentruher

A fearless urban evangelist, Jeremiah—sometimes thought of as a timid spirit but of unusual strength, character, and power of endurance—called people in his day to seek the welfare of the city. Jeremiah had to bear the reproach of priests and prophets and harsh treatment at the hands of the people, the princes, and the king.

He denounced the false prophets. He warned of impending judgment and tried to prepare the people for what God was about to do. His lifestyle was a sign of hope to the nation. "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer. 29:7) was Jeremiah's message.

**A new approach.** Jeremiah calls for a creative new approach to urban mission. It is not a call to invest more dollars to find the best success model and develop a strategy that cannot fail. It isn't a call to plan retreats, do seminars, write books, hire consultants, and set goals. It isn't spending a lot of time drooling over what looks like success models on the part of the "big timers." It's not buying television time to win the battle for the minds. It's not making a strong appeal for money. All of the above may have varying degrees of useful elements, but Jeremiah had a more creative way to do urban mission.

Jeremiah's approach was to "pray for the city." While that may sound simplistic, it is most profound. Our praying for the city is not an exercise to inform God how bad the city is. Nor is it an attempt to persuade God to do something nice, as though God were a calloused politician blind to the real issues. Praying suggests deep inward grieving of pain over the brokenness of the city. Praying is the thermometer that registers the level of our concern. The exercise of prayer trains us to listen for the right answers before we make judgments. It helps us to sense the right moment when we give a witness to our faith. Praying begins to condition us so that God can begin to shape our mind, energy, resources, and commitment to be faithful witnesses.

Jeremiah's call is to pray for the city's

welfare. Prayer releases one from chains of indifference and bonds of narrow-mindedness and leads one to seek renewed awareness of needs and understanding of the issues.

Praying for the city will change our attitudes toward the city. It will mobilize our passive concerns into active ministry. As Jesus one time wept over the city, prayer for the city will cause us to give priority to urban evangelism and mission. We must weep until the cities in North America find shalom.

The mid-1970s were a welcome relief for the church when the national issues no longer so intensely focused on the urban areas. We rested for a while and sipped afternoon tea from fountains of theology which emulated success. Success was to be found in slick promotion which could be borrowed from almost any successful business enterprise. I'm not say-

**Can we in the next five years again turn our eyes toward the city?**

ing that was all wrong. Certainly it is not wrong if people turn to Jesus as Lord of their life and to the world in love and action. However, we must not use all our energy to criticize models with which we don't feel comfortable.

**Roots in the city.** The Mennonite Church is not a "fly-by-night" organization. It has more than 4½ centuries of history with its roots in the city. Because it may have retreated to the country does not mean that we are not at home in the city.

In many respects the Mennonite Church has given leadership in urban mission. The Diamond Street Choir from Philadelphia sang in Toronto last summer to several thousand people. One person was so impressed that he went to Philadelphia to check out if it is really true that Diamond Street Mennonite Church is an integrated congregation as it appeared to be. He did discover an integrated church there which, in his mind, made sense.

One could go to many cities in North America and find a Mennonite church which makes a difference in its community. No doubt in almost every one of those churches one would find much greater need for ministry than that con-

gregation alone has resources. Can we in the next five years again turn our eyes toward the city?

The number of poor people in North America is increasing. The president of the United States is proposing even greater budget cuts in human resources while supplying more bombs and bullets to people who are opposed to justice. The prime minister of Canada feels cozy in the president's hip pocket.

National policies are more and more being shaped to make the comfortable more comfortable and deepen the wounds of the poor. A traveler to the Middle East said recently, when asked about the safety of traveling in that highly volatile political climate, "Once I get through New York City, I should be safe."

There are thousands of "hostages" being held in the urban ghettos of North America. Racism is making a comeback. Or perhaps it never went away but only covered up some of its more ugly parts for a while. If the Mennonite Church can't hear the cries of pain from the cities of our nation, we have lost our finest hour in mission. If our ministry is to be guided by the one who wept over the city, then the gospel we preach must contain good news to the poor. The goals we set must move us toward healing the brokenness of the city.

**A pocket of hope.** A faithful congregation is a pocket of hope. As cities of refuge became a sanctuary for offenders and victims of injustice, so congregations must become magnet centers for broken people. In the midst of hopelessness, the congregation becomes a bright sign directing people toward a path of hope. The words of the good news are translated into deeds of action. The Jesus, of whom the Gospels speak, becomes a living reality in our midst. "As thou hast sent me into the world, even so have I also sent them into the world." Success is not measured by the large numbers gathered in pretty buildings on Sunday, but by the way compassion without paternalism restores beauty in the lives of empty people.

We must learn how to be compassionate without being paternalistic. A heavy dose of praying for the welfare of the city will help us. Jeremiah's call to pray for the city had a ring of appealing to one's self-interest. "In its welfare you will find your welfare." As soon as we realize that our welfare is at stake, then we can begin to shed the ugliness of paternalism. We cannot be helpful in our

Hubert Schwartzentruher, Toronto, Ont., is a veteran church worker who currently serves as a missions consultant for Mennonites in eastern Canada. Previously he was an inner-city pastor and a Mennonite Board of Congregational Ministries staff person.





**We have successful congregations who have not learned the language of "church growth" but know well the language of love, justice, and shalom.**

giving if we have no room to receive. A congregation in the city which has a need to receive as well as give becomes a pocket of hope. And the city has much to give.


The term "church planting" has been popularized in our circles. Perhaps it is a biblical concept, but I get a little tinkling inside of me that wants to move away from using that term when I talk about developing new congregations. We can't take Christ to the city. He is already there. If he is already there, then the church is already planted.

Our task, then, is to go to the city to make Christ, who is already there, more visible. Our presence begins to mobilize people and free them to make lifelong commitments to Jesus as Lord and Savior. Building congregations enables those who have made commitments to Jesus become part of a nurturing community. It also creates a climate whereby seekers can make choices. It further provides opportunities to make a commitment to those who have never considered Christian experience as a live option for their lives. It also causes those who have consciously rejected the church to take another look.

The congregation also becomes a reconciling agent and a prophetic voice to the broken structures of society. Success-oriented evangelism models in urban communities are few. But we have many successful congregations who have not learned the language of "church growth" but know well the language of love, jus-

tice, and shalom. Combined in that vocabulary is the understanding that wholeness comes with a personal relationship with Jesus as Lord, which is an equally close relationship with God's people in community. It also has something to do with a connectedness to all of God's creation. A recent survey of urban Mennonite churches in North America suggests that congregations deeply involved in the community in social action ministry are growing faster than those which are not involved.

**Adjusting our goals.** Perhaps the emphasis of our goals should focus more strongly on being a people of God with a renewed commitment to caring about our cities. The goal could be nurtured by a call from Jeremiah to "pray for the city." The Spirit of God might then move us to form congregations where many could be invited to experience shalom.

A goal of caring about the cities could result in emerging congregations which are shaped by the people in the city. Following the "how to" textbooks of the "experts" may shield us from hearing the heartbeat of the community. How tragic it would be if we set all the right goals, followed all the "rules," and blossomed with "success," but totally bypassed the hurting people in our midst! 

## M E N N O N I T E M U T U A L A I D



Photo by White Eye Design

**S**he will learn to care because someone cares for her. Through Mennonite Mutual Aid we can extend the caring of our families and congregations to others across the church. MMA helps us give or receive to meet needs. As we care and are cared for, we strengthen the church for growth and renewal.

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**Mennonite  
Mutual Aid**





*Hispanic Ministries Program director Jose Ortiz (second from right) chats with this year's graduates—(left to right) Juan Vega, Manuel Baez, Aureliano Vazquez, and Israel Fuentes.*

## The Ten-Year Goals: a second opinion

by Jose M. Ortiz

When the apostle Paul wrote Jewish audiences his second opinion on issues of faith, he began by stating his credentials. He was a Jew by birth, by circumcision, and by education. As a second expression of the grace of God, he had a miraculous saving experience on the Damascus road, and there is a strong possibility that he experienced a personal Pentecost in the desert for three years.

I feel the same as I write this article on a topic that has been kept in the background of our Mennonite Church agenda but was resurrected at Ames 85.

Thirty-five years have passed since I opted to accept Christ as my Savior, thus becoming the first convert in our family. I cherish the memories of baptizing new converts as a pastor in San Juan, Puerto Rico; leading to faith a married couple and their young daughter at a dinner

table while a student at Hesston College; in praying with a father surrounded by his family as he became a Christian. Many other similar cases can be accounted for. Attending workshops by evangelism leaders like Donald MacGravan, Peter Wagner, James Kennedy, and Billy Graham were a thrill, even though our denomination kept a safe

**If we are to concentrate on evangelism, it must be reflected in the budgets, the agendas, and the minutes of our meetings.**

distance from some of them in the past.

My eight years serving as a staff person for the Hispanic Mennonite Council at General Board were rewarding. Our pastors gathered for their annual retreat in 1976 at Camp Hebron in Pennsylvania caught the vision for 50 congregations

and 2,000 members by our 50th anniversary. The goal was a call to starting 20 new congregations and securing 1,000 new members. The miracle happened on schedule and, without being arrogant, we could claim "the number was there!" The Hispanics have rightly been labeled the growing edge of the Mennonite Church.

I was present at Ames 85 when the Ten-Year Goals—the vote of the century—were adopted, and it was my call of duty to say *yes* with the ballot. It was a call to recovery for Anabaptists who have become so comfortable with the affluent society. It was a call to put evangelistic outreach as a priority just like in the early Christian church.

But two pieces of information reported by *Gospel Herald* have disturbed me. First, membership growth for the last year was less than one percent (.97 percent, to be exact). Second, only 11 new congregations were planted, according to Mennonite Board of Missions. But I project that the church will grow, since there is plenty of "stirring up of the

Jose M. Ortiz, Goshen, Ind., is director of the Hispanic Ministries Program based at Goshen College. He is a former pastor in Puerto Rico and Latin concerns secretary at Mennonite Church General Board.



waters" and, if done properly, there will be healing, there will be conversions, there will be some transformed persons. But there is a price to pay, and some bold risks must be taken:

**1. Give the growth agenda to the newcomers.** This sounds heretical, but statistical data by the American Institute of Church growth indicate that the best tools for evangelism are the new members entering the church. In a natural way these persons begin to evangelize their families, co-workers, and friends. They speak the language of the sinner, rather than our religiously coded terminology which does not make sense to the secular person.

Christians tend to be selective with whom they socialize. By virtue of natural selection they tend to lose contacts with those who can fill the benches at our revered congregations. We pray for them . . . but keep away in our daily contacts. In Latin America, the Pentecostals take people from the street to the altar and back before they are comfortable in the church pew. Can we do the same?

**2. Concentrate on evangelism.** We should not kid ourselves. Each department of the congregation thinks that their program is a priority. However, our denomination as a gathered assembly has

moved toward the planting of 500 new congregations, increasing our membership by 50 percent, and parallel growth in our offering dollars and missions abroad—all by 1995.

If we are to concentrate on evangelism, it must be reflected in the budgets, the agendas, and the minutes of our meetings; in the calendar of activities; on the print pieces circulated; and in our family talk. Less than that kind of commitment will be lip service which is equal to false testimony.

**3. Enhance the ministry of the evangelist.** Israel in the time of Jesus had the record of stoning the prophets and refusing space in the inn for the holy family. Do the evangelists have room in our pulpits today? I read about John S. Coffman and his preaching itinerary. Once I was under the evangelistic tent of George Brunk II and recently saw billboards announcing an evangelistic campaign in Sarasota, Florida, by Myron Augsburg. But by now the list of names is almost exhausted.

Yes, we have gone outside the denomination for evangelists; we do not have home-grown evangelists. Why? The prophetic ministry is emerging. I do pray that evangelistic gifts will also appear, whether pulpit persons or one-to-one. Evangelists are a gift to the church. Let's

identify and give space so they can exercise their call.

**4. Gear preaching to conversion.** Low-caloric preaching will yield low figures when it comes to people entering into the Christian faith. Generic preaching with propositional faith, where sin is identified as corporate evil, hardly provides avenues for repentance. Who will repent on behalf of General Electric for their manufacture of nuclear weapons or who will repent on behalf of the Republican administration for its colonialist attitude toward Central America?

The time has come to talk straight to the person who battles house chores and road traffic and enters our church sanctuaries. That person will be restless until he or she rests in God. If the preacher says, "Thus says the Lord," the listener might be prompted to say, "Here I am Lord!" We need those responses in order to reconcile our intellectual honesty and the goal-setting process. Preachers at Mennonite congregations have a great responsibility on their backs!

Yes, in spite of the early returns, in spite of being slow to share church responsibilities with newcomers, our church has the potential to grow, and we will. It is a biblical promise. Seeds will grow, and we are hopeful for a good yield for 1995 and beyond!

SM

## M E N N O N I T E P U B L I S H I N G H O U S E



Photo by Nelson Waybill

**G**rowing in Christ  
— What will he read?



# 1995: How did we work at the goals?

by J. Nelson Kraybill

In 1995 the Mennonite Church will grapple with the results of a decade of intensive home (and overseas) missions. Whether or not we've reached the Ten-Year Goals numerically will not be the burning issue. Rather, *how* we worked at them will have more of an impact than any statistics.

By 1995 there will be ample temptation for division in our denomination. If we actually reach the numerical witness goals, some persons will say "yes, we did it—but look at the price! We sold our Anabaptist birthright for a pot of mainline evangelical porridge!" To be sure, we will find that some Mennonite witness efforts of the 1980s *were* taken captive by a peppy, watered-down, easy evangelicalism. Growth was the catchword of the day, and "a thousand flowers bloomed" across the church—some with hues that didn't blend well with our faith heritage.

In parts of the Mennonite Church, hard aspects of discipleship—reconciliation, accountability, simplicity of life—became nostalgic memories. Some new people came into the church simply because they felt welcomed, not because they shared a sense of calling to the way of the cross.

**New blood.** While critics in the future will quickly spot these areas of spiritual atrophy, others will herald the vigorous new blood of conviction and energy coursing the veins of our church. The 1980s push for evangelism brought in many new believers who *did* embrace costly discipleship. In particular, urban church planting will have succeeded in drawing thousands of "yuppies" away from the self-serving values of the larger society.

By the mid-1990s it will be fairly com-

mon for these "new Mennonites" to be our most vocal leaders in evangelism, peacemaking, and distinctive lifestyle. Many prominent leaders across the church will have surnames unheard of before.

A few individuals will yearn for the old days, when a network of blood cousins ran the church. But persons with longer vision will see that the strongest eras of Mennonite history happened when we rallied around common mission goals instead of resting on an ethnic identity. "New Mennonite" will provide effective leadership precisely because they *chose* to identify with Anabaptist spirituality.

**By the mid-1990s it will be fairly common for "new Mennonites" to be our most vocal leaders in evangelism, peacemaking, and distinctive lifestyle.**

These persons will not be burdened by the inferiority complex that induced some Germanic Mennonites to "hide under a bushel."

What about church growth that happened under leadership not committed to biblical Anabaptism? One major confrontation between Mennonites and larger society will "peel off" that part of the church. That confrontation could occur before 1995 over a military conflict in Central America.

Once again the United States is preparing psychologically for a "popular" war—a patriotic crusade to save the world from communism or some such evil. When the next American war starts, Mennonite leaders will publically voice opposition. Individual Mennonites—and whole con-

gregations—that espoused an "easy gospel" will be embarrassed by leaders who oppose the government. Congregations we started without being clearly identified as Mennonite will find it prudent to keep a low profile. Churches with weak ties to conferences will dissolve relationships entirely.

Some "suffering" with the Ten-Year Goals will be the sorrow of seeing well-intentioned efforts fail. Some of our church-planting attempts will spawn independent Bible churches or charismatic fellowships that don't want to be encumbered with accountability to a denomination or a history. But alongside these disappointments will be many new churches—and revitalized old ones—that point us back to our spiritual calling. The abiding joy of 1995 will be the robust seeds that took firm root.

**New cohort.** A decade of priority in missions will once again make church leadership and service a self-respecting career option for Mennonite young people. Mennonite Central Committee and our mission boards saw a "graying" of personnel in the 1980s, with relatively few of the most capable young people eager to serve. But the present atmosphere of mission is nurturing a new cohort of youth who will find support among family and peers for service in the church. Young people will choose pastoring as a first-career choice.

Despite some painful experiences, a more diverse Mennonite Church in 1995 will look back over a decade of evangelism and thank God for the vision of leaders who called us into mission. We will agree that the emphasis on numbers and measurable goals was sometimes overdone. But we also will see that God used those tangible objectives to move us beyond complacent ethnicity, to prepare us for preaching the gospel in an ever more diverse society.

J. Nelson Kraybill, White River Junction, Vt., is pastor of Taftsville Chapel Mennonite Fellowship and chairman of New England Fellowship of Mennonite Churches.

## Pontius' Puddle





**T**he Women's Missionary and Service Commission of the Mennonite Church continues to promote the goals set forth in 1984:

- To provide for flexibility in the structure of WMSC.
- To continue to encourage the use of the gifts of all women.
- To promote service involvement.
- To help women with the management of body, soul and spirit through retreats, growth groups, the Ruth/Naomi program and Bible studies.
- To acknowledge and identify the needs of business and professional women.
- To promote healthy and stable marriages.



At Ames '85, the "Prayer a Day, Nickel a Day" project was begun. Many women's groups, Sunday school classes and families have been involved in this project which comes to a close August 1. Funds will be given to Mennonite Board of Missions to be divided equally between overseas missions and home missions. This is one way in which WMSC has been involved in the Goals for '95.

Barbara Reber, executive secretary  
Office: Elkhart, Indiana

AFRO - AMERICAN MENNONITE ASSOCIATION

**T**he Afro-American Association continues to give high priority to full development of existing congregations and the development of new congregations, pressing major emphasis upon leadership development as one of the keys to success in these areas.



AAMA has then been involved in encouraging gift discernment and leadership development at the congregational level as well as promoting the development or redesign of training programs for urban and black communities. Along with Hesston College, AAMA co-

sponsors a practical pastoral training course through correspondence.

A second key, building economic bases in our congregations, continues to receive major attention in New York and Philadelphia.

Joy Lovett, associate secretary  
for Black Concerns  
Office: Lombard, Illinois

CONCILIO NACIONAL DE IGLESIAS MENONITAS HISPANAS

**S**ince its beginning in 1973, the Concilio Nacional has grown from 32 to nearly 70 congregations. This growth rate is among the highest in the Mennonite Church.

A vision that results in aggressive proclamation of the Gospel with a view to winning others to Christ, is what characterizes the Concilio today.

The Concilio continues to work with the Mennonite Church to reach the many Hispanics in the United States

and Canada who need to hear the Gospel of Jesus Christ and be saved.

The mission goal for the Concilio for 1995 is for 56 new churches, which would bring the total to over 125 churches and 3,500 members. Another goal is to increase membership in the present churches to make them more effective in ministry and to have them become more giving.

Samuel Hernandez, associate secretary  
for Hispanic Concerns  
Office: Elkhart, Indiana





# VISION, MINISTRY & MONEY: A LOOK AT CHURCH FINANCES

Holy history is shaped by hope that in Christ all will be well. Since before 1900, in various forms and through many people, the Mennonite Church has given shape to this hope in part through its committees and boards. At General Assembly — Ames '85 — the church said "dream on" to every member, every congregation, every conference, every board and every institution.

The church's mission is to give witness to the possibility for reconciliation of humankind through Christ. Money is one essential ingredient for making this vision become actions of ministry.

## BIENNIUM — FEBRUARY 1985 THROUGH JANUARY 1987

From "Ames to Purdue," how was the money received by the churchwide agencies used to turn our corporate church vision into ministry?

### ***INCOME — WHERE DID IT COME FROM?***

- *Sales of books and assessments:* 64 million, 41 %  
(Publishing Board and Mennonite Mutual Aid, Colleges, Board of Missions)
- *Contributions:* 21 million, 13 %  
(Board of Missions, Colleges, Seminaries, Board of Congregational Ministries, Board of Education, General Board, WMSC, Mennonite Mutual Aid)
- *Interest, Investments & Endowments:* 19 million, 12 %  
(Mennonite Mutual Aid, Colleges, Seminaries, Board of Missions)
- *Grants and bequests:* 10 million, 6 %  
(Mennonite Mutual Aid, Colleges, Seminaries, Board of Missions)
- *Other:* 4 million, 3 %

Sales

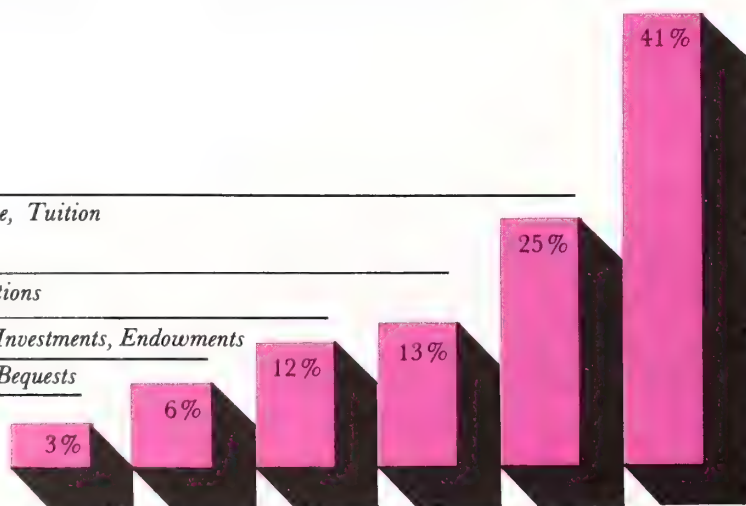
Users Fee, Tuition

Contributions

Interest, Investments, Endowments

Grants, Bequests

Other



Total income from all Sources — 158 million



## FOCUS ON CONTRIBUTIONS

Twenty-one million was received as contributions income. Of this 21 million, 14 million was received from congregations and individuals. Which agencies received the 14 million contributed dollars?

- Mennonite Board of Missions: 59%
- Colleges and Seminaries: 25%
- Mennonite Board of Congregational Ministries: 5%
- Mennonite Board of Education: 4%  
(includes minority leadership education)
- Mennonite Church General Board: 4%
- Women's Missionary and Service Commission: 2%
- Mennonite Mutual Aid: 1%

## OPERATIONS — HOW WAS "IT" SPENT?

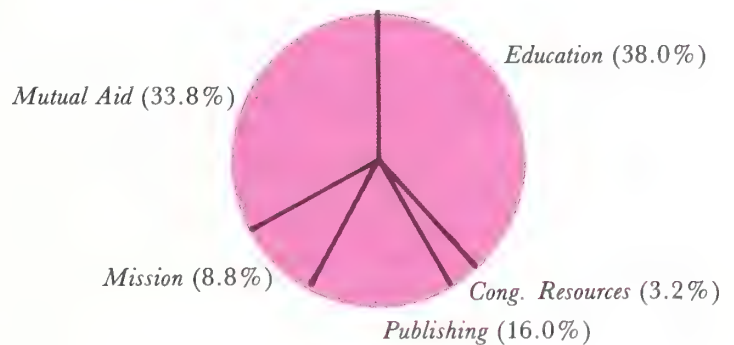
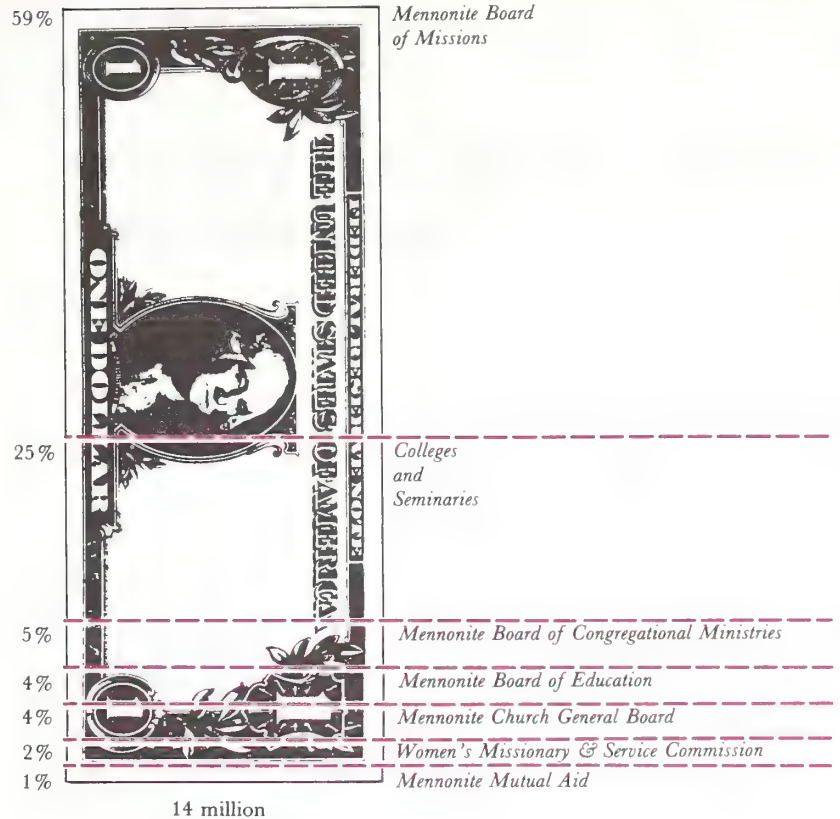
- For direct ministry: 84%
- For administration: 16%
- For ministries with their administrative costs:  
Collegiate, pastoral, minority and congregational education: 51 million, 38%
- Mutual aid caring: 45 million, 34%
- Publishing and book stores: 21 million, 16%
- Missions in North America and overseas: 12 million, 9%
- Resources to nurture congregations: 4 million, 3%

## IN CHRIST WE GROW — THIS YEAR AND NEXT

Churchwide ministries will receive and spend an estimated 178 million as their part of "Growing in Christ" in next bienniums. Twenty-three million is budgeted as contributed support.

Contributed support equal to less than one purchased cup of tea or coffee a day for each member will convert our visions into actions of ministry.

(The financial data used in this report is unaudited.)



Budgeted  
Contributions  
Support



\$141 per  
member

Received  
Contributions  
Support  
56% of  
Budget



\$79 per  
member





## MEEC to MBE: Are you also 'our' board of education?

The Mennonite Board of Education met May 8-9 at Willow Valley Family Resort and Conference Center near Lancaster, Pa. In addition to their regular business of approving routine financial projects and reviewing controversies, the 12 board members spent two sessions in meetings with representatives of Mennonite Elementary Education Council.

Historically, elementary education has not been a high priority with MBE. The MEEC representatives suggested that it could be put higher. It was found useful to review the history. MBE was organized to own and administer Goshen and then Hesston colleges. (However, although both of these schools are today clearly identified as Mennonite colleges, both originally had high school departments also.) Eastern Mennonite School (then College, then also Seminary) was organized independently of MBE, but has recently become organizationally accountable to the board, although the property is not owned by MBE. Goshen Biblical Seminary is MBE-owned.

Locally organized high schools and elementary schools are a later development in Mennonite education. MBE owns none of these. As time went on, Mennonite high schools organized Mennonite Secondary Education Council and asked to be related to MBE. Now the elementary council is asking for a relationship somewhat similar to what the secondary

schools have. But the request was tentative because the schools are all locally controlled and some of the boards include other than Mennonites.

A specific concern which has brought the MEEC principals to MBE is the need for a satisfactory Bible curriculum for the schools. Some of the schools have adopted a Bible study series as a result of their membership in Association of Christian Schools International. But, said David Souder, there are problems. The material is not satisfactory on (1) the nature of salvation for children, and (2) the Mennonite peace stand: how Christians can be servants to all people around the world. Also, "the materials are really not that good," he said. "They lack creative ideas for lesson development, and so the Bible materials end up being the least attractive in the school."

After lengthy discussion, MBE took an action to "pursue" a joint Bible curriculum project and to ask the MEEC executive committee and the MBE staff to draw up a proposal for later consideration.

Another issue raised by MEEC was whether MBE will become an "advocate" for Mennonite elementary schools as well as Mennonite high schools and colleges. Conversation on this question observed that a majority of the schools related to MEEC are east of the Allegheny Mountains, so this effort has perhaps been

viewed by MBE as a regional more than a churchwide concern.

It was also noted that there is no clear consensus within the Mennonite Church on church-sponsored elementary education. In response, it was pointed out that Mennonites are not in total agreement regarding church-sponsored education on any level. Lester Brubaker, staff person for Lancaster Conference's Board of Education, observed, "Increasingly, people are not supporting our colleges. Yet MBE has taken a stance in support of colleges. Those of us who see a commitment to Christian education on any level would like to see advocacy on all levels."

As a perspective on this issue, it was noted that only 10 percent of Mennonite elementary children are in Mennonite elementary schools, while 20 percent of Mennonite secondary students are in Mennonite secondary schools and 16 percent of Mennonite college-age youth are in Mennonite colleges. And of those going to college, 58 percent are in non-Mennonite schools as against 42 percent in Mennonite schools.

There was some discussion of the potential for division in a congregation where some students attend a Mennonite school and others do not. It was agreed that Mennonite teachers and students in state schools should be recognized and supported by the congregation as well as those in church schools.

At the end of the second session with MEEC, all present stood together and sang "Bind Us Together, Lord" as a sign of their intention to cultivate closer relationships. MBE president Charles Gautsche concluded that it had been a historic meeting.—*Daniel Hertzler*

## Wichita, Kans., program offers 'Jubilee' homes to low-income people

Ground was broken recently in Wichita, Kans., for the first "Jubilee Home" to be erected in a new program developed by Mennonite Housing Rehabilitation Services. It provides home ownership for low-income families.

The concept is a simple one, said Executive Director Tom Bishop—"build a low-cost, energy-efficient home with donations and volunteer labor." The selected families contribute at least 250 hours of their own time to the project. The completed home is then sold to them on a low-cost land contract with payment returning to a revolving fund which will finance future homes.

"This is not a giveaway program," said Bishop. "The families will buy the home and put a great deal of their own sweat into the construction." The "sweat equity" component, Bishop stresses, helps to build the pride of ownership and reduces the costs involved in the project.

Among the participants in the groundbreaking ceremony was Wichita mayor Bob Knight. The city of Wichita has provided three lots in the northeast section to the Mennonite housing program for \$1 each. Property gifts in other areas of the city are being sought as well.

Mennonite Housing Rehabilitation Services is currently celebrating its 10th anniversary as a nonprofit organization serving elderly, handicapped, and low-income people in the Wichita area. Over 2,000 home-repair calls have been made

in the last 18 months.

How much new construction will be done in the future depends on community response, says Bishop. Plans are in place to rehabilitate several condemned and vacant houses and sell them under the same principle. Contributions and volunteers are being sought for these projects.

To coordinate interested volunteer groups for short-term help, the housing program has set up SWEAT (Serving Wichita: Experiencing Action Together) under the leadership of Tim Jones. It is designed for church and college groups, youth, families, and individuals.

Support for Mennonite Housing Rehabilitation Services comes from many churches, businesses, and civic groups in the Wichita area.

—*from Mennonite Weekly Review*





MCCer Steve Baskauf works with students in the science lab at St. Joseph's High School in Swaziland. About 10 percent of the students at this school are physically handicapped.

## MCC strengthens work with disabled people around the world

"For the most part, except for services for the blind sprouting up throughout the country, services for the disabled are generally neglected," says Susie Ford, the Nigeria country representative for Mennonite Central Committee. "Mentally and physically disabled persons are too often rejected by their communities and left to fend for themselves. One often sees 'crazy men'—homeless boys and men who sleep along the roadside and go from village to village begging."

Honduras country representative Linda Shelly says that disabled children there are rarely helped to reach their potential. Parents "love them and take care of their physical needs, but they don't work at developing their strong points in order to prepare them for future job opportunities."

Ford's and Shelly's observations about the plight of disabled people are similar to stories told throughout the developing world where facilities for those disabled by war or disease or from birth are nonexistent or minimal. Often, disabled people are among those experiencing the most extreme poverty as well as social ostracism.

Last fall a Disabled People's Concerns program was established by MCC so that it could concentrate more on working with the disabled as a defined group. Since then, staff persons have carried out a country-by-country survey in which they discovered that MCC is already more active with disabled people than many agencies involved in international relief and development.

While the list of projects in several countries is encouraging, Disabled People's Concerns staff members Henry Enns and Diane Driedger have identified a wide range of opportunities for more active MCC involvement. The possibilities include establishing a wheelchair factory in Honduras, purchasing crafts from deaf people in Thailand, and placing a therapist or special education worker with an Ethiopian church school for the mentally handicapped. Other opportunities could come through providing support for self-help agencies working in various countries to develop employment projects, technical aids, and services.

## Summer program at Laurelville includes U.S. Senate chaplain

Richard Halverson, chaplain of the U.S. Senate, will address the annual retreat for business and professional people at Laurelville (Pa.) Mennonite Church Center, July 17-21. He is among the leaders of the various summer retreats and camps announced recently by program director Levi Miller.

Halverson, former pastor of Fourth Presbyterian Church in Bethesda, Md., and leader of the presidential prayer breakfast movement, will lead devo-

tional and discuss the issue of Christians in national leadership. Also participating in the retreat will be John and Joyce Eby of Eastern Mennonite College.

Other summer events and leaders are:

- *Refreshed by the Spirit*, June 18-21, Cliff Miller.

- *Junior Camp*, June 14-20, Kurt Horst.

- *Adoptive and Foster Families*, June 21-25, Karl Bartsch and Arnold Cressman.

- *Music Week*, June 28-July 4, Doyle Preheim and Steve and Karen Moshier Shenk.

- *Junior High Camp*, June 28-July 4, Milton Stoltzfus.

- *Families with Developmentally Disabled Members*, July 5-9, John Goshaw, Elam Bender, and John Martin.

- *Family Leisure*, July 12-16, Glenn and Dorcas Miller Lehman and Levi and Gloria Miller.

- *Single-Parent Families*, July 12-16, Don Munn, Bob Johnson, and Kim Gingerich.

- *Youth Camp*, July 21-26, Bob Brenneman.

- *Survival Camp*, July 26-Aug. 1, Bob Brenneman.

- *Senior Adults*, Aug. 23-28, Ethel and Roy Umble and David and Edith Thomas.

- *Deaf Retreat*, July 3-5, Chip Green.

More information about Laurelville's summer program is available from Levi Miller at LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

## GROWING AS STEWARDS AND WITNESSES

# How do you piece a quilt?

Answer: One stitch at a time! How do you reach membership goals? Answer: One person at a time! To add 50,000 members to the love and care of our Mennonite fellowship by 1995 may sound farfetched to some of us. But it can happen.

What if each congregation would take seriously this goal? Smaller groups of 25 members would grow to 38, middle-sized churches of 200 would increase to 300. And larger congregations of 500 or more would push out their walls.

For example, churches with 125 members would set as a serious goal that during 1988 they will gain four members; in 1989, five; adding to that increase one each year until 1995 they would enfold in their caring fellowship 12 new members that year, as a net increase. Actually, by following that pattern for nine years that church would supersede its goal by nine persons. But it's not fair counting transfers from other Mennonite Church congregations.

Smaller churches would set smaller goals each year, and would still reach the 50 percent mark. Larger churches like College, Kidron, Hope-well, Franconia, and Bahia Vista have the people power to reach out to many more of the lost, hurting, and unchurched people in their communities.

None of us need to bear the whole load. Each is a small part of the larger plan. With our Lord's help it can be done! What a birthday present to offer our Lord on December 25, 1995—50,000 more happy, active, disciplined Christians!—Ed Bontrager



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Donald F. Haldeman, Reading, Pa.

I believe that what Miles N. Reppert ("Readers Say," Apr. 28) is trying to say is that groups are not saved, only individuals are. Absolutely true! But when a group of these "transformed" souls assemble under one roof, what is their response to the peace issue supposed to be? I would hope it is the same as the individual's response. This is the meaning of a peace church, and I pray that we as Mennonites hold fast to this truth. Killing is sin, and war is killing. We will continue both as "transformed" individuals and as a group to act of one accord to be nonparticipants in violence and killing for any reason.

As to peace not being a goal of our Lord, Mr. Reppert has given a classic example of "verse out of context." In the stated verse Jesus is simply telling us what may happen because of our belief in him, not what we are to do. We know only too well that our peace efforts may just as well bring a sword to our door. If this be a reason to stop our efforts, then our Christian martyrs have died in vain and our Lord's commandment to love one another means nothing.

By the way, like Miles Reppert, I also have no Anabaptist roots.

### Minnie O. Good, Akron, Pa.

I was provoked, disgusted, and saddened when I read the lead article by Ryan Ahlgrim in the Apr. 28 issue.

That was a *very low word picture* of the mother of our Lord. I'd rather see a blank page than to see again such a disgusting picture and lead paragraph. The Bible picture of Mary is a God-fearing, pure, virtuous woman. She was one of the few who was looking for the promised Messiah. Therefore I believe she was a quiet seeker of that which was high and holy.

Look at Gabriel's greeting: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. . . . Fear not . . . thou hast found favour with God." God uses clean, pure vessels to accomplish his purposes and plan.

No woman before or after Mary has ever been asked to be a channel that God needed to send his Son—Jesus—from Spirit realms to this human world to ac-

complish so great a deed and work while he was truly God with us. He came to die that we might have life eternal. The child of God is admonished to be an example in word and in deed—"Whatsoever things are true . . . honest, just, pure, lovely, of good report, if there be any virtue, and if there be any praise, think on these things."

"As [a man] thinketh in his heart, so is he." These days ideals are necessary for our youth and older Christians—and preachers, too. The highest of standards should be upheld in sermons as well as our church papers.

Then, too, I respect Joseph—noble man that he was. The angel of the Lord said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." And Joseph took her, loved her, cared for her, and was the head in the home to a growing son—God's Son. He showed due respect to the wife and son entrusted into his care by God. They are noble examples for us to follow.

### Morris Frederick, Johnstown, Pa.

In Carl Kreider's column, "Changes in Social Security" (Apr. 28), he states that in 1981 the average pensioner and spouse received \$6,800 annually. In 1988 they will receive \$10,000.

This does not take into account that most men are older than their spouses, who receive nothing until age 62 and then only 80 percent of half of the husband's check. In my case my wife is seven years younger than I. I might state also that \$7,200 for two people (average payment) is not going to carry them in the lap of luxury when Blue Cross of Western Pennsylvania takes \$224 per month of this. Many people simply do not have pensions as well as hospitalization while working.

I quote from *NCSC News*: "While problems with overfunded and underfunded programs have threatened the economic security of thousands of retirees, Reagan would allow corporations to continue to draw from the assets." Until just recently there was no government guarantee to pension rights and now if a company files bankruptcy pensions are in jeopardy.

Kreider says he started to draw benefits in 1979—not on his low income but on larger benefits at retirement. This is no longer true. I retired in 1985, and they went back 27 years. They cut out three low years and averaged out the rest. If we are going to use a means test as a way of taxing and receiving Social Security benefits, let's take all our income into consideration.

If the writer feels he is getting too much money for what he paid I would suggest that he turn his Social Security check in to help out the poor American children.

### Anne Clarke, Victoria, Australia

Thank you very much for your beautiful magazine which brings so much inspiration to our family. We discuss insights and welcome new ideas that have come to us through its pages.

I was glad to see Grace Seitz's article "Happy as a Mother in Israel" ("Hear, Hear!" Apr. 7), as I feel the work of a woman at home is not much esteemed these days. Women have been voicing this feeling in our local newspaper recently.

I would like to share a quotation from a Quaker book that I have been reading. It is from *Christian Faith and Practice in the Experience of the Society of Friends* published by the London Yearly Meeting of the Religious Society of Friends. It says, "Homemaking is a Quaker service in its own right. It should be recognized as such and a proper balance preserved, so that other activities—even the claims of Quaker service in other fields—should not be allowed to hinder its growth."

I believe this sort of attitude toward a woman's work at home can bring much healing to women individually and to their families. I like to think that I can work for Christ and for peace by being as good a homemaker as I know how. I'm sure many women would like to be affirmed in this role, particularly by their religious communities.

Thank you for publishing Grace Seitz's article. I thank you, Grace, for writing it.

### Sue Coffey, Dundee, N.Y.

I'd like to comment on John F. Murray's article, "The Parable of the Taxpayers" (Mar. 31). This parable worked for Christ but not as well for Mr. Murray, I'm afraid. In his treatment it came across like a plug for capitalism rather than a call to be Christlike.

After seeing the poor widow give her generous but small tithe, did Christ remark, "Oh, look at that. If she'd played her cards better she wouldn't be so poor!" I see more disgust in Christ toward the rich than toward those who are poor in this world's goods.

Do people seek good paying jobs because they're interested in serving in the kingdom of God? Our work should be a reflection of our ability and desire to carry our cross, not our worldly finesse. If making money is the issue, which it increasingly is, then I'll repeat the cliché, "The best things in life are free."

If Paul had lived in our time he would have warned us of the "time is money" ethic that so easily ensnares all of us. Do we feel satisfied giving money because it's so much more convenient than to give of ourselves? What does God care about our ability to make lots of money? It's our attitude toward that money that seems to be the crucial thing.



**Mennonite Central Committee Canada is urging members of the Canadian Parliament to vote against the death penalty.** MCC Canada chair Ray Brubacher has sent a letter on the subject to each member of Parliament. He outlined MCC Canada's past responses to capital punishment, its service work within the justice system, and several moral and sociological arguments against execution. "We recognize that the Canadian people, and indeed the people in our churches, are divided on this issue," he wrote. "Nevertheless, we, as an organization, believe that reinstating capital punishment would not be a helpful way of responding" to serious crimes. Parliament is expected to vote soon on the issue.

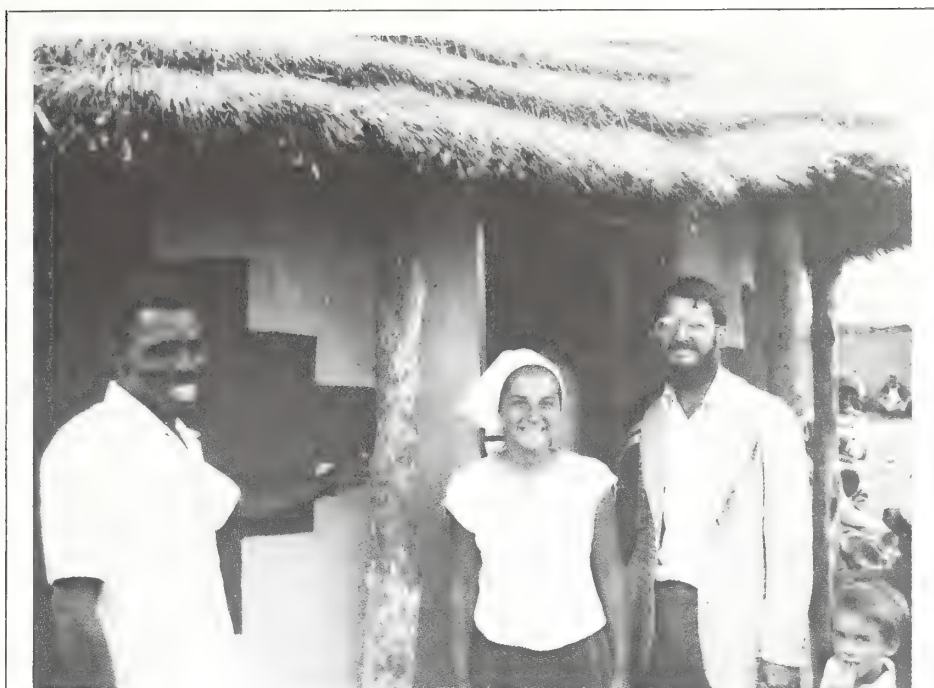
**The three-year-old Mennonite congregation in Shippensburg, Pa., moved into its nearly completed building** on Possum Hollow Road recently. The move did not come any too soon. Two weeks earlier the congregation, which had been using the Community Room at Valley Bank, was asked to leave immediately because of a badly leaking roof. Church members swung into action to help get their new building ready for use earlier than expected. The congregation, a church-planting effort of Franklin Conference, is called "Living Faith Chapel." One-third of the building costs are being provided by the conference.

**The 13-year-old Mennonite congregation in Syracuse, N.Y., dedicated new facilities** recently. Some 50 people celebrated the opening of a renovated two-story house on Lancaster Avenue on the city's southeast side. It seats 70 to 80 people in its sanctuary and has three smaller rooms for Sunday school classes. The second floor is home to the Syracuse Voluntary Service Unit. The congregation, led by Mary Ann Hostetter, is called "Mennonite Fellowship of Syracuse."

**Tilman Smith, a Mennonite "advocate for older adults," was awarded the 1987 "distinguished service award"** from the Indiana Association of Homes for the Aging in ceremonies on Apr. 26. It recognizes one person each year who has performed extraordinary service in the field of aging. A former public school superintendent and Hesston College president, Smith has devoted his retirement years to aging concerns. This has included service as a consultant to Mennonite Board of Missions, the writing of the Herald Press book *In Favor of Growing Older*, conducting numerous workshops, participating in the White House Conference on Aging, and helping start the Elkhart County (Ind.) Council on Aging. He currently lives at Greencroft in Goshen, Ind.—a Mennonite facility which is the state's largest retirement community.

**Mennonites in South Dakota and Minnesota are holding their first "relief sale"** to benefit the work of Mennonite Central Committee. Called "Minn-Kota MCC Relief Sale," it will take place Sept. 25-26 at the W. H. Lyon Fairgrounds in Sioux Falls, S. Dak. It is expected that this will be an annual event.

**Bangladesh villagers are cleaning fish ponds in a food-for-work project.** The Mennonite Central Committee project provides three months of work for about 2,000 people at a time when other employment is scarce. In return for moving more than 11 million cubic feet of earth from 46 silted-in fish ponds, they



**Botswana villagers build a house for MCCers.** Local contractor Jacob Mphela (left) welcomes Mennonite Central Committee workers Lauren and Carl Rardon and son Steven to their new home in the Botswana village of Kobajango. Not pictured are sons David and Matthew. Rardons arrived in the southern Africa country last August and had been living in the village chief's house while the villagers—all volunteers—built them a house.

During the dedication ceremony for the house, visiting dignitaries lauded the self-reliance and pluck of the people in this "end-of-the-line" village. The villagers showed their exuberance at being on the move together by throwing themselves into traditional dances and songs.

Rardons are serving the village in a variety of ways at the invitation of African independent churches.

receive wheat from MCC and the Canadian International Development Agency. The long-term benefit of the project is that the ponds will yield more fish for two different groups of poor people who have been organized to manage the ponds.

**The Brazilian city of Curitiba dedicated a large sports park to Mennonite immigrants** recently. The new Plaza of Mennonite Colonization, described as the largest park for sports and recreation in the country, includes a monument shaped in the form of a compact cross pointing to the sky. It contains four inscriptions highlighting Mennonite origins, beliefs, settlement in Brazil, and contributions to the country. German-speaking Mennonite settlers from the Soviet Union first arrived in Brazil in 1930. At the dedication ceremony, the Mennonites thanked the Brazilians for giving them a home, and the Brazilians thanked the Mennonites for contributing to the development of the Curitiba area.

**Brazil Mennonite Church has its first woman pastor.** She is Ana Luiza Neufeld, and she was licensed recently to serve with two men on the pastoral team of the Pinheirinho congregation near Curitiba. Neufeld was one of the founders of the congregation in 1980—along with Mennonite Board of Missions worker Glenn Musselman and pastoral team member Ireno Lucas Vieira. Neufeld is the daughter of Mennonite immigrants from the Soviet Union and grew up in a German-speaking congregation in Curitiba. She has been employed the past 20 years at a local Christian bookstore.

**A Goshen College student is serving a one-year internship in France with Mennonite Board of Missions.** She is Twila Lebold from Stratford, Ont., and she is studying the French

language in Paris while living and working at Foyer Grebel—a Mennonite center for international students in the suburb of St. Maurice. Her responsibilities there include cleaning, secretarial work, and teaching. She is also helping with a renovation project. Lebold will return to Goshen College next January.

**"In our society, many people are not well-prepared for marriage,"** said Goshen College campus ministries director Nancy Lapp. "That is part of the reason many marriages fail." She organized a "Marriage Preparation Seminar" recently for students contemplating marriage. It included five sessions on a variety of topics led by five different married couples and one session with an individual counselor for each of the nine participating couples. Lapp said the seminar has been so well attended that it has become a yearly event.

**Goshen College's Walter Schmucker has been honored by the Indiana Student Financial Aid Association.** Schmucker, who has been the college's student finance director for over 20 years, received a "distinguished service award." He was cited as "a true professional in the world of financial aid."

**Hesston College's John Blosser was the top award winner at the Smokey Hill Art Exhibition** in Hays, Kans. Blosser, an art instructor at the college for the past nine years, won the \$750 "best of show award" for a large-scale charcoal drawing. His entry was one of 50 accepted for the exhibition.

**The grandparents of Hesston College students attended a special weekend for them** at the college Apr. 29-May 1. They went to class with their grandchildren, participated in "senior citizen aerobics," learned about the "characteristics of college youth," discussed



"experiences of grandparenting," met with President Kirk Alliman and Academic Dean Jim Mininger, and attended several campus events.

**Phil Landes and Jewel Lehman were named Eastern Mennonite College's "outstanding senior athletes"** during the school's annual athletic awards banquet on Apr. 21. Landes was a standout member of the track and field, soccer, and basketball teams. Lehman was Old Dominion Athletic Conference "player of the year" in volleyball for the past three years. The two were selected by the coaching staff on the basis of academic achievement, campus involvement, Christian character, and athletic performance.

**Three Eastern Mennonite College basketball players and their coach received post-season honors** recently from American Women's Sports Foundation. Recognized for exceptional play were juniors Suzie French and Ann Wenger and sophomore Karen Martin. Head coach Sandra Brownscombe received all-American honors and joined the "100-Win Club." In February she notched her 100th career victory after nine years of coaching basketball at EMC.

**Eastern Mennonite College's student newspaper has received a "first place with special merit" award** from American Scholastic Press Association. The biweekly *Weather Vane* was cited for its "expert handling of news coverage, with a strong emphasis on investigative reporting, community awareness, and variety of topics." Jody Shearer, a senior English major from Wilkes-Barre, Pa., was the editor this past year.

**Conrad Grebel College's peace and justice internship program is gaining increasing popularity.** Students work during the summer in jobs arranged by the college's Institute of Peace and Conflict Studies. "Combining academic programs with four-month work/study experiences helps students increase their awareness about global concerns," said Ron Mathies, the institute's director. Three students have been assigned this year to jobs in Ontario—Brian Smith with Alcohol and Drug Concerns in Toronto, Chris Hiller with Community Justice Initiative in Kitchener, and Pat Skinner with Project Ploughshares in Waterloo. All three will write research papers related to their summer jobs and will receive academic credit for the experience.

**"Humor and Health" was the subject of the Michiana Chapter meeting of Mennonite Nurses Association** on Apr. 9 in Goshen, Ind. The occasion was the group's annual dinner attended by 55 nurses, and the speaker was Mark Potuck. He said laughter has been found to have positive physiological effects on the body, and humor can be used effectively in health education.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Birky, Kurt and Denise (Stuckey),** Gibson, City, Ill., first child, Jennifer Lynn, Apr. 28.

**Byler, Elwood and Suzanne (Spicher),** Belleville, Pa., second child, first daughter, Lauren Rae, Apr. 30.

**Faux, Jim and Diane (Ponce),** Goshen, Ind., James Jeremiah, Apr. 1.

**Good, Dale and Sharon (Zimmerman),** Stevens, Pa., third child, second daughter, Charissa Sue, Apr. 4.

**Graper, Lawrence and Angie (Yoder),** Kalona, Iowa, third child, first son, Anthony Lawrence, May 4.

**Hancock, William and Joy (Burnett),** Cambridge, Ont., first child, Brooke Yoon, born in Korea, Nov. 9, 1986; received for adoption on Apr. 23.

**O'Brien, Kevin and Chris (Schrock),** Wauseon, Ohio, third child, second daughter, Melissa Frances, Apr. 29.

**Peachey, Timothy and Marlene (Glick),** Petersburg, Pa., second child, first son, Tyler Glenn, May 4.

**Ropp, Leon and Deneen (Beck),** Edmonton, Alta., first child, Rachael Marion, Mar. 24.

**Saylor, Eli, Jr., and Judy (Cender),** Ephrata, Pa., third child, first daughter, Erin Marie, Apr. 11.

**Schmid, John and Lydia (Byler),** San Jose, Costa Rica, second child, first daughter, Amy Elizabeth, Jan. 17.

**Stalter, Randy and Sandy (Clark),** Chenoa, Ill., second daughter, Jill Eileen, Apr. 21.

**Yoder, Wayne and Sandra (Yoder),** Belleville, Pa., second son, Jared Timothy, Apr. 30.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Freed-Ely, Robert Alan Freed,** Goshen, Ind., Franconia cong., and Christy Sue Ely, Three Rivers, Mich., Nazarene Church, by Earl Anders and Derl Keefer, Apr. 25.

**Jantzi-Maust, Beryl M. Jantzi,** Newport News, Va., Harris Hill (N.Y.) cong., and Margaret Maust, Newport News, Va., Pigeon River (Mich.) cong., by Truman, Jr., and Betty Brunk, Apr. 18.

**Landis-Zimmerman, J. Anthony Landis,** Newmanstown, Pa., and Linda G. Zimmerman, Stouchsburg, Pa., both of Myerstown cong., by James R. Hess, May 2.

## OBITUARIES

**Bontrager, Galen Lee,** son of Morris and Rachel (Yoder) Bontrager, was born in Hutchinson, Kans., Apr. 25, 1946; died of a pulmonary embolism at Hutchinson, Kans., Apr. 8, 1987; aged 40 y. He was a member of Yoder Mennonite Church, where funeral services were held on Apr. 10, in charge of Donald A. Patterson; interment in Yoder Mennonite Church Cemetery.

**Davidhizar, Ruth,** was born in Wakarusa, Ind., May 19, 1919; died of cancer at Wakarusa, Ind., Apr. 26, 1987; aged 67 y. On June 9, 1940, she was married to Raymond Davidhizar, who survives. Also surviving are one daughter (Martha Jane Timmons), one son (Wayne), 5 grandchildren, 2 stepgrandchildren, one stepgreat-grandchild, 3 sisters (Grace Davidhizar, Lois Hahn, and Leona Eckert), and one brother (Lowell Marks). She was a member of Olive Mennonite Church, where funeral services were held on Apr. 29, in charge of Phil Helmuth; interment in Olive West Cemetery.

**Hunsberger, Arvilla,** was born at Wakarusa, Ind., July 28, 1905; died at Fountain Place, Elkhart, Ind., Mar. 12, 1987; aged 81 y. She was a member of Olive Mennonite Church, where funeral services were held on Mar. 16, in

charge of Phil Helmuth; interment in Olive Cemetery.

**Souder, Harley B.,** son of Wilmer B., Sr., and Marietta (Bergey) Souder, was born at Telford, Pa., May 30, 1937; died at Presbyterian University Hospital, Pittsburgh, Pa., May 8, 1987; aged 49 y. He was married to Elaine Moyer, who survives. Also surviving are one daughter (Rhonda), one son (H. Brent), 2 brothers (Wilmer B., Jr., and Ray B.), and 5 sisters (Roberta Moyer, Irene Derstine, Erma Halteman, Mary Kathryn Young, and Rhoda Landis). He was a member of Souderton Mennonite Church, where funeral services were held on May 12, in charge of Samuel R. Janzen and Gerald A. Clemmer; interment in Souderton Mennonite Church Cemetery.

**Troyer, Wavia Irene,** daughter of Urvan and Adeline Troyer, was born in Lagrange, Ind., July 6, 1908; died unexpectedly at her home in Engadine, Mich., Mar. 26, 1987; aged 78 y. On Nov. 29, 1928, she was married to Clarence Troyer, who survives. Also surviving are 5 sons (Calvin, John, James, Stanley, and Kenneth), 3 daughters (Lois Miller, Esther Shaum, and Janice Wagner), 39 grandchildren, 6 great-grandchildren, and one sister (Berniece Schrock). She was a member of the Wildwood Mennonite Church, where funeral services were held on Mar. 30, in charge of Ora Wyse and Bruce Handrich; interment in the Sandtown Cemetery.

**Yutzy, Roman L.,** son of John and Susan (Mast) Yutzy, was born in Hutchinson, Kans., June 10, 1919; died of heart failure at St. Francis Hospital, Wichita, Kans., Apr. 28, 1987; aged 67 y. On Dec. 22, 1940, he was married to Francis Gerig, who survives. Also surviving are 6 daughters (Mary Dachtler, Dorothy, Bertha De Herrera, Linda Stodulski, Lois Bava, and Charity Schlabaugh), one son (Nicholas J.), 18 grandchildren, his mother, and 2 brothers (Eli and Lester). He was preceded in death by one granddaughter. He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on May 1, in charge of Dean Swartzendruber and Orie Wenger; interment in Lower Deer Creek Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Missions board of directors, Elkhart, Ind., June 4-6  
North Central Conference annual meeting, Cooperstown, N. Dak., June 5-7  
Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2

## CREDITS

Design by Gwen Stamm; cover photo by D. Michael Hostetler; cartoons by Joel Kauffman; photo on p. 374 by Tyler Klassen; p. 376 by Darrel Yoder; p. 378 by Mark Keller; p. 380 by Ruth Shenk; p. 383 by Dave Treber; pp. 386, 387, 388, 390 (bottom), 401 by David Hiebert; p. 390 (top) supplied by Jacqueline Ulrich and Sonja Bontrager; p. 395 by Jim Bishop; p. 400 by Ron Meyer; p. 411 by Carol Baskauf; p. 413 by Lynn Roth.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Lutherans arrive in Columbus as three churches and leave as one united body

Pouring wine from three glass beakers into a common silver chalice, the heads of three Lutheran bodies dramatized the mingling of their traditions to form the 5.3-million-member Evangelical Lutheran Church in America. The symbolic act came at a festive communion service that climaxed the new church's four-day constituting convention recently in Columbus, Ohio.

The merger, which follows four years of formal negotiations, brings together the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. The new body, which officially begins operations in January, will have its main offices in Chicago. It will be America's fourth-largest Protestant denomination, after the Southern Baptists (14.3 million), United Methodists (9.2 million), and the National Baptists (5.5 million). Herbert Chilstrom, 55, a tall, quiet Minnesota bishop, was elected from a field of 58 clergy to lead the new church.

### Death penalty opponents, rebuffed by Supreme Court, switch tactics

Despite the U.S. Supreme Court's two recent rulings upholding capital punishment, religious opponents of the death penalty feel there is still a chance to have it curtailed, even if not abolished. While advocating a variety of strategies, including tactics that have been successful at the state level, death penalty opponents agree that the major test lies in the court of public opinion.

They see the recent high court decisions as indications that the national mood still overwhelmingly supports the ultimate punishment for capital crimes. At the same time, they cite statistics that they say show a gradual swing away from the prevailing conservative mood.

Both of the recent Supreme Court rulings upholding the death penalty were decided by 5-4 votes. Writing for the majority in the *Tison vs. Arizona* decision,

Justice Sandra Day O'Connor said that "major participation" in a felony "combined with reckless indifference to human life" is sufficient to justify a death sentence. In the case of *McClesky vs. Georgia*, Justice Lewis Powell wrote for the majority that although blacks are more likely to be sentenced to death than whites, this disparity is not sufficient to abolish the death penalty under the "equal protection" clause of the Constitution.

Ron Krietemeyer, director of the U.S. Catholic Conference's Office of Domestic Social Development, suggested that death penalty opponents need to treat capital punishment as "a criminal justice issue in a broader sense." He said supporters view the death penalty as "a simple solution" and need to be shown that "killing the few people on death row isn't going to solve the problem of violent crime." Similarly, Kathy Lancaster, who chairs the National Interreligious Task Force on Criminal Justice, said capital punishment is "a very glib, surface response" to the overall problem of crime.

### Campolo says signs point to death of evangelical era

The power and prominence of the contemporary evangelical movement in America "is not long for this world," according to evangelical sociologist Anthony Campolo. In an article titled "The Demise of Evangelicalism" in the current issue of *Discipleship Journal*, the American Baptist minister predicts that "sooner than we realize, our visibility and strength will wither and fade." He says this will come about because of disenchantment with evangelicals' identification with conservative Republican politics and the building of expensive "superchurches."

### Assemblies of God defrocks PTL's Bakker and Dortch

The Assemblies of God has removed Jim Bakker and Richard Dortch from its clergy rolls because of the involvement of the two TV evangelists in the PTL scandal. The 13-member Executive Presbytery of the denomination announced the dismissal of Bakker, the founder of PTL, and Dortch, his successor as president of the television network and host of its "PTL Club" program, at Assemblies of God headquarters in Springfield, Mo.

The announcement said Bakker, who resigned from PTL in March, was dismissed for "conduct unbecoming to a minister," including a sexual encounter with a church secretary and "his alleged misconduct involving bisexual activity." Dortch, who resigned from PTL in April, was also dismissed from the ministry for

"conduct unbecoming to a minister, specifically the concealment of information concerning the immoral conduct of a fellow minister and apparent deceit on his part regarding a cover-up concerning the James Bakker situation."

### Farmers give churches low marks for response to crisis

A coalition of religious groups that gathered recently in Washington, D.C., to hash out positions on the farm crisis were jolted when farmers joined in strong criticism of churches for their lack of support for those losing their land. They were participating in a national conference on the crisis facing family farms sponsored by Interfaith Action for Economic Justice. The group represents two dozen national Protestant, Catholic, and Jewish agencies.

About 120 family farmers and farm advocates from around the country traveled to Washington to help the coalition fashion church positions on farm-related legislation in Congress. But that agenda was interrupted when rural sociologists William and Judith Heffernan brought to light the evidence of widespread disenchantment with the way churches are responding to the crisis in rural communities.

### New coalition to advocate for persecuted Christians in USSR

Pointing to holes in the Soviet Union's new liberalization policies, a diverse collection of religious, ethnic, and human rights groups has formed a coalition to defend persecuted Soviet Christians. The new organization, Coalition for Solidarity with Christians in the USSR, launched an "adopt-a-prisoner" campaign in Washington aimed at recruiting American Christians to advocate on behalf of Soviet religious believers. Although individual groups have worked on behalf of persecuted Soviet Christians, this is the first coalition that brings them together, according to its leaders.

### Catholic bishops, for first time, arrested in antinuke protest

For the first time, two American Catholic bishops have been arrested at an antinuclear demonstration. Auxiliary Bishop Thomas Gumbleton of Detroit and retired Bishop Charles Buswell of Pueblo, Colo., were arrested recently with 96 other people at Nevada Test Site, where the U.S. Defense Department conducts nuclear weapons tests beneath the desert. The charges of trespassing lodged against the bishops will probably be dropped, said Janet Moomaw of the Nevada Desert Experience, an organization sponsored by the Franciscan Friars in Las Vegas.



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## The business of the church

In case you hadn't noticed, this is a special issue of *Gospel Herald*. It is published on behalf of the boards of the Mennonite Church: the General Board and the five program boards. It is a prelude to Purdue 87, the biennial assembly where the work of these boards is reviewed.

These articles and special reports are intended to make you familiar with the work of your church boards and issues facing them. They are a kind of stockholder's review for the Mennonite Church. Now there is a sense in which the *Gospel Herald* does this all the time. We report regularly on what is happening in the work of our various boards as well as congregations and district conferences. But this expanded issue provides an opportunity for more deliberate focus than usual.

Not that we have been able to include very much about any one board's program. All we have are a few highlights of persons or programs to illustrate how the work is being done. We have tried not to be dull. The work of the church is people at work and where there are people and activity there is the potential to be interesting.

It has been observed that the church tends to adopt patterns of activity from the culture where it lives and functions. I suppose that the Mennonite Church operates as a sort of cross between a business and a political party. The material in this issue of the *Herald* relates to the business aspect of the church. The activities of the boards are presented for review.

To be religious does not guarantee that an organization's activities will be conducted with integrity. Recent news related to one of the well-known religious television organizations has provided ample support for this obvious fact. It is important for us Mennonites to note that our own church organizations operate by the supervision of directors who represent the church. The books are audited each year and the records are available for anyone to examine.

Three of the six boards reporting are comparatively old and three are new. Mennonite Board of Education (1905) and Mennonite Publication Board (1908) are almost as old. By comparison the other three are relative newcomers: Mennonite Mutual Aid goes back to 1945; General Board and Mennonite Board of Congregational Ministries trace their history only as far as the church

reorganization in 1971. However, these latter two had progenitors in the former Mennonite General Conference organized in 1898.

Compared to what some of the television preachers collect, the Mennonite Church runs a modest operation, but, let us acknowledge it, the Mennonite Church is in business. The *Gospel Herald* itself, only a small segment of this business, has an annual budget of nearly \$400,000. What are we in business for?

Each of the six boards reporting in this issue is in business either to provide a service to the church or to perform a service on behalf of the church. Service *to* is an inside function; service *for* is an outside function. A majority of the services are inside functions: administration (General Board) mutual aid (MMA), congregational ministries (MBCM), education (MBE), publishing principally for nurture (MPB). Only one board (MBM) is devoted mainly to an outside service on behalf of the church. But this program is one of the largest of the six in terms of money spent and hours of service performed.

Now one of the facts which anyone in business in North America must take account of is competition. There is competition also in the business of the church. Any service offered by the Mennonite boards is also available from other sources. We live in an open society with an abundance of almost everything, including church-related services. Even mission service. If you are unhappy with the programs of MBM, any one of a dozen, perhaps hundreds, of missionary organizations will take your money cheerfully.

I was an editor of curriculum material in the 1950s and early 60s when competition for the Mennonite market became more active. At first I was bitter about this. Why must there be competition even within the church? But then I realized that from a customer's point of view, it is better to have multiple options so there is greater choice. I still believe that if there is to be a denominational identity and program, our own denominational services are important. And they need to be made known so that our people at least have the opportunity to understand and evaluate their own services.

It is hoped that this issue of the *Herald* may make a modest contribution toward that end.—Daniel Hertzler

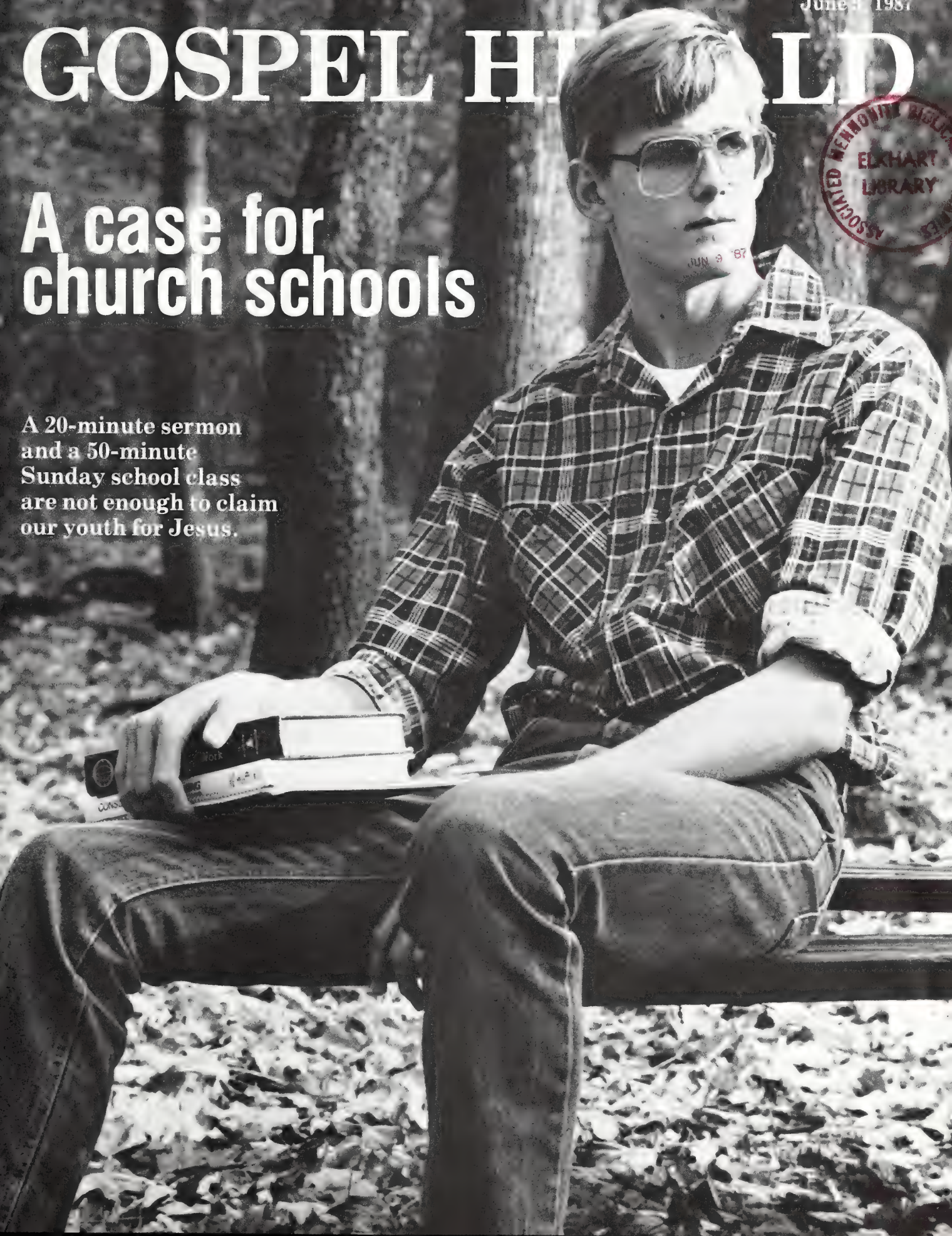


June 3, 1987

# GOSPEL HERALD

## A case for church schools

A 20-minute sermon  
and a 50-minute  
Sunday school class  
are not enough to claim  
our youth for Jesus.





# Marching to a different drumbeat

by William Hooley

William Barclay tells the story of an old man who was deeply troubled as he lay near death. Then he revealed the burden of his heart: "One day when I was young I was playing with some boys at a crossroad. We twisted a signpost so that its arms were pointing in the wrong direction and I've never ceased to wonder how many people were sent in the wrong direction by what we did."

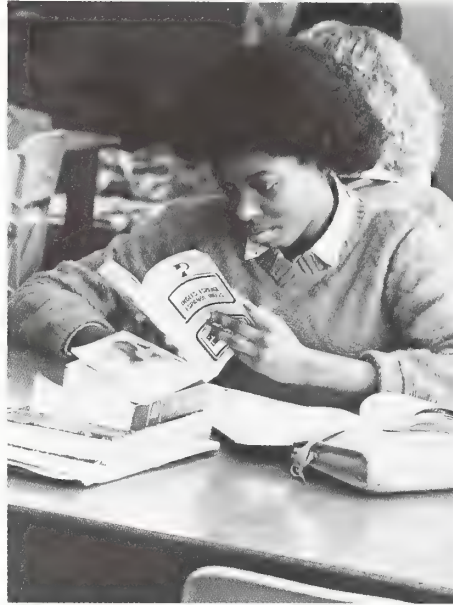
Was he too sensitive about a boyish prank? Perhaps, but can we match his sensitivity in the way we point directions for our children and youth?

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). The command is clear but because we see so many "exceptions" today we often have trouble accepting the promise. Few parents, of course, do a perfect job of training their children. But what can one say about those who have done their best and yet the children either have never come to faith or have departed from it?

**The right path.** "Teach a child to choose the right path, and when he is older he will remain upon it" (Prov. 22:6, LB). This translation makes the training less a matter of indoctrination and more a matter of learning *how* one makes those choices that have eternal consequences. We know all too well how the influence of parents is passed on to children, grandchildren, and great-grandchildren. Yet as a believers' church we also affirm the responsibility of each person in choosing their own faith.

The question is not whether a person will learn anything—every normal person does. The problem is that youth learn too quickly from their elders and grow up to become too much like them. (If only our children would do what we say and not what we do!) The questions are: *why* will our youth be educated? *Where* will they be educated? *How* will they be educated? *What* will they choose?

Many of our leaders observe that the Mennonite Church is at a crossroad. We



## Marching to the drumbeat of Jesus puts us out of step with the world.

no longer have some of the external distinctives which separated us from other churches or from the world.

So the big question we are facing as a denomination is, Will we join the mainstream and become accustomed to easy accommodation? Or will we Mennonites feel a little off center? Will our children understand that we view the world, our lives, and the work of God differently from many other people? Will they become square pegs in round holes, not fitting in or being quite comfortable in our society? Or will there be that easy accommodation in which they conform to societal norms?

In recent years, the percentage of Men-

nonite youth attending a Mennonite high school or college has been stable, but Mennonite school enrollment has declined because the youth population has shrunk. Does that make any difference? Indeed it does! The difference that it makes, if the trend continues, is that in a generation or two there will not be a Mennonite Church. This does not mean necessarily that our name will change but what has traditionally been distinctive to the Mennonite Church will be lost—the emphasis on service, the peace witness, the focus on discipleship, and the caring for brother and sister. We will want enough religion to get to heaven eventually but not enough to change the way we live *now*.

At Ames, Iowa, in 1985, the General Assembly adopted goals which include increasing the Mennonite membership by 50 percent in the next 10 years. These goals, I believe, are appropriate. However, the mission of the church must also focus on nurturing our youth lest we lose people out the back door as rapidly as they come in the front. Teaching continues to be one of the highest priorities for the Mennonite Church. The thrust of the great commission in Matthew 28:19-20 is twofold: make disciples (evangelism) and teach them (nurture).

**Undergirding the church.** Our church schools undergird the work of the church. Education, as an end in itself, is no more worthy a goal for us than materialism or hedonism. Christian education brings the mind and what is learned under the lordship of Jesus Christ. Through Christian education one learns to bring not only one's heart but also one's mind and natural abilities to Christ. Christian education shows that Jesus Christ is the center of life, that he is Lord of all knowledge, that there is no division between the sacred and the secular and that the answer to people's needs is Jesus Christ—not a narrow education.

How does one live in a world that is wracked with turmoil, tension, confusion, poverty, racism, fear, and depression?



You bring all that you are—including your mind, will, and education, under the lordship of Jesus Christ. It is through Christian education that one learns to speak to the issues of our day in such a way that we ultimately point to Jesus. This education is not the random accumulation of facts, figures, and dates.

The education that brings one's mind under the lordship of Jesus Christ is that education that forms a godly perspective, takes a servanthood position, develops a godly outlook, and creates a Christian sense of values. It does not take the education of the world and add Jesus (like putting frosting on a cake). Christian education recognizes that Jesus Christ is the essence of truth—all truth—and thus bringing one's mind and will under his lordship becomes crucial.

In higher education we talk about professors, but at all levels and in all schools one must ask what the teacher *professes*, because no teacher is ever neutral. When a teacher says, "I'm neutral—I don't discuss values, ethics, or religion," this teacher is telling the students that those matters are unimportant. The activities of the local congregation need to be kept central in our lives, but the truth is that a 20-minute sermon and a 50-minute Sunday school class are not enough to claim our youth for Jesus.

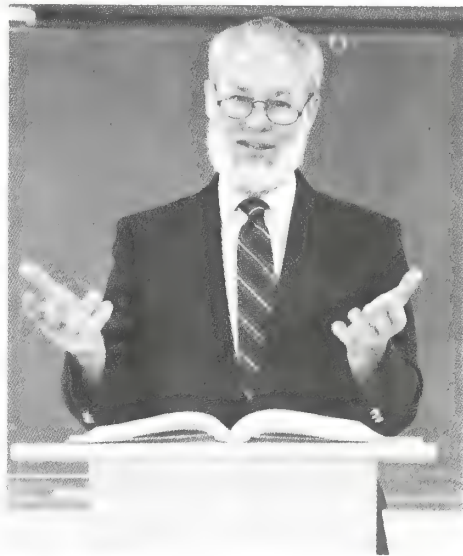
None of this means that we ought to be

against public schools at any level and certainly not against the committed Christians who work faithfully in them. But we also need to recognize that public schools and church schools have different ultimate purposes and those purposes are often not compatible. Marching to the drumbeat of Jesus Christ puts us out of step with the world.

**One out of 11.** A friend of mine recently confided how 30 years ago he supported a student so that he could attend a church school. Now that student is the only one of the 11 children in the family who is a Christian, and, as one would expect, his children are being sent to church schools.

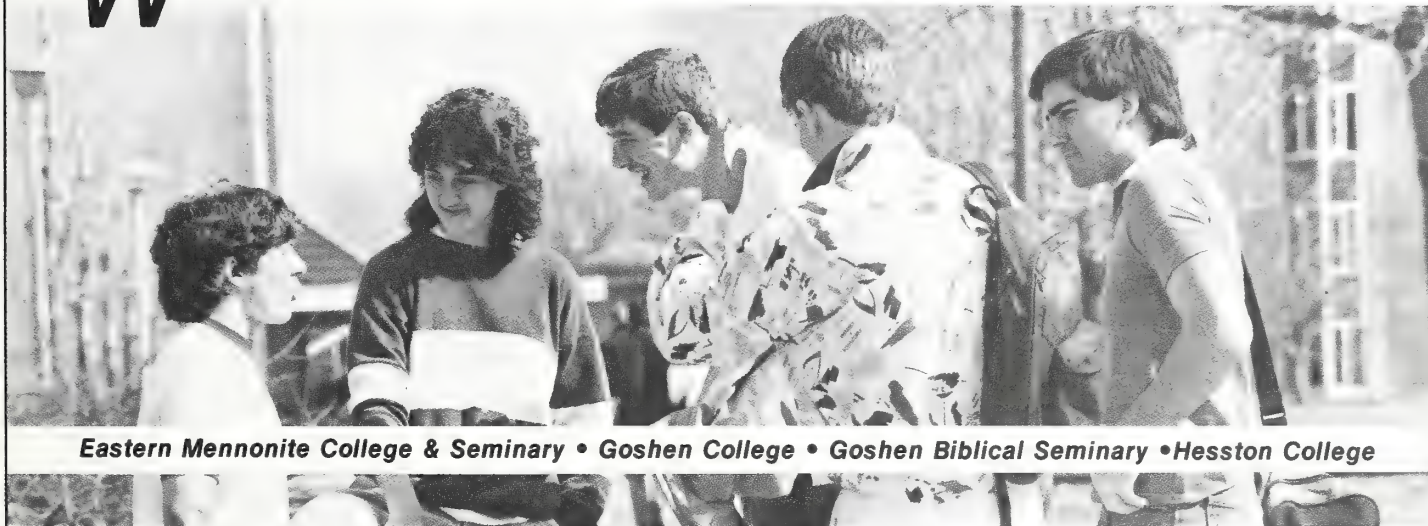
A more recent graduate of one of our church schools recently wrote to the school saying that from her perspective, "true happiness comes from being close to God and serving him. The school's faculty and staff, full of great Christian models, its atmosphere, the Christian perspective in the classroom, and many outstanding Christian students have shaped my life in a very powerful way. I have been helped to discover my gifts and was gently shown my faults. When I think what I would be like had I not come to a church school, I get scared. My life is drastically different now from what it was four years ago—I am different now!"

It is my conviction that our church schools are not a luxury, not an extra, not optional—they are an integral part of building the kingdom of God. The real threat that we face is not our hostility but our indifference, our belief that we can "get by" without strong church schools or a strong Christian education program. ☺



William Hooley, Goshen, Ind., is principal of Bethany Christian School. This article is additional pre-Purdue 87 reporting solicited by *Gospel Herald* and the Mennonite Church boards.

## Why Mennonite Colleges and Seminaries?



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# The future is in God's hands

by Thomas Finger

As the observer representing the Mennonite Church and the General Conference Mennonite Church on the National Council of the Churches' faith and Order Commission, I'm finding other churches asking what Mennonites believe.

I have found the representatives from other denominations interested in knowing about us. Even though we are not members of the National Council of Churches, I have been as free to participate in discussion as anyone else. I also have found that other groups are eager to tell us about themselves, and that I have a great deal to learn about most of them.

But what of the future? Should we pursue further ecumenical involvement? Or should we heed the danger signs from our past? Based on my limited experience, I would like to suggest the following guidelines. I present them not as theses to be defended but as tentative proposals to be discussed.

**1. Let us take seriously Jesus' desire that all his true followers be united.** Our history shows that Christian unity can be emphasized for the wrong reasons. Sometimes those who have stressed it have really been seeking conformity opposed to some of Christ's chief claims.

But however wrongly the slogan "Christian unity" can be misused, we cannot forget that Jesus himself prayed that all his true followers "may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (John 17:23). There is, then, a kind of Christian unity—perhaps quite different from what is sometimes called "ecumenical"—which Jesus desires. And since he desires it, we ought to search for it and promote it.

Jesus' prayer reminds us that the formation of a separate denomination can be divisive, and that it is justified only when it emphasizes truths which belong to all Christians and which would otherwise be repressed. It is good, then, to remember that our ancestors did not set out to form a sect with peculiar customs and beliefs, but to witness to what was universally Christian. At a minimum, this means that when channels are again opened for such a witness, we should take advantage of them. It means, moreover, that we should not only respond when others ask, but pursue such opportunities.

**2. Let us acknowledge that we have much to learn from others.** Our original formation as a distinct group helped preserve certain Christian beliefs and practices that were widely rejected at that time. But over the

centuries we gradually lost contact with other features of Christianity which were better preserved by other groups.

Mennonites have stressed above all that faith must be lived; our primary orientation has been ethical, or practical. But our ethical seriousness has often made our religious life rather drab, especially in worship. Here we

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**Since Jesus desires unity, we ought to search for it and promote it.**

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have a lot to learn from the exuberant worship styles of blacks and Pentecostals—groups who also insist that faith must be ethical. And we can learn much from beautiful liturgies which flourish among Lutherans, Episcopalians, and eastern Orthodox.

Similarly, our practical orientation has often placed little value on thinking out our faith in clear theological fashion. Here we have much to learn from the careful reasoning of groups like the Catholics and the Reformed. In fact, my ecumenical experience increasingly convinces me that clear verbal expression of what we believe is important for our identity, our mission, and our relationship to others.

We can learn much from other groups, then, and there are none of us who couldn't learn a whole lot more. Even as one who has taught theology for 14 years, I am repeatedly amazed by how little I know about some denominations and by how rich the insights from other traditions can be. Yet this richness rightly belongs to all Christians, and if we remain closed or indifferent to it we deprive ourselves.

**3. Let us be confident that we are bearers of important Christian truths, and that ecumenical dialogue can clarify and strengthen them.** Ecumenical discussions are often threatening because people fear that their vantage point will be overwhelmed in the debate, and that they will sacrifice what they really believe out of fear of seeming divisive. For Mennonites these fears can be intensified, for we often have a sense of inferiority. We somehow suppose that "the world" won't care what we say. Or perhaps we fear that some of our convictions are merely ethnic and cultural, and couldn't stand the scrutiny of others.

My experience suggests that ecumenical dialogue can help cure such uneasiness about our own convictions or identity. People sometimes speak as if "Mennonite

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Thomas Finger, Chicago, Ill., has been a professor at Northern Baptist Theological Seminary. This past semester he taught a course at Associated Mennonite Biblical Seminaries. He is currently writing a book for Herald Press. He is a member of First Mennonite Church of Oak Park, Ill. At Purdue 87 he will conduct a seminar on ecumenical relations.



identity" could be discovered simply by examining ourselves and our traditions. Yet identity cannot be discovered in isolation. For knowing one's identity means knowing how one is similar to and different from others. Identity, that is, can't really be discovered without interacting with others.

Ecumenical dialogue can help us:

- Discern what we have in common with others. In the course of discussion, apparent disagreements in belief or practice often turn out to be unimportant variations in the way different groups say things or do them.

- Differentiate between what is merely cultural and what is fully Christian in our own convictions. This process can be painful. Sometimes others will convince us something that has been important really has no basis outside our own tradition. This need not mean that we discard everything that is merely cultural, but we must cease giving such things the importance that we grant to those which are universally Christian.

- Strengthen our confidence that certain convictions preserved in our tradition are also universally Christian and can never be surrendered. Having put our identity to the test, ecumenical dialogue can hand it back to us in revised but strengthened form.

**4. Let us be confident that we have much to give to others.** My sense that ecumenical dialogue can have the result just described is based partly on my own experience. We are not the only Christian group wondering how, in a world arming for war, peace might be possible; or how, in a world where wealth is idolized, a simple but joyful lifestyle can be fashioned; or how, in a world of social divisions and personal loneliness, community can be found.

Yet we have consciously sought to live the ways of peace, simplicity, and community far longer than have most denominations. Accordingly, I have found that much larger churches usually respect our traditions and turn to us for advice. Similarly, most mainline churches are no longer in positions of social dominance. Today they often exist as disregarded and sometimes as despised minorities—somewhat as we have in the past. Consequently, they often want to learn from us how to survive and thrive in such situations.

In fact, today's ecumenists sometimes talk of a church that is not simply united, but is also a disciplined, servantlike community based on the teachings, the salvation, and the deity of Christ. So long as they do, it is essential that we keep on stressing those universal Chris-

tian truths that we especially have emphasized—for their sake as well as for ours.

**5. Let us be cautious about the overall direction of the ecumenical movement.** While I have encouraged greater Mennonite involvement in ecumenical matters, I have based this on Jesus' desire for unity, the current climate of openness, and the benefits presently available for us and for others. But when I step back from my limited experience, I have many questions as to where the whole process is heading.

It is clear that we, even when allied with churches somewhat like us, are a tiny minority in a movement long directed by much larger and more highly organized denominations. I am somewhat skeptical that we will really be heard at points where we differ. For instance, most groups like us have protested the statement in the World

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## Should we pursue further ecumenical involvement? Or should we heed the danger signs from our past?

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Council of Churches' "Baptism, Eucharist, and Ministry" document that "any practice which might be interpreted as 'rebaptism' must be avoided." Yet official statements about the response to this document often seem to understate this concern.

Moreover, while ecumenical dialogue can allow us to retain, and even deepen, our distinct convictions, the general atmosphere can also subtly prompt us to downplay them. As soon as disagreements begin to surface, people sometimes hurry to explain them away. I find that even the friendliness of other participants and the joy in finding points of agreement can induce me to agree with them as individuals and repress differences which might better represent our denominations.

So often does one hear "unity" in general praised and any kind of "division" denounced as sinful, that one can be hesitant to risk appearing as divisive. A Mennonite wonders why the willingness to take a costly stand over against the crowd is seldom acknowledged as admirable. Are some ecumenists so open and tolerant because they have lost all definite convictions, except for those about "unity"?

I'm enough of an Anabaptist to be skeptical that large numbers of churches will finally embrace Jesus' narrow and difficult way. Many beliefs and practices that are universally Christian are nevertheless specific and costly enough that mass movements almost inevitably water them down.

Yet while I am not sure that the ecumenical movement will eventually reach a goal compatible with our deepest convictions, neither am I certain that it will not. I am certain, however, that opportunities for our participation, contribution, and learning are available in the present. I encourage us, therefore, to take advantage of these opportunities and, with hope tempered by realism and with energy tempered by caution, to leave the future in the hands of God.



### Holy residence

Not in the burning bush  
the thundering mountain  
the altar's sacrifice  
the candlesticks  
the organ, pulpit, choir  
the edifice  
but in the still, small voice  
within me.

—Joyce A. Chandler



## HEAR, HEAR!

### A time to speak

*Let every one of you guard against all strange doctrine of swords and resistance and other like things which is nothing short of a fair flower under which lies hidden an evil serpent which has shot his venom into many. Let everyone beware.—Menno Simons, 1535*

Martin Luther King referred to the bitter, colossal contest for supremacy among the nations of the world as a manifestation of "the drum major instinct." We are drifting toward war because America must be supreme. Our nation must rule the world. We must be first. And for the last 25 years, this country has engaged in a massive nuclear arms buildup in order to be the most powerful.

Now the leadership of this country is determined to put in place a system of defense against ballistic missiles at an enormous cost whose ultimate impact will result in further distrust and uncertainty. Furthermore, the leadership has resolved to do this the next two years, to commit the resources of a country that by all accounts is spending 25 percent of its income already on military programs, in order to satisfy the desire to be first.

If someone doesn't end this suicidal thrust, we won't be here to talk about Jesus Christ and about God and about brotherhood. Somebody's going to make the mistake through our senseless blundering of dropping a nuclear bomb somewhere and then another one is going to drop, and in a matter of seconds none of us are going to be around anymore.

So those of us who find our security in the Prince of Peace must do something to stop this trend. Just like a drug addict cannot be cured by injecting him with more drugs, neither can a nuclear war be prevented by building more weapons. Under the fair flower of security and freedom lies the total destruction of creation.

Now many of us have come to recognize we will not survive a nuclear war and do not believe the arguments for more weapons. Many have come to realize the efforts of our country to be more secure and powerful only result in less security and further arms buildup in other countries. Some have even come to recognize our complicity in the situation through silence and payment of war taxes. But now is the time for all of us to heed the call of discipleship and stand up to be counted.

We cannot wait until the missiles are fired to make peace. We will not be able to

love our enemies in the last 30 minutes of our lives, especially when we realize our country is the culprit. We cannot count on God to save us in the final seconds if we do not respond now, as one voice, to protest the pride and arrogance that is man's death grip on all that God has created.

Let everyone beware. We need to speak and act now to declare ourselves while there is still time. Our continued silence to a government that is not merely content to collect tax but is mortgaging the entire country to pursue a ridiculous ambition is conveying a message of acceptance. Even someone who knows our heart and every thought must wonder why we are allowing this situation to happen.

So we put aside the appealing arguments of swords and security and respond to the clear, uncompromising words of Jesus Christ in the Gospels. We are not like the rich man who was unable to set aside his wealth and pleasures to follow Christ. We acknowledge the source of life and security described in the Scriptures. We find hope and encouragement in communication with the Holy Spirit when we pray and we put aside our individual differences to act as one body and one voice to manifest the will of God.

We can be first. We can be first in love. We can be first in moral excellence. We can be first in generosity. We can talk to those who represent us in government and tell them human life is more important than our pride and arrogance as a nation. We can write on the bottom of our tax returns that our money is to be used to build peace, not more arms. We can send messages of love to the peoples of other countries to let them know we do not want war. We can support those individuals and organizations that work for disarmament.

And if we do just one of these things, God will see us striving to be his servants.—David Charles, Kalona, Iowa

### An 'easy essay' on TV preachers

Peter Maurin used to write "easy essays" for *Catholic Worker*. He has since died, but if he were alive I think he might write an easy essay on the current situation with some of the TV preachers.

"For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (1 Tim. 6:10). The paper reports that Jim and Tammy Bakker have already received \$640,000 this year and received nearly \$1.6 million last year. *Money is power*. And I believe it was Lord Acton

who said, "Power corrupts and absolute power corrupts absolutely."

Jim Bakker indicated that one of the reasons he resigned was that the PTL Club was threatened with a hostile takeover by another evangelist. This called attention to the power struggle that goes on among TV evangelists because of the millions of dollars that come in monthly to these programs. The competition for those dollars and their power is intense.

The "rich young ruler" identified the commandments to be obeyed as "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:27). The proper love of God and neighbor leads not to the seeking of money and power, but to service. Jesus told his disciples, "Rather let the greatest among you become as the youngest, and the leader as one who serves" (Luke 22:26).—William Keeney, Kent, Ohio

### Moratorium on kidnapping pastors

There is no doubt about it, we need our church institutions. They help individual congregations do those things we cannot do alone—mission, education, publication, and mutual care. Our institutions are our servants. They work hard at being servants. In fact, they are almost fanatical about the work ethic. If you have served on their boards and committees, you know what I mean. Recently during a long and hardworking meeting I felt a strong conviction to give up meetings for Lent.

Sometimes, I think, our servant institutions work too hard. Every once in awhile, in the interests of serving congregations better, they lure some of our best pastors out of congregations to be on staff. Try as hard as I can, I still cannot quite make sense out of the logic that our servant institutions can better serve congregations by taking our best pastors. That seems counterproductive.

Perhaps our servant institutions would not have to work as hard at serving congregations if they declared a 10-year moratorium on kidnapping pastors. Come to think of it, encouraging our good pastors to remain in congregations might be a novel strategy to help us meet our Goals for '95 of being renewed congregations actively involved in mission and stewardship.

Perhaps there is some law somewhere against kidnapping pastors. The Ten Commandments (Exod. 20:17)? Or *More with Less Cookbook* (p. 225)?

—Duane Beck, Elkhart, Ind.



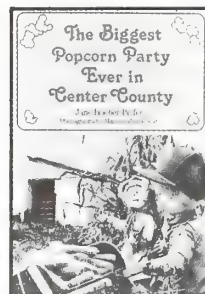
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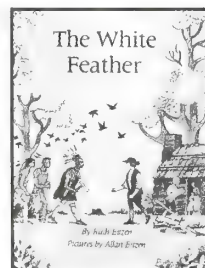
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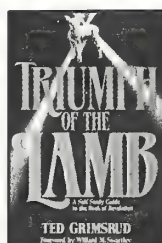
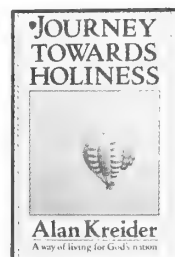
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# Candidates announced for church positions

The Mennonite Church Nominating Committee recently finalized the slate for the General Assembly elections at Purdue 87, the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind. Those persons elected by the General Assembly delegates will serve four-year terms on their respective boards and committees.

The Nominating Committee tried to provide broad representation from the various groups, the variety of gifts, and the diverse geographical areas of the church. Nominations were solicited from the total church through mailings sent to leaders and news items in various Mennonite periodicals.

The Nominating Committee contacted many persons about allowing their names to be listed on the slate. A total of 49 persons agreed to have their names on the slate for the 26 positions for which persons are needed. A total of 42 persons declined. The majority of persons who declined presently have other commitments preventing them from accepting additional responsibility.

The following General Assembly candidate list includes information about each person. The assembly *Workbook* also includes photographs and quotes from each nominee. The *Workbook* is available for \$3 from Mennonite Church General Board at 528 E. Madison St., Lombard, IL 60148.

All delegates are invited to review the slate carefully and make any additional nominations before June 22. The nomination process is outlined in the General Assembly *Workbook*. This will give opportunity for suggesting persons who may have been overlooked by the Nominating Committee. Last-minute nominations from the floor are not permitted.

The Nominating Committee consists of Phyllis Litwiller (chairperson) of Washington, Iowa; Dorsa Mishler (secretary) of Elkhart, Ind.; Miriam Book (chairperson-elect) of Lancaster, Pa.; Doris Gascho of Kitchener, Ont.; Lois Kenagy of Corvallis, Oreg.; Dwight McFadden, Jr., of New Holland, Pa.; and Myron Augsburg of Washington, D.C.

## Moderator-Elect

To serve with Moderator Ralph Lebold, Waterloo, Ont.

The delegates will affirm:

*George R. Brunk III*, Harrisonburg, Va. Mem-

ber, Lindale Mennonite Church; dean and professor of New Testament at Eastern Mennonite Seminary; recent chair of the Board of Elders at Lindale Mennonite Church; vice-president of Brunk Foundation for Evangelism; past chair, Council on Faith, Life, and Strategy; past member, Mennonite Church General Board.

## Nominating Committee

Continuing members:

Miriam Book, Ronks, Pa.

Doris Gascho, Kitchener, Ont.

Lois Kenagy, Corvallis, Oreg.

James M. Lapp, Goshen, Ind. (ex-officio)

The delegates will vote for three:

• *Grace K. Brunner*, Louisville, Ohio. Member, Beech Mennonite Church; former executive secretary, Whitestone Mennonite Church; former teacher in Indiana and for one year at Christopher Dock Mennonite High School; member, Ohio Conference Leadership Commission; assists spouse in leadership at Beech; president, Women's Missionary and Service Commission; leader, local Bible studies.

• *Gerald L. Hughes*, Cleveland Heights, Ohio. Member, Lee Heights Community Church; principal, Cleveland Board of Education; minister of music and elder, Lee Heights Community Church; member, High Aim Committee; former member, Mennonite Board of Education; former member, Bowling Green 81 Planning Committee; officer, Cleveland Council of Administrators and supervisors.

• *Martha S. Kolb*, Elkhart, Ind. Member, First Mennonite Church of Richmond, Va.; attends Belmont Mennonite Church; resident chaplain in clinical pastoral education, Memorial Hospital; member, Advisory Board of School for Equipping and Nurturing Disciples, Communion Fellowship, Goshen, Ind.; former campus pastor, Hesston College; former director of Discipleship Voluntary Service, Richmond, Va., under Mennonite Board of Missions.

• *Levi Miller*, Scottdale, Pa. Member, Kingview Mennonite Church; program director, Laurelville Mennonite Church Center; former missionary teacher and pastor in Caracas, Venezuela; former editor, Congregational Literature Division, Mennonite Publishing House; public school teacher and Voluntary Service worker in Orocovis, Puerto Rico.

• *Bob Shreiner*, Perkasi, Pa. Pastoral team leader, Blooming Glen Mennonite Church; chair, Mennonite Central Committee East Coast Board; chair, Brook Lane Psychiatric Center; member, Goshen College Board of Overseers; former chair, Washington (D.C.) Area Mennonite Fellowship; former pastor, Hyattsville Mennonite Church.

• *Lee M. Yoder*, Harrisonburg, Va. Member, Park View Mennonite Church; director of operations, Computer Management and Development Services; former vice-president, director of personnel, director of advancement, and associate professor of education, Eastern Mennonite College and Seminary; former member, Congregational Gifts Discernment Committee; former chair, Congregational Ministerial Selection Committee; former secretary, Region V Executive Council.

## Historical Committee

Continuing members:

James O. Lehman, Harrisonburg, Va.

Winifred Paul, Scottdale, Pa.

Steven Reschly, Cedar Falls, Iowa

The delegates will vote for one:

• *Lucille Marr*, Kitchener, Ont. Member, Wilmot Mennonite Church; doctoral candidate, University of Waterloo History Department; past editor, church newsletter and *The House Church Newsletter*; member, Mennonite Central Committee Peace and Social Concerns Committee; writer, "Anabaptist Women of the North" for *Mennonite Quarterly Review*, "Peace Activities of the Canadian Conference of the Brethren in Christ Church" for *Brethren in Christ History and Life*; has taught and assisted with Mennonite history course, Conrad Grebel College.

• *Sam Steiner*, Waterloo, Ont. Member, Rockway Mennonite Church; librarian and archivist, Conrad Grebel College; secretary, integration study committee, Inter-Mennonite Conference; board member, Mennonite Historical Society of Ontario; treasurer, Mennonite Historical Society of Canada; board member, Mennonite Bicentennial Commission; writer, book-length manuscript on the life of Jacob Y. Shantz for Mennonite Bicentennial Commission.

The delegates will vote for one:

• *Merle Good*, Lancaster, Pa. Member, Landisville Mennonite Church; president, Good Enterprises; co-executive director, People's Place; minister of education, Landisville Mennonite Church; member, structure study committee, Lancaster Conference; member, long-range planning committee, Historical Society of Lancaster Conference; co-executive producer, major film project based on the life of Andre Trocme.

• *Hope K. Lind*, Eugene, Oreg. Member, Eugene Mennonite Church; historian, Eugene Mennonite Church and Pacific Coast Conference; recent congregational librarian; recent secretary of literature, Women's Missionary and Service Commission, former member, Publisher Search Committee for Mennonite Publishing House; writer, denominational publications.

## Council on Faith, Life, and Strategy

Continuing members:

Hubert Brown, Inglewood, Calif.

Ruth Lapp Guengerich, Hesston, Kans.

Ralph Lebold, Waterloo, Ont.

The delegates will vote for one:

• *Bill Detweiler*, Kidron, Ohio. Pastor, Kidron Mennonite Church; area overseer; copastor/speaker, *The Calvary Hour* radio broadcast; frequent preaching missions in churches; former member, Task Force on Leadership and Authority in the Christian Life.

• *David W. Shenk*, Mountville, Pa. Associate pastor, Mountville Mennonite Church; director of overseas ministries, Eastern Mennonite Board of Missions and Charities; former home missions director, EMBMC; chair, Eastern States Home Missions Council; preacher; adjunct professor in religion, Franklin and Marshall College; author of several books related to church history, faith, and culture.

## Mennonite Mutual Aid Board

Continuing members:

Beryl H. Brubaker, Harrisonburg, Va.

Wayne D. Kempf, Shickley, Nebr.

Shirley B. Yoder, Goshen, Ind.

Lester Kropf, Albany, Oreg.





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Master of Arts in Church Ministries



*James Baker*

Growth in self-image and growth in confidence in his calling as a pastor were prime accomplishments at EMS this past year for James Baker. He will continue part-time pastoring at Pleasant View Church of the Brethren in Mt. Jackson, Virginia, and will return to EMS in the fall to continue in the Master of Divinity program.

**Philip Barr**  
Master of Divinity



*Phil and Maretta Lea Barr and children*

The Barrs are preparing for the mission field, hoping to serve in Guatemala under the Eastern Mennonite Board of Missions. They are currently residents of Harrisonburg, Virginia. Philip's seminary training enhanced his grasp of the Anabaptist vision of the Church as well as a greater understanding of the Kingdom of God.

**Marsha Bennett**  
Certificate in Biblical Studies



*Marsha Bennett*

Marsha is from McDowell, Virginia, and is seeking a pastoral assignment with a nondenominational fellowship that still permits sufficient "family" time. The attitudes of caring and commitment to Christ found at EMS have made a lasting impression on her.

**David Boshart**  
Master of Arts in Religion



*David and Shana Boshart and son*

David came to EMS from Wayland, Iowa, and received a BA in Biblical Studies and Theology with minors in Peace and Justice and Psychology. His seminary area of concentration was in New Testament Studies. David plans to continue on the pastoral team of Community Mennonite Church, Harrisonburg, Virginia. He carries positive memories of how the EMS professors challenged him while providing support.

**Chuck Copeland**  
Certificate in Biblical Studies



*Chuck and Lucretia Copeland and children*

Chuck serves at the Dry Run United Church of Christ in Elkton, Virginia. He intends to return to EMS in the fall for further study toward a Masters in Divinity while continuing his pastoral assignment. He appreciates the formal learning coupled with the personal growth gained while in seminary.

**John Denlinger**  
Master of Divinity



*John and Debbie Denlinger and children*

John has served the EMC administration as co-director of student life. He will join the Eastern Mennonite College faculty this fall as Director of Athletics. He characterizes his EMS experience as affirming his spiritual pilgrimage. The Denlingers formerly lived in Lancaster, Pennsylvania.

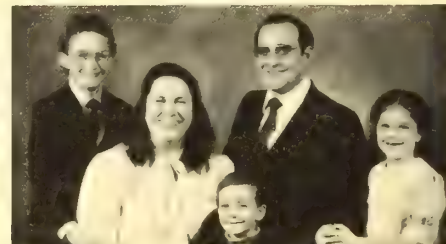
**Audie Gaddis**  
Master of Arts in Church Ministries



*Audie and Linda Gaddis and children*

Audie currently serves as Associate Pastor of the Harrisonburg (VA) Mennonite Church. His exposure to church planting concepts at EMS has given him a vision for broader horizons to preach the Good News.

**Timothy Green**  
Certificate in Biblical Studies



*Tim and Karen Green and children*

The Greens have received an assignment from the Virginia Board of Missions to serve in Sicily. Naturally, the first item on the agenda is several months of language study. Tim looks back on faith-building experiences at EMS and recalls Psalm 34:4, "I sought the Lord, and he answered me, and delivered me from all my fears."

**David Huyard**  
Master of Arts in Church Ministries



*David and Anna Mary Huyard*

The Huyards plan to remain in the Harrisonburg area and are seeking a full-time pastoral assignment. They also produce a radio broadcast for West Indies audiences. David has been in the pastoral ministry for many years, and views his seminary studies concentration in Christian Counseling as a valuable time of "personal growth and retooling."





**Vernon Isner**  
Certificate in  
Biblical Studies



*Vernon Isner*

Vernon is continuing his assignment as pastor of the Charlottesville (VA) Mennonite Church. He appreciates the strong commitment to Christian servanthood found among the faculty of EMS.

**Delbert Kautz**  
Master of Divinity



*Del and Mary Ann Kautz and daughters*

The Kautz family came to EMS from Manheim, Pennsylvania. Following graduation they will accept a pastoral assignment serving the Millersville Mennonite Church (Lancaster Conference) in Millersville, Pennsylvania. Del recalls his time at EMS being an intense academic and spiritual period punctuated with plenty of hearty laughter.

**Timothy Krabill**  
Master of Arts in  
Church Ministries



*Tim Krabill*

Tim is returning to the home farm near Wellman, Iowa, although he is considering continuing his studies at the University of Iowa or additional seminary training. EMS has influenced him profoundly toward service in urban ministries and church planting.

**Steven Landis**  
Master of Arts in  
Church Ministries



*Steve and Rosemary Landis and children*

Steve pastored the Mt. Jackson Mennonite Church while working at EMC as Financial Aid Counsellor. In January of 1987, he was installed as full-time pastor of the Finland Mennonite Church (Franconia Conference) in Pennsburg, Pennsylvania. Biblical faithfulness and Christian fellowship were hallmarks of Steve's EMS experience.

**Milford Lyndaker**  
Master of Arts in  
Church Ministries



*Milford and Carolyn Lyndaker*

The Lyndakers are exploring several options for service following their time at EMS. They have appreciated the sharing, fellowship and relationships built during seminary.

**Lee Martin**  
Master of Arts in  
Church Ministries



*Lee Martin*

Following seminary graduation, Lee will be the director for Highland Retreat Camp's summer program. He will continue as camp manager in the fall, serve with Gospel Hill Mennonite Church and practice his carpentry skills. Warmth and growth in the faculty/student relationships at EMS are particularly significant for Lee.

**Sandra McLaughlin**  
Certificate in Biblical Studies



*Sandra McLaughlin*

Hard work, challenge, reward, stretching; these are the words Sandra uses to describe her seminary experience. She will spend the summer on the camp staff of Highland Retreat, then return in the fall to an MCC assignment in Botswana, Africa. She will be working with the African Independent Churches there.

**Edgar Miller**  
Certificate in  
Pastoral Studies



*Edgar and Martha Miller*

The Millers came from Spring, Pennsylvania. After spending a year with EMS, they have decided to remain in Harrisonburg while Edgar pursues a Master's degree at the seminary.

**Partick Morris**  
Certificate in Biblical Studies



*Patrick Morris*

After completing the EMS Certificate program, Patrick intends to continue at the seminary with a view toward the Master of Divinity degree. He will also continue part-time service with the Mt. Olivet United Church of Christ in Dyke, Virginia. The Morrises were impressed with the warmth and loving acceptance they felt among the students and faculty.



**David Shetler**  
**Master of Arts in Religion**



*Dave and Marcia Shetler and children*

Dave received a BA from Bridgewater College with a double major in Philosophy and Religion, and Business Administration. His seminary concentration was in historical and theological studies. Post-graduation plans are still being firmed up.

**Janet Stutzman**  
**Certificate of Pastoral Studies**



*Janet and Linford Stutzman and sons*

After completing her work in the Certificate of Pastoral Studies program, Janet and her family moved to Australia.

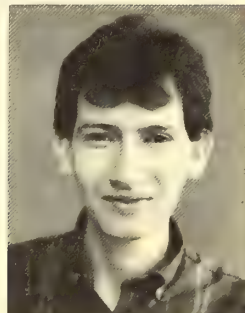
**Warren Tyson**  
**Certificate of Pastoral Studies**



*Warren and Linda Tyson and children*

The Tysons have appreciated enlarged circles of friendships and the support of the body of believers at EMS. They have benefited specifically in the areas of scriptural understanding and practical pastoral skills. The Certificate program is leading Warren on to continued study toward a Master of Arts in Church Ministries at the seminary.

**Marco Antonio Ulloa**  
**Master of Divinity**



*Antonio Ulloa*

The Central American city of Tegucigalpa, Honduras, is home for Antonio. Coming to Eastern Mennonite Seminary required the Ulloa family to leave familiar culture and surroundings behind. He's not sure what his future holds, but his cross-cultural experiences at EMS revealed many things to Antonio, an opportunity for which he thanks God.

**Donald Weaver**  
**Master of Arts in Church Ministries**



*Don Weaver*

Donald's seminary studies concentrated on Christian Peacemaking, providing skills that serve him well as he continues working at *Gemeinschaft*, a half-way house for ex-offenders. He will also work at Rockingham Memorial Hospital (Harrisonburg) in the Psychiatric Unit. He carries vivid memories of standing in prayer with the street people of Washington, DC, during the Washington Study Seminar. That special seminary experience brought him a sense of community and fellowship with a wider circle of people.

**Dwight Diller**  
**Master of Arts in Church Ministries**

Dwight is the pastor of the Mathias Church of the Brethren in Mathias, West Virginia. His studies concentrated on Christian Counseling and Church Planting.

**David Witmer**  
**Master of Arts in Church Ministries**



*Dave and Carol Witmer and children*

Dave has accepted a pastorate with the Gantz Mennonite Church in Manheim, Pennsylvania. Being a part of the seminary community has enriched Dave's understanding of God's Word and has increased his theological and practical insight to do God's work.

**Earl Zimmerman**  
**Master of Arts in Religion**



*Earl and Ruth Zimmerman and children*

The Zimmermans are preparing to enter the overseas mission field. The Eastern Mennonite Board of Missions will be sending them to the Phillipines, although a portion of the job will encompass other areas of Asia. Earl notes that a standout experience was "the ecstasy and sweat" of completing his Master's thesis on Mathew's theology of the church and mission.





The delegates will vote for one:

- **Lee Roy Berry**, Goshen, Ind. Member, Berkey Avenue Fellowship; attorney; part-time professor, Goshen College; member, Board of Elders, Berkey Avenue Fellowship; member, Board of Directors, Habitat for Humanity of Elkhart County.
- **Lindsey Robinson**, Harrisburg, Pa. Member and former pastor, Hamilton Street Mennonite Church; associate director, Home Ministries, Eastern Mennonite Board of Missions and Charities; member, Ohio Conference Urban Minority Education Committee; member, Lancaster Conference Urban Minority Education Committee; director, James Lark Leadership Education Program; member, Afro-American Mennonite Association.

The delegates will vote for one:

- **Ruth E. H. Martin**, State College, Pa. Member, University Mennonite Church; director of nursing, Centre Community Hospital; representative, Mennonite Mutual Aid; former Sunday school superintendent; former president, Women's Missionary and Service Commission; president-elect, Mennonite Nurses Association; member, Nursing Department Advisory Committee, Penn State University.
- **Glennys H. Shouey**, Harrisonburg, Va. Member, Harrisonburg Mennonite Church; executive director, Virginia Mennonite Property and Auto Aid Plans; formerly employed by Goodville Mutual Casualty Company; member, Board of Directors, Goodville Mutual.

The delegates will vote for one:

- **Wilmer G. Kraybill**, Elverson, Pa. Member, Hopewell Mennonite Church; trustee; semi-retired farmer; representative for health and auto aid, Mennonite Mutual Aid and Brotherly Aid Auto Liability; organizer and chair, Hopewell Mennonite Sharing Plan; secretary, Atlantic Coast Conference Evangelism Commission; secretary-treasurer, Eastern States Home Missions Council; member, Pennsylvania Relief Sales board; organizer and chair, Pennsylvania Relief Heifer Sales board; former member, Agricultural Extension Board; member, Township Planning Commission.
- **Homer G. Myers**, Lowville, N.Y. Member, Lowville Mennonite Church; senior vice-president, Jefferson National Bank, Watertown, N.Y.; former business manager, Lewis County General Hospital; chair, Board of Elders, Lowville Mennonite Church; chair, Mission Investments Associates, Conservative Conference; chair, Adirondack Mennonite Retirement Community; treasurer, New York Mennonite Mutual Aid Fire Insurance Plan; area representative, Mennonite Foundation; board member, subarea Council of New York State Health Systems Agency.

#### **Mennonite Board of Congregational Ministries**

Continuing members:

- Merle G. Cordell, Chambersburg, Pa.
- Jannie Holloway, Wichita, Kans.
- Pat Hershberger, Woodburn, Oreg.
- Darrell D. Jantzi, Waterloo, Ont.
- Cleon C. Nyce, Colorado Springs, Colo.
- Janice W. Sensenig, Lancaster, Pa.

The delegates will vote for one:

- **Richard Blackburn**, Warrenville, Ill. Member, Lombard Mennonite Church; director, Lombard Mennonite Peace Center; former art historian/instructor, Trinity College, Goshen College, and Northern Illinois University; ordained minister, Lombard Mennonite Church; member, Illinois Conference Peace and Social Concerns Commission; trainer and mediator, Mennonite Conciliation Service; chair, Board of Directors, DuPage County Victim-Offender Reconciliation Program; coordinator, Friends for Peace.

- **Don Gingerich**, Parnell, Iowa. Member, Lower Deer Creek Mennonite Church; owner/operator, grain and livestock farm; chair, Board of Elders, Lower Deer Creek Mennonite Church; member, Iowa-Nebraska Conference Economic Crisis Council; member, Mennonite Central Committee Farm Crisis Task Force; member, MCC Relief Sale Executive Committee; local arrangements coordinator, Ames 85 General Assembly.

The delegates will vote for one:

- **Samuel Lopez**, New Holland, Pa. Pastor, New Holland Spanish Mennonite Church; director, Mennonite Bible Institute under Spanish Mennonite Council of Churches; assistant pastor, Good Shepherd Church, Goshen, Ind.; member, Lancaster Conference Peace and Social Concerns Committee; member, Board of Trustees, Lancaster Mennonite High School; member, Confession of Faith Committee.
- **Angel Luis Miranda**, Alice, Tex. Pastor, Alice Mennonite Church; half-time district minister, South Texas Mennonite Church Council; member, South Central Conference Coordinating Council; member, Goshen Biblical Seminary Board of Directors.

The delegates will vote for two:

- **Charlotte Holsopple Glick**, Goshen, Ind., Copastor, Waterford Mennonite Church; member, Indiana-Michigan Conference Nurture Commission; Foundation Series consultant, Mennonite Publishing House; vice-president, Mennonite Board of Congregational Ministries; cochair, Worship Planning Committee, Purdue 87; part-time faculty, Associated Mennonite Biblical Seminaries.
- **Audrey Roth Kraybill**, Lancaster, Pa. Member, Community Mennonite Church of Lancaster; student, Lancaster Theological Seminary; home companion for elderly persons; former resident director, women's dorm, Hesston College; member, church renovation committee.
- **Nancy L. Sider**, Harrisonburg, Va. Member, Community Mennonite Church; director, counseling services, Eastern Mennonite College; former therapist and administrator in mental health field including three years at Philhaven Hospital; worship leader, song leader, speaker, youth sponsor; speaker, marriage and family enrichment workshops; coordinator, Virginia Office of Mennonite Conciliation Service.
- **Susan Hess Yoder**, Linville, Va. Member,

## **GROWING AS STEWARDS AND WITNESSES**

# **The meeting zone**

Certainly one mark of aging is being able to recall when something wasn't. In this case memory takes me back to the late 1950s, when what is now Akron (the one in Pennsylvania) Mennonite Church was just beginning.

At first we met as neighborhood groups during the week, but gathered with Mother Monterey on Sunday mornings. Then we took the plunge toward independence and hallowed the Brownstown Fire Hall with weekly Lord's day worship. As charter members we worked hard on drafting a covenant of commitment—finding it easier to agree on doctrinal generalities than practical specifics, particularly those affecting our wallets.

One evening we were meeting with an out-of-state architect; chairman Edgar introduced the group to the visitor. "You should be aware," he explained, "that this young church is made up of two parts: the tithe of one part would equal the total income of the other." He was alluding to those who worked in the shoe industry compared with those who worked at Mennonite Central Committee headquarters.

So it was with more than average interest I noted an impressive document which Pastor Urbane Peachey thoughtfully sent my way: "Task Force on Mission of the Church, Akron Mennonite Church, March 9, 1987." Here was evidence that Akron continues to concern itself with what it is about, not content with the plus-300 names on its 28-year-old membership roster.

In the next 12 months the task force is mandated to expand Akron's current mission statement as a guide to congregational leaders in fulfilling the mission, and to recommend actions relating to three-to-five-year goals. Recommendations should relate to:

- Transmitting the faith in practice.
- Living the faith holistically.
- Proclaiming the faith nationally.
- Sharing congregational resources globally.

"Our mission is understood as the 'meeting zone' between faith and world," explains Peachey. "How should this congregation focus on the meeting at this time in our history? The task force is to provide a resource for the congregation in answering that question."

Pentecostal power as they give of themselves to a most crucial task in the year ahead!—*Willard Roth*



Zion Mennonite Church; assistant professor of psychology, Eastern Mennonite College; former community health worker with Mennonite Central Committee in Bolivia; former staff nurse, Philhaven Hospital; member, pastoral care team, Zion Mennonite Church; resource person for family life, Virginia Conference; training staff member, Virginia Mennonite Conciliation Service; board president, Community Mediation Center.

#### Mennonite Board of Education

Continuing members:

Charles Gautsche, Archbold, Ohio  
Lowell G. Herr, Portland, Oreg.  
Helen Lapp, Lansdale, Pa.  
Betty Livengood, Keyser, W. Va.  
J. Glen Widmer, Wayland, Iowa  
Dwight Wyse, Harrisonburg, Va.

The delegates will vote for four:

•*Maria Magdalena V. De Leon*, Mathis, Tex. Member, Tabernaculo de Fe; kindergarten teacher; youth sponsor; former secretary, Hispanic Concilio; volunteer for community action; member and volunteer, Band Boosters Club.

•*Bertha Landers*, Waterloo, Ont. Pastor, Bloomingdale Mennonite Church; member, Faith and Life Committee, Ontario-Quebec Conference; summer Bible school; former teacher.

•*Naomi K. Lederach*, Manheim, Pa. Member, Lititz Mennonite Church; director of education, Philhaven Hospital; former staff, Prairie View Mental Health Center; former faculty, Hesston College Department of Nursing; member, Human Sexuality in the Christian Life Committee; coauthor, five video tapes, *At Home with the Family*.

•*Harold D. Lehman*, Harrisonburg, Va. Member, Park View Mennonite Church; professor emeritus of secondary education, James Madison University; former professor, Eastern Mennonite College; past board member, Eastern Mennonite High School; past member, Virginia Conference Christian Education Commission; past member, Foundation Series Editorial Council; past chair, Commission on Congregational Education and Literature; past board member, Laurelville Mennonite Church Center.

•*Kenneth M. Long*, New Wilmington, Pa. Member, Midway Mennonite Church; professor, chair of chemistry department, and former assistant dean, Westminster College; former member, Ohio Conference Council; former member, Goshen College Board of Overseers.

•*Faith Wenger*, Fresno, Calif. Member, Mennonite Community Church; member, congregational education committee; pastor's wife; private piano teacher; member, Mennonite Task Force on Future Models of Education in the Congregation; former director and teacher, cooperative prekindergarten; former Women's Missionary and Service Commission president, Southwest Conference; former music and English teacher in Japan as overseas mission associate.

#### Mennonite Board of Missions

Continuing members:

Richard W. Baum, Perkasee, Pa.  
Bertha Beachy, Goshen, Ind.  
John W. Eby, Harrisonburg, Va.  
Lee A. Lowery, Chicago, Ill.  
Glen E. Miller, Bellefontaine, Ohio  
Arlie Weaver, Milford, Nebr.

The delegates will vote for one:

•*Ramiro Hernandez*, Goshen, Ind. Member, Iglesia del Buen Pastor; maintenance, Goshen College; former employment, Home Crest Corporation, Goshen, Ind; Bible study leader; member, team ministry, Iglesia del Buen Pastor.

•*Wilson Reyes*, Apopka, Fla. Pastor, Ebenezer

Christian Church; former medical technologist, West Orange Farmworkers Health Association; evangelist; Bible teacher; counselor; social worker.

The delegates will vote for one:

•*Darrel J. Brubaker*, Albuquerque, N. Mex. Pastor, Sandia Brethren in Christ and Mennonite Church; member, Editorial Board, Rocky Mountain Conference *Echo*; former part-time associate pastor, Souderton Brethren in Christ Church; past member, Mennonite Central Committee U.S. Peace Section; former administrative assistant to Ronald J. Sider.

•*Ronald B. Schertz*, Peoria, Ill. Member, Peoria-North Mennonite Church; member, core-group of persons who organized that congregation in 1984; member, conference constitutional revision subcommittee; vice-president and board member, Mennonite Health Care Foundation, Bloomington, Ill; former president and board member, Maple Lawn Homes, Eureka, Ill.; former vice-president and board member, Mennonite Hospital, Bloomington, Ill.; past president and board member, Mennonite Health Association.

The delegates will vote for two:

•*Esther K. Augsburg*, Washington, D.C. Member, pastoral team, Washington Community Fellowship; former teacher, Eastern Mennonite High School; missions commission member and counselor, Washington Community Fellowship; board member, Eastern Mennonite College's Washington Study/Service Year; member, board of directors, Eastern Baptist College and Seminary; director, Washington Community of Artists.

•*Mary Jane Eby*, Millersburg, Ohio. Member, Millersburg Mennonite Church; licensed youth minister, Ohio Conference; coordinator, congregational care groups; member, Goshen College Alumni Board; former chair, Ohio Conference Nurture Commission.

•*Dorothy Yoder Nyce*, Goshen, Ind. Member and former teaching elder, Assembly Mennonite Church; part-time assistant professor of Bible, Goshen College; chair, MBM Overseas Ministries Divisional Committee; former pastoral counselor.

•*Janice Yordy Sutter*, Denver, Colo. Associate pastor, First Mennonite Church of Denver; former interim minister, First Mennonite Church of Lincoln, Nebr.; representative, Denver Area Mission Commission; retreat speaker/facilitator, young adult/singles groups.

#### Mennonite Publication Board

Continuing members:

Rose Covington, St. Anne Ill.  
Letha Froese, La Junta, Colo.  
J. Robert Ramer, Edmonton, Alta.  
John B. Shenk, East Petersburg, Pa.  
Elizabeth Soto, Elkhart, Ind.  
Dwight Yoder, Akron, Pa.

The delegates will vote for one:

•*Richard L. Benner*, Phoenix, Ariz. Member, Trinity Mennonite Church; newspaper consultant; former self-employed owner/publisher, Richmar Publications, Everett, Pa.; former adult editor, Mennonite Board of Missions; former director of development and former trustee, Eastern Mennonite College; former lay minister, Martinsburg Mennonite Church.

•*Lewis C. Good, Jr.*, Lanham, Md. Member, Cottage City Mennonite Church; sales associate, Darling Real Estate; bishop, Washington-Baltimore District, Lancaster Conference; member, Board of Directors, Local Development Corporation; member, two Christian school boards.

The delegates will vote for one:

•*Peter Erb*, Waterloo, Ont. Member, Rockway Mennonite Church; professor of religion and

culture, Wilfrid Laurier University; former chair, Congregational Ministry Council.

•*Ronald Guengerich*, Hesston, Kans. Pastor, Whitestone Mennonite Church; recent director, Center for Bible Study, Hesston College; writer, Uniform Series Sunday school lessons on Genesis; former member, Overseas Ministries Committee, Mennonite Board of Missions.

The delegates will vote for two:

•*Alice W. Lapp*, Akron, Pa. Member, Lititz Mennonite Church; former teacher of English, several public secondary schools, Eastern Mennonite College, and Bethlehem University in West Bank, Israel; Sunday school teacher; vice-president, Lancaster Business and Professional Women's Commission; former secretary of literature, Women's Missionary and Service Commission; extensive overseas travel.

•*Dorothy Jean Weaver*, Harrisonburg, Va. Member, Community Mennonite Church; instructor of New Testament, Eastern Mennonite Seminary; visiting lecturer in New Testament, Associated Mennonite Biblical Seminaries; member, Biblical Studies Editorial Council, Institute of Mennonite Studies; recent member, Adult Education Committee, Community Mennonite Church.

•*Esther Mabel Yoder*, Newport News, Va. Member, Huntington Mennonite Church; resident manager, Criston Apartments, Yoder Development Company; elder, pastoral selection committee member, and historian, Warwick District Council; member, Virginia Conference Historical Committee.

•*Shirley E. Yoder*, Salem, Oreg. Member, Salem Mennonite Church; librarian and English teacher, Western Mennonite High School; chair, Pastoral Council, Salem Mennonite Church; member, planning committee, 1987 Mennonite Secondary Education Council teachers convention; former member, Hesston College Board of Overseers.



*In Christ  
We Grow*

## Coordinator calls planners together

Galen Johns, coordinator of Purdue 87, the biennial convention of the Mennonite Church to be held July 7-12 at Purdue University in West Lafayette, Ind., called together the leaders of all the local arrangements committees recently at Benton (Ind.) Mennonite Church to share progress in their plans.

"I want each of you to have a feel for what others are doing so that your work does not feel detached from the whole," said Johns. "Most importantly, I want this to be a time when all the possible interfacings of the various committees are understood and cleared."

The committees reporting were Arts and Exhibits, Audio-Visual, Decorations and Signs, Displays, Finances, Food Services, Infants and Toddlers, Information and Registration, Media, Medical Services, Tours, Traffic and Ushering, Transportation, Youth Convention, Program, and Children's Activities.



**Uruguay missionary James Martin, 63, died** on May 29 of apparent heart failure. He had been hospitalized a week earlier in the Uruguayan capital of Montevideo, where he and his wife, Ann, lived. Martins were among the first four Mennonite Board of Missions workers in Uruguay, serving 1954-69 and again since 1980. They helped establish Uruguay Mennonite Church. In between the two stints, James was a pastor in North America. At the time of his death, he served the Uruguayan church as a counselor, teacher, and pastor. James was a native of Ontario.

**Mennonite Publishing House has decided to sell or close its Provident bookstore in Iowa City, Iowa, by Sept. 1.** It has lost \$200,000 since it opened in 1979 with the help of 10 local Mennonite congregations. Although sales improved after a move to a new location last fall, the losses are continuing. "We have all struggled hard to make the store self-supporting," MPH publisher Ben Cutrell said. "We do not feel we can continue to subsidize" the store any longer, he continued. He declined to call the store a failure, however. During its eight years it served more than 100,000 customers with over a million dollars worth of books, music, and curriculum materials.

**Lynn Miller has resigned as director of financial affairs at Mennonite Board of Education, effective July 15.** He and his wife, Darlene, have accepted a Mennonite Board of Missions assignment in Nepal. Miller, a certified public accountant, joined the MBE staff in 1981.

## Pastoral transitions:

- **Nelson Kraybill** has resigned as pastor of Taftsville (Vt.) Chapel Mennonite Fellowship. He will begin studies this fall at Union Theological Seminary in Richmond, Va.
- **Earl Sears** has resigned as pastor of Southside Fellowship, Elkhart, Ind. He will become pastor of Faith Mennonite Church, Newton, Kans., in October.
- **James Musser** was ordained as pastor of Bethany Mennonite Church, Bridgewater Corners, Vt., on Mar. 15. He has served the congregation since 1984. He is also executive director of Bethany Birches Camp.

## Church-related job openings:

- **Director of financial affairs, Mennonite Board of Education, starting after July 1.** This is a half-time position. Responsibilities include serving as funds officer and office manager for MBE and as staff person for the MBE Investment Committee, as well as coordinating and developing policy for college and seminary business officers. A CPA is strongly preferred. Contact Orville Yoder at MBE, Box 1142, Elkhart, IN 46515; phone 219-294-7531.
- **STAT director and VS administrator, Eastern Mennonite Board of Missions, starting in September.** This person would work in the Discipleship Ministries Department with Summer Training Action Teams and Voluntary Service. Contact Galen Burkholder at Eastern Board, Salunga, PA 17538; phone 717-898-2251.
- **Head cook, Freedom House, Richmond, Va.** This is a one- or two-year Voluntary Service position with Mennonite Board of Missions. Freedom House is a Christian agency that provides hospitality for the homeless. Responsibilities include food purchasing, meal preparation, storage/inventory, and cleanup. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.
- **Student activities coordinator, Eastern Men-**



**Students lead "Sunday" school in Bethlehem.** "Father Abraham, Father Abraham," the 80 children sang. Their joyful songs escaped the building's solid stone walls and filled the street in Jesus' birthplace of Bethlehem. Each Thursday afternoon about 80 children gather to sing songs and study a Bible lesson, explained Mennonite Central Committee worker Bishara Awad above the sound of their songs. Bethlehem is now part of the Israeli-occupied West Bank. Most of these children are Greek Orthodox.

The two teachers in this "Sunday" school are students at Bethlehem Bible College, where Awad serves as president. Students from the college, which was founded in 1979, also lead the Sunday school classes for children at the nearby Holy Land Christian Mission.

Students and staff at the college come from a variety of churches—Greek Orthodox, Syrian Orthodox, Lutheran, Baptist, Church of God, Alliance, and Roman Catholic. Most of the students work in Christian institutions or teach in their own denominational private schools upon graduation.

MCCer Kathy Bergen, who has taught several courses at the college, wants the students to leave the school knowing something about the other Christian denominations in the Holy Land. "I want to connect the students at the college with other Christians in the area," she said.

nonite College, starting on Aug. 1. Responsibilities include direction of the co-curricular program, coordination of new student orientation, advocacy for commuter students, and leadership training. Desired are a master's degree and experience in youth ministries or recreational programming. Contact the Personnel Office at EMC, Harrisonburg, VA 22801; phone 703-433-2771.

- **Faculty member in community health nursing, Goshen College, starting in August.** Required is a master's degree in community health nursing or its equivalent. A doctorate and/or teaching experience is preferred. Send résumé to Willard Martin at GC, Goshen, IN 46526.

- **Music teacher, Locust Grove Mennonite School, Smoketown, Pa.** This is an additional full-time music position that includes junior high classroom music instruction, piano instruction, and directing for choir, orchestra, and handbell choirs. Contact Maribel Kraybill at the school, Box 37, Smoketown, PA 17576; phone 717-394-7107.

- **Math/science teacher, Lititz (Pa.) Area Mennonite School.** Needed is a person for grades 6-8. Contact Marlin Groff at the school, 1050 E. Newport Rd., Lititz, PA 17543; phone 717-626-9551.

- **Volunteer coordinator, Glencroft Retirement Community, Glendale, Ariz.** Responsibilities include recruitment, training, supervising, public relations, and working with sponsoring congregations. Previous experience in a similar position is preferred. Send résumé to Dale Wentorf at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302.

- **Writer, Prairie View Mental Health Center, Newton, Kans.** This person will work in the Communication Department. Layout and photography skills are also helpful. Contact

the personnel director at the center, Box 467, Newton, KS 67114; phone 316-283-2400.

- **Rental reservationist/accountant, Laurelville (Pa.) Mennonite Church Center, starting on July 1.** Someone to work in both areas is preferred, but splitting the job will also be considered. Contact Dana Sommers at Laurelville, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

**New members by baptism and confession of faith:** *First Mennonite, Iowa City, Iowa:* Jean and Jim Hakes and Jean and Rafael Manrique by confession of faith. *Souderton, Pa.:* Jeff Ruth, Lisa Ruth, Andrew Roques, and Mary Lyn Roques. *Friendship Church, Bedford Heights, Ohio:* Fred Salsgiver, Barbara Salsgiver, and Ann Czarasty. *Elizabethtown, Pa.:* Marcia Gutshall, Melanie Miller, Louise Ruhl, and Gerald Swanger. *Forest Hills, Leola, Pa.:* Jeff Horst, Jeff Lefever, Austin Mast, Michelle Martin, Tricia Peifer, Todd Shertzer, Corey Weaver, and Doug Umble.

**New Gospel Herald group plan:** Lower Deer Creek Mennonite Church, Kalona, Iowa.

## Corrections:

- The two-page world mission map in the special June 2 issue should not have the label "Mennonite Board of Missions," but should say *compiled by MBM*, since the map reflects the work of Mennonite Church conference mission boards as well as MBM.

- The longtime home missions worker in Michigan whose death was reported in the May 26 "Mennoscope" was *Wavia* Troyer, not Maria.

- Norman and Ruth Kraus' address is 615 College Ave., Goshen, IN 46526, not 616 as listed in the May 12 issue.





**EMC honors Mennonite historian.** Eastern Mennonite College saluted one of the prime supporters of its Menno Simons Historical Library recently with a special dinner and ceremony. Irvin Horst (right) was named "scholar in residence" of the library in recognition of his achievements in Anabaptist-Mennonite historical scholarship. Horst and his wife, Ada, are presently living in Pennsylvania. He had taught Mennonite history for 20 years at the University of Amsterdam in the Netherlands.

EMC president Richard Detweiler (left) gave a certificate of recognition to Horst, who plans to continue his lifelong work of collecting historical books and writings about the Mennonite Church. He has been a major contributor to the EMC historical library, providing hundreds of rare books. Horst was professor of church history at EMC, 1955-67.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Ahart**, Charles and Kelly (Jantzi), Phoenix, Ariz., second daughter, Jamie Lee, Apr. 4.

**Bachman**, Randall K. and Debra (Plantz), Pomeroy, Iowa, third child, second daughter, Emily Megan, Feb. 18.

**Bettelon**, Eric and Tambi (Lachey), New Carlisle, Ohio, third child, second son, Zachariah Aaron, Apr. 23.

**Burkholder**, Ruel and Diane (Blosser), Fishersville, Va., second child, first son, Christopher Allen, Apr. 27.

**Charles**, Mark and Janice (Funk), Washington Boro, Pa., third child, first son, Duane Lynn, Apr. 22.

**Cressman**, Keith and Sandra (Gillespie), Ariss, Ont., first child, Shannon Jane, Mar. 29.

**Garber**, David and Shirley (Saner), Lancaster, Pa., first child, Jennifer Lynn, Mar. 25.

**Good**, Jeff and Vivian (Wenger), Grand View, Idaho, first child, Jacob Lee, May 5.

**Gross**, Dennis and Janet (Shoemaker), Souderton, Pa., second child, first daughter, Kimberly Suzanne, May 20.

**Heintz**, Ken and Paulette (Bender), Kitchener, Ont., third child, second daughter, Rebecca Ann, May 6.

**Horst**, Robert and Deb (Miller), Apple Creek, Ohio, first child, Joseph Allen, Mar. 14.

**Hubbeling**, Steve and Debra (Delanoit), Manson, Iowa, third child, second son, Aaron Jordan, Nov. 10.

**Jutzi**, Richard and Rhonda (Yoder), Phoenix, Ariz., first child, Rebecca Anne, May 14.

**Kisamore**, David and Nancy (Driver), Harrisonburg, Va., second child, first daughter, Lindsay Rae, May 11.

**Knox**, Dan and Susie (Zehr), Paxton, Ill.,

second daughter, Brittany Lynn, May 18.

**Martin**, Bob and Nancy (Byler), Phoenix, Ariz., second child, Jennifer Diane, Apr. 5.

**Martin**, Bryan and Rita (Schmidt), Tampa, Fla., first child, Kendrick Lee, Feb. 7.

**Martin**, Carl and Charlotte (Hochstetler), Nappanee, Ind., third child, first daughter, Katelyn Marie, Feb. 18.

**Mast**, LaMar and Julie (Johnson), Clarence, N.Y., fourth child, second son, John Brandon, May 8.

**Mericle**, Jason and Melinda (Tadlock), Norfolk, Va., second daughter, Ashleigh Noell, Apr. 28.

**Meyer**, John and Marion (Snyder), Guelph, Ont., second child, first son, Keenan Holland, Apr. 7.

**Miller**, James E. and Wanda (Schrock), Sarasota, Fla., first child, Meagan Renee, May 7.

**Miller**, Mark and Debbie (Olson), Middlebury, Ind., fifth son, Jordan Emmanuel, May 7.

**Nicodemus**, David and Tracy (Horner), Elton, Pa., first child, Kelsi Leigh, Apr. 26.

**Nisley**, Gerald and Doris (Yoder), Shipshewana, Ind., first child, Erica Lanae, Mar. 21.

**Roth**, Marvin and Heidi (Dibbern), Wood River, Nebr., first child, Megan Marie, Apr. 22.

**Schlabach**, Marc and Leann (Shrock), Sarasota, Fla., second daughter, Kelsey Lee, May 16.

**Shank**, Marvin and Pauline (Schlegel), first child, Joel Aaron, May 2.

**Sheats**, Earl and Pansy (King), Homestead, Fla., fourth and fifth children, Laura Lynette and Linda Jeanette, Apr. 26.

**Snyder**, Neil and Colleen (Dettweiler), Waterloo, Ont., first child, Michael Amos, Apr. 13.

**Spory**, Brian and Deb (Yauneridge), Hollsopple, Pa., first child, Kristy Lynette, May 4.

**Sutter**, John D. and Kymberly (Stump), Manson, Iowa, first child, Joseph John, Apr. 1.

**Thomas**, Mark and Darla (Bowers), South

Bend, Ind., first child, Mary Orlee, Feb. 9.

**Witmer**, Dennis and Karen (Horst), Sarasota, Fla., fourth child, third son, Adam Marcus, May 10.

**Yoder**, Lloyd and Kathy (Hochstetler), Wakarusa, Ind., first child, Kristopher Roman, Apr. 29.

**Zook**, Thomas and Norma (Howe), Belleville, Pa., fifth child, fourth daughter, Victoria Gail, May 10.

**Zwick**, Michael and Sheri (Rohrer), Phoenix, Ariz., first child, Jamie Lee, Feb. 26.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Augsburger-Ross**. Don Richard Augsburger, Harrisonburg, Va., Park View cong., and Candis Lee Ross, Williamsburg, Va., Williamsburg cong., by A. Don Augsburger, May 16.

**Benner-Price**. David Benner and Deborah S. Price, both of Hatfield, Pa., Souderton cong., by Gerald Clemmer, May 16.

**Bitikofer-Philpott**. Gary Bitikofer, Pensacola, Fla., Spring Valley cong., and Laura Philpott, Pensacola, Fla., Charity Chapel Church, by Mike Collins, May 9.

**Chappuis-Wise**. Darrell W. Chappuis, Bryan, Ohio, Church of the Brethren, and Larkin Wise, West Unity, Ohio, Zion cong., by Ellis Croyle, May 16.

**Geib-Metzler**. Daniel R. Geib, Conestoga, Pa., Lyndon cong., and Cheryl A. Metzler, Holtwood, Pa., Rawlinsville cong., by David N. Thomas, May 9.

**Groh-Dyck**. J. Michael Groh, Millersburg, Ohio, Millersburg cong., and Eleanor M. Dyck, Leamington, Ont., Leamington cong., by Henry Winter, Menno Epp, and David G. Groh (father of the groom), May 9.

**Holleger-Kauffman**. Richard Holleger, Milford, Del., and Judy Kauffman, Harrington, Del., both of Greenwood cong., by John F. Mishler, May 9.

**Jones-Tackett**. John Jones, New Carlisle, Ohio, Huber cong., and Regina Tackett, New Carlisle, Ohio, Nazarene Church, by Gary Shoup, Apr. 18.

**Kauffman-Marner**. Clinton Kauffman, Littlestown, Iowa, Wellman cong., and Debra Marner, Marengo, Iowa, West Union cong., by Merv Birky, May 9.

**Kiser-Muth**. Jeffery L. Kiser, Stuarts Draft, Va., Waynesboro cong., and Rebecca Ann Muth, Stuarts Draft, Va., Baptist Church, by Roy D. Kiser, father of the groom, May 10.

**Kreider-Landes**. Barry Kreider, Lancaster, Pa., Mellinger's cong., and Erika Landes, Mauching, West Germany, Ingolstadt Mennonite Fellowship, by Klaus Hubert, Apr. 11.

**Leap-Kreider**. William W. Leap, Elkton, Va., Methodist Church, and Renee L. Kreider, Quarryville, Pa., Mt. Vernon cong., by J. Vernon Myers, May 9.

**Litwiller-Valdez**. Richard Litwiller, United Mennonite cong., Peoria, Ill., and Cynthia Ann Valdez, Bethel Temple, Chicago, Ill., by William Hallman, May 2.

**Mast-Burkey**. Ezra E. Mast, Middlebury, Ind., and Phyllis J. Burkey, Wakarusa, Ind., both of Clinton Frame cong., by Vernon Bontrager and Mel Shetler, Feb. 28.

**Mills-Bontrager**. Thomas Mills and Kathy Bontrager, both of Sarasota, Fla., Bay Shore cong., by Howard S. Schmitt, May 9.

**Musselman-Green**. Peter Musselman, Kitchener, Ont., Stirling Avenue cong., and Trudy Green, Kitchener, Ont., by Vernon Leis, May 9.



**Potetti-McLeary.** Keith Potetti, Miami, Fla., and Adrienne McLeary, Johnstown, Pa., Carpenter Park cong., by Marvin Kaufman, Apr. 24.

**Romine-Jutzi.** Jeffery Romine and Kristine Jutzi, both of Grace Mennonite Church, Phoenix, Ariz., by James L. Kropf, Mar. 21.

**Ross-McKenney.** Dave Ross and Doreen McKenney, both of Sarasota, Fla., Ashton cong., by Ken Nauman, May 16.

**Royal-Frederick.** Dewey Royal, Philadelphia, Pa., and Mari Anne Frederick, Hatfield, Pa., both of Salem cong., by J. Mark Frederick, Dec. 27.

**Shetler-Houghton.** Bradley Shetler, Hollsopple, Pa., Carpenter Park cong., and Patti Houghton, Winber, Pa., Church of God, by Richard Whetstone and Marvin Kaufman, Apr. 18.

**Siegrist-Lehman.** Vern Siegrist, Orrville, Ohio, Chestnut Ridge cong., and Carmen Lehman, North Lawrence, Ohio, Kidron cong., by Bill Detweiler, May 9.

**Weaver-Schrock.** Joseph Lynn Weaver, Uniontown, Ohio, and Juanita Rose Schrock, Hartsville, Ohio, both of Maple Grove cong., by Joseph Yoder, May 16.

**Widrick-Moser.** Terry Widrick and Janice Moser, both of Croghan, N.Y., Croghan Conservative cong., by Richard Zehr, May 1.

**Yoder-Huber.** Darin J. Yoder, Pleasant View cong., Goshen, Ind., and Melissa S. Huber, Brethren Church, by James M. Lapp, May 9.

## OBITUARIES

**Bauman, Vera Mabel Gimbel,** daughter of David and Leah (Reist) Gimbel, was born in Breslau, Ont., Feb. 21, 1899; died at Fairview Mennonite Home, Cambridge, Ont., May 13, 1987; aged 88 y. On Oct. 17, 1922, she was married to Abram Bauman, who died on May 5, 1959. Surviving are one son (Glen), 2 daughters (Marion Eby and Doris Eby), 13 grandchildren, 23 great-grandchildren, and one brother (Herb Gimbel). She was a member of Stirling Avenue Mennonite Church, where funeral services were held on May 15, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in Woodland Cemetery.

**Biehn, Eileen Shantz,** daughter of Henry C. and Angeline (Snider) Shantz, was born at Aldersyde, Alta., Apr. 19, 1908; died of heart and lung failure at her home in Listowel, Ont., Apr. 21, 1987; aged 79 y. On Dec. 25, 1930, she was married to Harold Biehn, who survives. Also surviving are 4 children (Maynard, Myra Brunk, Ruby Schellenberg, and Elvern), 8 grandchildren, one brother (Lincoln), and one sister (Olive Biehn). She was preceded in death

by one child and 4 brothers (Wesley, Arthur, Leonard, and Daniel). She was a member of Countryside Mennonite Fellowship, where funeral services were held on Apr. 25, in charge of Leighton Martin and Edgar Frey; interment in Hillside Cemetery.

**Burkholder, Marion David,** son of Martin L. and Marietta (Swartz) Burkholder, was born in Rockingham Co., Va., June 18, 1899; died at Oak Lea Nursing Home, Harrisonburg, Va., May 10, 1987; aged 87 y. On June 2, 1927, he was married to Eva C. Moyer, who survives. Also surviving are 2 daughters (Ruth L. Burkholder and Lois B. Bowman), one son (David L.), 4 grandchildren, 3 sisters (Esther R., and Eva Burkholder, and Ruth B. Hartman), and one brother (Herman L.). He was a member of Pike Mennonite Church, where funeral services were held on May 12, in charge of Charles L. Heatwole, John D. Risser, Timothy Korver, and Menno S. Brunk; interment in Pike Mennonite Church Cemetery.

**Ebersole, Lloyd D.,** son of David and Hettie (Frey) Ebersole, was born at Sterling, Ill., Jan. 21, 1896; died at Community General Hospital, Sterling, Ill., Apr. 24, 1987; aged 91 y. On Oct. 6, 1915, he was married to Rhoda Long, who survives. Also surviving are 2 sons (David L. and Donald E.), 11 grandchildren, 22 great-grandchildren, 2 brothers (Frank and Amos), and 2 sisters (Bertha Conrad and Anna South-erland). He was a member of Science Ridge Mennonite Church, where funeral services were held on Apr. 27, in charge of S. Roy Kaufman; interment in Science Ridge Mennonite Cemetery.

**Erb, Malinda Liechty,** daughter of Christian and Mary (Witmer) Liechty, was born at Leo, Ind., July 22, 1888; died at Schowalter Villa, Hesston, Kans., Jan. 7, 1987; aged 98 y. On July 30, 1964, she was married to Allen H. Erb, who died on Apr. 3, 1975. Surviving are 2 brothers (Edward and Christian Liechty) and 2 sisters (Mary Schneider and Ruth Nofziger). She was a member of Whitestone Mennonite Church. Memorial services were held at Schowalter Villa chapel on Jan. 10, in charge of Ron Guengerich and Wesley Jantz; further services were held at Central Mennonite Church, Archbold, Ohio, on Jan. 11, in charge of Charles Gautsche and Dale Wyse; interment in Pettisville, Ohio, cemetery.

**Gall, Carrie Gantz,** daughter of Allen and Annie (Longenecker) Gantz, was born in Dauphin Co., Pa., Dec. 1, 1898; died at Elizabethtown, Pa., May 18, 1987; aged 88 y. She was married to Christ E. Gall, who died in 1954. Surviving are one daughter (Mary Elizabeth Witmer), 11 grandchildren, 21 great-grandchildren, and one sister (Elva Lentz). She was a member of Elizabethtown Mennonite Church, where funeral services were held on May 21, in charge of Richard H. Frank and Walter L. Keener; interment in Milton Grove Cemetery.

**Kennel, Calvin Summers,** son of John E. and Anna Mary (Summers) Kennel, was born in Buena Vista, Pa., on Jan. 28, 1911; died of a heart attack in Phoenix, Ariz., May 18, 1987;

aged 76 y. He was married to Elsie —, who survives. Also surviving are 5 sons (Leonard, Vernon, Galen, Gordon, and Calvin, Jr.), 3 daughters (Vera Houven, Linda King, and Glenda), 12 grandchildren, and 2 great-grandchildren. He was preceded in death by one son. He was ordained to the ministry in 1947, and served the Maple Grove and Birch Grove Mennonite congregations in Pennsylvania and the Providence Mennonite Church in Virginia. He was a member of the Grace Mennonite Church, where funeral services were held in charge of James Kropf, Ray Smee, and Daniel Byler. Services were also held at the Millwood Mennonite Church, Gap, Pa., with interment in the church cemetery.

**Kopp, Benjamin G.,** son of Levi M. and Hettie (Gaul) Kopp, was born in Rapho Twp., Pa., July 13, 1915; died in Lancaster, Pa., May 3, 1987; aged 71 y. On Feb. 28, 1942, he was married to Ethel Gephart, who died on May 22, 1974. On Mar. 5, 1977, he was married to Alma Wolgemuth Kopp, who survives. Also surviving are 3 sons (David E., Robert L., and Kenneth L.), 3 daughters (Barbara S. Miley, Katherine M. Bonniger, and Roberta Fae Hechert), 3 stepchildren (John R. and Jay R. Kopp, and Nancy J. Martin), 13 grandchildren, one great-grandchild, and 8 step-grandchildren. He was a member of Mount Joy Mennonite Church, where funeral services were held on May 5, in charge of Shelley R. Shellenberger, Joseph Sherer, and Jerel L. Book; interment in Eberle Cemetery.

**Kuhns, Elbert Emery,** son of Joseph and Bessie (Kerst) Kuhns, was born in Shickley, Nebr., Sept. 11, 1910; died at his home at Aurora, Ohio, Apr. 15, 1987; aged 76 y. On Sept. 20, 1931, he was married to Sylvia Danner, who survives. Also surviving are one son (Eldon), 2 daughters (Joan Wood and Susan O'Bright), 10 grandchildren, 2 great-grandchildren, 4 brothers (Kenneth, Verlin, Waldean, and Ray), and 4 sisters (Helen Eichelberger, Irene Oswald, Lois Saltzman, and Jo Ann Troyer). He was a member of Aurora Mennonite Church. Funeral services were held on Apr. 18, in charge of Douglas B. Denton and Lawrence Brunk; interment in Maple Grove Cemetery, Ravenna, Ohio.

**Landis, Martha Groff,** daughter of Milton and Maria (Rohrer) Groff, was born at Bareville, Pa., June 21, 1883; died at Fairmount Rest Home, Ephrata, Pa., Mar. 9, 1987; aged 103 y. On Oct. 6, 1910, she was married to Phares B. Landis, who died on May 13, 1975. Surviving are 2 daughters (Arlene Kurtz and Gladys Brubaker), 4 sons (Marvin, Carvell, Harold, and Raymond), 17 grandchildren, and 25 great-grandchildren. She was a member of Stumptown Mennonite Church, where funeral services were held on Mar. 12, in charge of Lloyd Eby, Luke Nolt, and Larry Burkhardt; interment in Mellingers Mennonite Cemetery.

**Lehman, Ervin F.,** son of Daniel and Fannie (Troyer) Lehman, was born in Lagrange Co., Ind., Sept. 8, 1931; died at his home at Middlebury, Ind., Apr. 9, 1987; aged 55 y. On Oct. 25, 1951, he was married to Elizabeth Bontrager, who survives. Also surviving are 5 daughters (Marilyn Diener, Rosana Templin, Martha Hooley, Suella Gerber, and Karen Lehman), one son (DeWayne), 9 grandchildren, his parents, 5 sisters (Elnora Lehman, Ida Beechy, Susie Yoder, Mary Miller, and Katie Bontrager), and 6 brothers (Elva, John, Floyd, Ernest, Noah, and Daniel). He was preceded in death by one brother (Mervin). He was a member of Maple Grove Mennonite Church, where funeral services were held on Apr. 13, in charge of Gene Troyer and Firman Gingerich; interment in Hawpatch Cemetery.

**Lehman, Melvin John,** son of John and Suzanne (Wideman) Lehman, was born in Dodds, Alta., Sept. 23, 1919; died of massive brain hemorrhage at University of Alberta Hospital, Edmonton, Alta., May 8, 1987; aged 67 y. On Sept. 28, 1941, he was married to Grace Roth,

## Pontius' Puddle



Joel Kauffmann



who survives. Also surviving are 5 sons (Douglas, Murray, Lorne, Robert, and Maurice), 7 grandchildren, and 2 brothers (Joseph and Oliver). He was a member of Salem Mennonite Church, where funeral services were held on May 11, in charge of Levi Smoker and Paul Voegtlin; interment in Salem Church Cemetery.

**Leichty, Henry E.**, son of Ben and Mary (Schantz) Leichty, was born in Noble, Iowa, Oct. 13, 1898; died at Tucson, Ariz., May 13, 1987; aged 88 y. On Feb. 26, 1925, he was married to Leona Miller, who survives. Also surviving are 10 sons (Edwin, Ellis, Marion, Richard, Royce, Calvin, Dwight, Wesley, Doug, and Larry), 2 daughters (Lois Hoshstetter and Doris Mullet), 34 grandchildren, 27 great-grandchildren, and one brother (David). He was preceded in death by one daughter (Verda). He was a member of Bethel Mennonite Church, where funeral services were held on May 17, in charge of Kenneth Steckley; interment in Bethel Cemetery.

**Miller, Fannie Stauffer**, daughter of John and Annie (Stauffer) Stauffer, was born in Elizabeth Twp., Pa., Sept. 19, 1895; died at Lancaster General Hospital, Lancaster, Pa., May 10, 1987; aged 91 y. On Sept. 18, 1921, she was married to Phares Miller, who survives. She was a member of Manheim Mennonite Church. Funeral services were held at the Mennonite Home Chapel on May 13, in charge of Elmer Hertzler, Ralph Ginder, and Paul Witmer; interment in Hammer Creek Cemetery.

**Moyer, G. Stanley**, son of Gideon S. and Clara (Bishop) Moyer, was born in Hilltown Twp., Pa., Sept. 19, 1900; died of a cardiac arrest at North Penn Hospital, Hatfield, Pa., May 8, 1987; aged 86 y. On June 27, 1925, he was married to Lizzie M. Moyer, who survives. Also surviving are one daughter (Laura S. Moyer), 2 grandchildren, one brother (Dwight), and one sister (Kathryn Baumaster). He was preceded in death by one son (Harold S.). He was a member of Blooming Glen Mennonite Church, where funeral services were held on May 11, in charge of Robert L. Shreiner and David F. Derstine; interment in Blooming Glen Mennonite Cemetery.

**Neville, Tilden Samuel**, son of Samuel Tilden and Alice Matilda (Bucy) Neville, was born in Springfield, Colo., Feb. 7, 1916; died at St. Mary Corwin Hospital, Pueblo, Colo., Apr. 9, 1987; aged 71 y. On Aug. 3, 1947, he was married to Katherine Ruth Slagell, who survives. Also surviving is one son (Philip). He was preceded in death by one daughter (Carolyn Hindry) and 3 brothers (George, Ray, and Elmer). Memorial services were held at Emmanuel Mennonite Church, La Junta, Colo., on Apr. 13, in charge of Darrel Otto and Stan Smucker; interment in Fairview Cemetery.

**Peachey, Katie M.**, daughter of David S. and Sallie R. (Glick) Peachey, was born at Belleville, Pa., Dec. 8, 1899; died at Valley View Village, Belleville, Pa., May 6, 1987; aged 87 y. On Dec. 11, 1921, she was married to Aaron J. Peachey, who survives. Also surviving are 4 sons (Urie J., John D., Earl A., and Sanford E.) and one brother (O. B.). She was a member of Locust Grove Mennonite Church, where funeral services were held on May 9, in charge of Gerald Peachey and Max Zook; interment in Locust Grove Cemetery.

**Rensberger, Myron Willard**, son of LeRoy and Mary Amy (Yoder) Rensberger, was born in Iowa Co., Iowa, Apr. 4, 1915; died of a stroke at Wellman, Iowa, May 15, 1987; aged 72 y. On Aug. 1, 1952, he was married to Florence Yoder, who survives. Also surviving are 2 sons (Louis and James), one daughter (Cheryl Massey), one foster daughter (Wilmata Poege), 5 granddaughters, 2 stepgrandsons, 2 brothers (Jacob and Leonard), and 3 sisters (Dorothy Eash, Ruth Litwiller, and Virginia Roth). She was a member of First Mennonite Church of Iowa City. Funeral services were held at Powell Funeral Home on May 18, in charge of

Sheldon Burkhalter and Anne Stuckey; interment in West Union Cemetery.

**Scheerer, Edna Ernst**, died at Milverton, Ont., Apr. 16, 1987; aged 76 y. She was married to John Scheerer, who preceded her in death. Surviving are 7 children (Russell, Mervin, Gladys Knechtel, Clare, Roy, John, and Laverne), 28 grandchildren, and 18 great-grandchildren. She was preceded in death by 2 brothers and 2 sisters. Funeral services were held in charge of Dale R. Bauman; interment in Berea Mennonite Church Cemetery.

**Shenk, Ethel Harris**, daughter of James Harris and Rosa Norvella Harris Wood, was born at Newport News, Va., Feb. 15, 1920; died of pulmonary disease at Newport News, Va., May 10, 1987; aged 67 y. On Mar. 5, 1939, she was married to Lester J. Shenk, Sr., who survives. Also surviving are one son (Lester J. Shenk, Jr.) and 3 grandchildren. She was a member of Warwick River Mennonite Church, where funeral services were held on May 12, in charge of Truman H. Brunk, Jr., and Truman H. Brunk, Sr.; interment in Warwick River Mennonite Church Cemetery.

**Shenk, S. Coffman**, son of Abram and Fannie (Coffman) Shenk, was born at Elida, Ohio, May 9, 1891; died of congestive heart failure at Gettysburg, Pa., May 14, 1987; aged 96 y. He was married to Icie Shank, who died in 1922. On Sept. 2, 1925, he was married to Retta Boyer, who survives. Also surviving are 3 sons (Stanley C., Charles B., and A. Martin), 11 grandchildren, 17 great-grandchildren, 2 half-brothers (Ezra and George), and 2 half-sisters (Martha Weaver and Lydia Shenk). He was a charter member of Bethel Mennonite Church, where funeral services were held on May 18, in charge of Dennis R. Kuhns, Nelson Martin, and Robert L. Shreiner; interment in Mummalsburg Cemetery.

**Shetler, Harry Y.**, son of David H. and Cathrine (Yoder) Shetler, was born in Somerset Co., Pa., Feb. 24, 1907; died of carbon monoxide poisoning at Memorial Hospital, Johnstown, Pa., May 12, 1987; aged 80 y. On Mar. 30, 1929, he was married to Stella Thomas, who died on Nov. 8, 1983. Surviving are 2 daughters (Bernice Hershberger and Lila Harshberger), 3 grandchildren, 3 great-grandchildren, 2 brothers (Charles and Delmar), and 2 sisters (Lydia Catherine Holsopple and Mary Thomas). He was ordained to the ministry on Jan. 22, 1939, and served as pastor in the Kaufman and Weaver Mennonite churches. He was a member of Weaver Mennonite Church. Funeral services were held at Kaufman Mennonite Church on May 15, in charge of Kurt Horst, Sanford Shetler, Harold Thomas, and Stanley Freed; interment in Kaufman Cemetery.

**Tompkins, Mary**, was born in Elkhart, Ind., May 22, 1915; died at Elkhart, Ind., May 15, 1987; aged 71 y. Surviving are one son (Roger), 2 grandsons, one sister (Violet Eash), and one brother (Charles). She was a member of Belmont Mennonite Church, where funeral services were held on May 17, in charge of Duane Beck; interment in Elkhart, Ind.

**Weaver, Elsie R. Nolt**, daughter of Henry and Lizzie (Rohrer) Nolt, was born in Lancaster Co., Pa., May 12, 1897; died at Landis Home, Lititz, Pa., Apr. 27, 1987; aged 89 y. She was married to Elmer Redcay, who died in 1921. On Feb. 16, 1928, she was married to Levi M. Weaver, who died on Sept. 14, 1977. Surviving are 2 daughters (Grace Redcay Graybill and H. Lorraine Weaver), 2 sons (Irvin D. and Levi H.), 2 stepdaughters (Miriam Weaver Shoup and Ruth Weaver Esh), 30 grandchildren, and 37 great-grandchildren. She was a member of Landis Valley Mennonite Church, where funeral services were held on Apr. 30, in charge of Lester Hoover and Donald Good; interment in Weaverland (Old) Mennonite Cemetery.

**Weaver, Kathryn Holmes**, was born on Sept. 29, 1905; died at Warminster Hospital on

Apr. 20, 1987; aged 81 y. Surviving are one son (Fred), 3 grandchildren, and 2 brothers (Bern and George Holmes). She was preceded in death by one sister (Sarah Terry). She was a member of Swamp Mennonite Church. Funeral services were held at Whitemarsh Memorial Park on Apr. 23, in charge of Noah S. Kolb; interment in Whitemarsh Memorial Park.

**Wenger, Irvin S.**, son of John M. and Fannie (Sollenberger) Wenger, was born in Culbertson, Pa., Feb. 1, 1898; died of congestive heart failure at Calgary, Alta., May 3, 1987; aged 89 y. On July 10, 1929, he was married to Alice Indergaard, who survives. Also surviving are 4 daughters (Carol Martin, Rae Hackman, Donna Carle, and Gwen Peachey), 3 sons (John, Rowland, and Colin), 17 grandchildren, and 15 great-grandchildren. He was preceded in death by 2 sons (Gerald and Wendal). He was a member of Holyrood Mennonite Church. Funeral services were held at Duchess Mennonite Church on May 6, in charge of Roger Hochstetler and Urbane Peachey; interment in the Duchess Cemetery. A memorial service was held at Holyrood Mennonite Church on May 7.

**Wingard, Suie**, daughter of Levi J. and Susanna (Bomgardener) Wingard, was born in Richland Twp., Pa., Apr. 24, 1896; died at the Church of the Brethren Home, Scalp Level, Pa., Apr. 2, 1987; aged 90 y. Surviving is one brother (Mahlon). She was a member of Weaver Mennonite Church. Funeral services were held at the Owen Ketterer Funeral Home on Apr. 4, in charge of Kurt Horst, Harold Thomas, and Harry Shetler; interment in Richland Cemetery.

**Yoder, Morgan A.**, son of Levi D. and Laura (Eash) Yoder, was born in Somerset Co., Pa., Nov. 13, 1906; died in Somerset Co., May 11, 1987; aged 80 y. On June 21, 1930, he was married to Nora Blough, who died on June 17, 1985. Surviving are one son (David), 3 daughters (Ruth, Martha Bowman, and Lois August), 6 grandchildren, and 3 sisters (Nellie Cable, Linnie Croyle, and Annie Shetler). He was a member of Kaufman Mennonite Church, where funeral services were held on May 14, in charge of Stanley R. Freed; interment in Kaufman Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Publication Board, Scottsdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2  
Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9  
Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31

## CREDITS

Cover design by David Hiebert; cover photo and p. 418 by Ron Meyer; p. 419 (top) by Doug Abromski; p. 427 by Charmayne Denlinger Brubaker.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### **PTL scandal encourages Methodists in different approach to TV**

Most mainline church efforts on TV pale in comparison with the seeming success of individual entrepreneurs like Pat Robertson or, until recently, Jim Bakker. But with the PTL scandal still grabbing headlines, denominational officials are suddenly grateful for the layers of accountability that keep their TV ministries in check.

One of the newest denominational TV programs, the United Methodist Church's *Catch the Spirit*, is a case in point. This weekly cable show tackles tough issues like AIDS and highlights plenty of good news—all in the same half hour. And with a production budget of \$30,000 per show. (That compares with \$400,000 for commercial efforts of the same type.)

Methodist officials decided last fall to try to pitch for money at the end of the program. Although it was a soft-sell approach in comparison to the big televangelists, the reaction was negative. "That makes us like everyone else," was the response. The TV scandals of recent weeks make officials of United Methodist Communications glad for the difference. Roger Burgess, the agency's chief executive, hastens to explain that despite this one blip, the program has always been seen as an outreach ministry, not a front for fund raising.

### **Religious group's quiet probe broadens scope of Iran-contra affair**

As the U.S. Congress opened hearings into the Iran-contra affair recently, Father William Davis was in Costa Rica pursuing evidence of wrongdoing in the scandal that he says goes well beyond what has so far surfaced on Capitol Hill. Davis, a Jesuit Catholic priest, is among a highly unusual team of investigators that was granted broad powers under a federal court ruling earlier this year in Miami. The team has compiled an uncanny record of predicting "contragate" developments.

The investigators are from a religious organization, the Washington-based Christic Institute, which describes itself as an interfaith public-interest law firm

and policy center. The group has spearheaded a one-year-old civil lawsuit which alleges that the illegal diversion of profits from Iran arms sales to Nicaragua's "contra" rebels was part of a broader conspiracy involving gun-running, cocaine-trafficking, and assassination in Central America.

"We wouldn't have to do this if the government was doing its job," said Davis of the private investigation. He was in the Central American nation to take sworn legal depositions from witnesses, including former contra leader Eden Pastora.

While the congressional inquiry has dealt mainly with the diversion of arms profits and the question of whether President Ronald Reagan or other high administration officials knew of it, the Christic investigation has tracked a shadowy "secret team" allegedly behind the contra operation and related to international crimes. According to the suit, this team is made up mostly of former U.S. intelligence operatives and military officers whose activities date to covert action in Cuba and Southeast Asia during the 1960s.

### **Ex-bishop Armstrong criticizes press role in Hart scandal**

James Armstrong, a former United Methodist bishop who resigned in 1983 amid rumors of a sexual liaison with a married woman, has criticized public and press scrutiny of the private sexual lives of political figures. Americans show "utter hypocrisy" and are "totally unrealistic" in their expectations of political leaders compared to their own behavior, Armstrong said when questioned about the recent controversy that led former Sen. Gary Hart to withdraw from the presidential race. "There's a certain morbid delight in seeing the high and mighty collapse," he said. Armstrong also resigned in 1983 as president of the National Council of Churches. He had been a respected Indiana clergyman.

### **Fundamentalists Anonymous forms task force to fight 'misconduct'**

Fundamentalists Anonymous, a U.S. support group for people who have left fundamentalist churches and organizations, has formed a legal task force to investigate and prosecute what it considers misconduct by such groups. The group's decision to go beyond helping individuals to taking legal action was spurred by the recent round of scandals among TV preachers. The group's leader said the legal task force has three major goals: accountability, deterrence, and protection of religious consumers.

Since Richard Yao and Richard Luce organized Fundamentalists Anonymous in 1985, the group has grown to more than 40 chapters with over 30,000 members.

Luce and Yao are active members of Madison Avenue Baptist Church—an American Baptist congregation in New York City. They said their group receives support from more than 400 mainline churches or ministers, "so the fundamentalists cannot claim we are antireligion or anti-Christian."

### **Bishop criticizes U.S. policy during funeral for former CIA chief**

In a funeral homily praising former Central Intelligence Agency director William Casey as "a man I knew and respected," a Roman Catholic bishop also told mourners that he could not "conceal or disguise my fundamental disagreement" with some of Casey's policies.

Speaking at funeral services for Casey at St. Mary Roman Catholic Church in Roslyn Harbor, N.Y., John McGann said, "His convictions about the fundamentally moral purpose of American actions, I am sure, made incomprehensible to him the ethical questions raised by me as his bishop together with all the Catholic bishops of the United States about our nation's defense policy since the dawn of the nuclear age."

### **Minister's foundation to foster 'good soldier' image for Viet vets**

A United Methodist minister who served as a chaplain with the U.S. Marines in Vietnam has established a nonprofit foundation to uphold the image of "the good soldier" in that war. The Good Soldier Foundation has been created by William Moody, associate minister of First United Methodist Church in Waco, Tex., to publicize what he calls "inspiring, uplifting stories" about Vietnam veterans and current active-duty service personnel.

Moody served in the Marines during World War II and was a chaplain with Marines in Vietnam during the war there in the 1960s. Despite the brutal depiction of the war in books and films like *Platoon*, he said, 98 percent of the soldiers "came back with their morality intact. The killing of babies, the rapings, and the killing of fellow soldiers did not happen all that frequently. It wasn't the norm."

### **Scholar claims martyrdom of Christians increased in 20th century**

An average of 330,000 Christians a year are martyred for their faith around the world, according to David Barrett, a noted religious statistician. Barrett, an Anglican priest, is based in Richmond, Va., where he is a consultant to the Southern Baptist Foreign Mission Board. He said recently that his research has led him to conclude that one in every 200 Christian workers is being killed on the mission field.



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## What to do with strangers

*I was a stranger, and ye took me in.—Matthew 25:35c*

*Some people think of us as bad guys, but we are just doing our job.—J. J. Villarreal*

A visit to our Second Son and family at the Voluntary Service unit in Brownsville, Texas, gave Mary and me a chance to see at firsthand some aspects of the refugee problem. Brownsville is just across the Rio Grande from Matamoros, Mexico, and everyone knows that illegal aliens come from Mexico.

We were able to view the problem from two perspectives: from that of church-related advocates for refugees on the one hand and from that of the U.S. Immigration and Naturalization Service on the other. These two perspectives are quite far apart.

We visited three different institutions: Casa Oscar Romero in San Benito and El Refugio del Rio Grande not far away where refugees come willingly. Then we went to the INS Processing Center near Port Isabel, where they do not come with the same alacrity. Indeed it takes a 15-foot fence around the place to keep them there. The informal name for the center in the Rio Grande Valley is *El Corralon*, the corral, and that gives us an idea of how it is viewed by others than those in charge.

Assistant Director J. J. Villarreal took us through the place. Viewed as a prison, it seemed like a decent facility. There was a clean, antiseptic quality about it. And as we went through the kitchen at 11:00 a.m., the mashed potatoes and gravy were ready and waiting. (No doubt most of these people would prefer rice and beans, but prisoners can't be choosy.)

Officer Villarreal gave us records of the sex and nationality of internees. "We get them from A to Z," he said, and it was very nearly so. As of May 17, there were 297 males and 59 females. In both categories Nicaraguans headed the list. Salvadorans, Mexicans, Colombians, Hondurans, and Guatemalans were also present in significant numbers. But Argentina, Canada, Hungary, and Iran were also represented and a dozen more.

Though well fed and, one might say, protected, refugees cannot be happy in El Corralon. Indeed, one man called to us in English from behind the screen, "Help me." The orange jump suits worn by the refugees remind them that they are prisoners of the U.S.

Twenty-five or 30 new ones come in each day, Officer Villarreal told us, and about that many leave. Where do they go? Some are able to post bond and leave the valley, perhaps for Canada; others apply for formal admission to the U.S. According to a report in the *Overground Railroad* newsletter, refugees from Iran or Poland have a better

chance of winning asylum in the U.S. than do those from Central America. In 1984, it reports, 66 percent of those from Iran applying and 49 percent from Poland were granted asylum, but only 2 percent from El Salvador.

Those denied asylum are returned to their countries of origin. What happens then? We had heard that many are killed, and broached the question to Officer Villarreal. "Oh no," he replied. "I see numbers of persons who return here two and three times." We were not in a position to investigate his statement directly. But I myself have been in El Salvador and heard the stories of displaced persons. If half of what they said was true, there was good reason to leave and reasonable fear about going back.

In contrast to El Corralon, Casa Romero and El Refugio receive all who come. They do this openly and it seems clear the INS has chosen to ignore their activities. Also there is a backup system: watching the roads, bus stations, and airports leading out of the Rio Grande Valley. The whole valley has become a virtual detention center. (We ourselves experienced this as we drove north on U.S. 77 and, at a point between Armstrong and Sarita, were required to give account of our citizenship.)

So what shall be done with these refugees from across the Rio Grande? Officer Villarreal would say they must be controlled. But there is an alternative view, that of Sister Juliana, director of Casa Romero, who says, "The U.S. is a big country and there are only a few million people in Central America. They could all be absorbed."

Indeed? I didn't have the nerve to test her opinion with Officer Villarreal, but several days later I was in a meeting of the Associated Church Press in San Antonio, where a panel discussed issues facing community leaders in San Antonio. The panel included James Vasquez, a fifth-generation Mexican-American who is superintendent of the Edgewood School District in San Antonio.

I asked him what he thought about Sister Juliana's proposal. How many more aliens could San Antonio absorb? He was inclined to agree with her. He said that the children of aliens are not a problem in school. They tend to get better grades than those who grew up in the area!

But many Americans no doubt would agree with Officer Villarreal. In this they are departing from the words engraved on the base of the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free."

The U.S. is a nation of refugees' children. Our ancestors came here because the situation at home was not satisfactory. Isn't it ironic that we are inclined to deny this opportunity to present-day refugees?

I believe that Sister Juliana is right. We should open the doors and bring them in.—*Daniel Hertzler*



June 16, 1987

# GOSPEL HERALD



## No ugly Mennonites

*by Joanne Lehman*

**Waybills travel 17,000  
miles to visit 100  
congregations**



# No ugly Mennonites

by Joanne Lehman

"There's not an ugly Mennonite out there! Sometimes we think there must be some, but I don't think we found any!" Nelson Waybill, personnel manager at Mennonite Publishing House, was commenting on what he's learned on the sabbatical trip that took him and his wife, Marjorie, a congregational literature editor, to Mennonite outposts across the United States and Canada. That trip turned out to be a time of learning, not only for the congregations they visited, but also for Waybills.

Nelson and Marjorie embarked on their 17,000-mile trek on August 29, 1986, and visited congregations in 17 states and provinces, arriving back in Scottdale, Pennsylvania, in mid-December. Their goal was to help congregations with the task of Christian education, to listen, and to answer questions. The format they used was flexible as they adapted their presentation to fit the needs of each congregation—or cluster of congregations—they visited.

**Teacher training.** Sometimes they led a workshop for Sunday school teachers, often including teacher demonstration classes. Marjorie usually told stories from her own childhood to illustrate the process of faith development in children. Nelson helped adult teachers sharpen their skills and think about classroom dynamics. On Sunday mornings, Nelson often preached and Marjorie told a children's story in the worship service.

A display of Mennonite Publishing House materials was packed into the mini-van and unpacked for many of the workshops. However, Nelson and Marjorie are quick to point out that they did not go with the intention of "selling" MPH materials. In some cases they were not even aware of what materials groups

were using. "We helped some churches in their use of The Foundation Series curriculum for Sunday school, but I think more important than that was our being available for questions," said Marjorie. "In some of these situations people feel neglected. We could be a resource to them—but it turned out they really resourced us."

"The first thing I learned was that there were a lot of warm people out there," said Marjorie. "You know, when you sit behind a desk, the letters that come are maybe from the more critical people who have concerns or problems. If they're getting along okay they often

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**Every congregation ought to ask, "What is our responsibility as adults to each other and to our children to pass on the faith?"**

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don't write. I was almost getting paranoid, wondering if there were any satisfied persons out there. I found that there were many."

"People just have legitimate concerns," Marjorie continued. "And when you can sit down and talk about it, it's much better than to have to write. There was so much I learned from the everyday caring kind of people, sitting and visiting about all sorts of things. It helped you sense that we're all involved in so many different things, yet it's all kingdom business."

**Down to earth.** While Marjorie enjoyed getting to know educators in the congregations, the teachers also spoke enthusiastically about the couple's down-to-earth style. Nearly all the participants contacted mentioned Marjorie's special

gift of storytelling and the impact it had on those present.

Janet Zook, Christian education chairperson at the Glennon Heights Mennonite Church in Lakewood, Colorado, said Waybills came to her congregation for a joint workshop with other nearby congregations and stayed for a Sunday morning worship service. "It was good to hear what it's like from their perspective and to be able to see people and put a face with the name." Janet said the children enjoyed hearing about how *Story Friends* (which Marjorie edits) is made and were inspired to send drawings for "Your Page."

Although Waybills visited some congregations of over 300 members, about two-thirds of the congregations had under 100. Many times they spoke to only a handful of people in each location, but their presence was perhaps even more deeply appreciated in those communities.

Rhoda Longenecker at Morson Community Bible Fellowship in Morson, Ontario, expressed gratitude that Waybills traveled several hundred miles to meet with a group of less than 10 persons in their small congregation. "The personal contact was the outstanding thing," Rhoda said. "It was good to see the materials and be able to talk with someone who has worked with them."

At some places there was a concern that Mennonite literature is not evangelical enough. Nelson makes a distinction between a "to be saved from hell" orientation as against a "come follow me" posture. To some people words like "redeemed," "justification," "grace," and "saved" are important, and Nelson thinks that perhaps Mennonite Publishing House could use those words more in its materials.

Waybills believe that many congregations have misplaced their trust, thinking that if they have the institutions of Sunday school and summer Bible school then the teaching job of the congregation is being accomplished. Nelson and Marjorie tried to instill a fresh vision of Christian education in the minds of educators in the congregations they visited. They would

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Joanne Lehman, Kidron, Ohio, is a homemaker and free-lance writer. She is a member of Kidron Mennonite Church. This article is additional pre-Purdue 87 reporting solicited by *Gospel Herald* and the Mennonite Church boards.

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## GOSPEL HERALD

Volume 80 Number 24

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## A committed teacher is well-trained, conveys a caring attitude, and knows when a student has caught the lesson's message.

like to see churches take a more serious interest in the *what* and *how* of teaching.

Every congregation ought to ask, "What is our responsibility as adults to each other and to our children to pass on the faith? What *is* the faith that we want to pass on? How are we going to do it?" Those are some of the questions Nelson would like to see congregations wrestle

just impressed me working on the Story Bible Series to see how God tried again and again to come through to his people. You're working on that and you walk home and you're still in that world. And then you realize, God is still working! What parts might be recorded today, and what's God trying to tell us? When we look at it that way—as children or

sabbatical trip, some Sunday school teachers have absorbed from them a new point of view and have made changes in their attitudes and ways of doing things. Steve Good, youth pastor at Zion Mennonite Church in Salem, Oregon, related how his congregation has organized a teacher-training session to continue building on what Waybills began during the workshop there. In other places congregations and individuals have begun using new methods and new materials or have recommitted themselves to the task of Christian education.

Waybills have caught a new glimpse of the church "out there," which they have shared with their co-workers at MPH. The stories Marjorie tells about their travels are filled with people—ordinary people living their faith in a variety of situations. Marjorie strings those stories, full of humor and vitality, together in a breathless recital that tells as much about her faith as it does about the trip. Stories like the one about an accident involving Waybills.

"... And such a kind young man" (who turned out to be a lawyer). And then how it all worked out to get the van repaired in such a short time and not miss any programs. But Marjorie got red paint from the van on the sleeve of her white suit and "I'll always feel about this woman like Jesus said about the woman— wherever the story is told her deed will be remembered." The woman was sitting beside her in church, and she happened to work in a dry-cleaning shop and brought the suit back spotless the next day.

In Montana a farmer took them into the hills and Marjorie was surprised by a rattlesnake. "I forgot everything I'd ever heard and I screamed and ran. I thought later how nice it was, that here I got to hear a rattlesnake and see a rattlesnake without actually feeling the effects of one!" Later the farmer gave Waybills some silly flashlight glasses to find their way downstairs at night. And Nelson and Marjorie had such fun with them that they bought several pairs for gifts.

**Real value.** While their stories are entertaining and revealing and their statistical summary presented to the folks back home is comprehensive, the real value of Waybills' journey may be that they took the time to listen and show they care. And in the process they've rediscovered a simple truth they've probably always known—there are no ugly Mennonites!



Waybills introduce materials from their display at Alice (Tex.) Mennonite Church to Pastor Angel Luis Miranda and his wife, Lora, and member Dan Miller.

with. "Having a church publisher is a crutch for a congregation—somebody has taken the time to sit down and think those questions through," said Nelson. "Then the congregation can sort of relax and say, 'Well if we follow this curriculum we'll probably have covered all the bases.'"

Welton Detweiler, pastor of Salem Mennonite Church in Shickley, Nebraska, told how adult Sunday school teachers in his congregation were enriched as Nelson shared principles of teaching, especially regarding the teacher's expectations, student-teacher interaction, and what causes students and a teacher to interact.

**Sunday school dropouts.** Apparently the need for training of adult teachers is sorely needed in many congregations. Waybills noted that in a few places where they visited, a large majority of the people in their 40s and 50s are Sunday school dropouts. And often adults seem to prefer a lecture-type class where they aren't required to respond.

Marjorie wishes adults could have the same enthusiasm she sees in children. "It

adults—then we study to find out and we observe and it becomes exciting!"

But all of that takes time and commitment. There was pain in Marjorie's voice as she described what she's seen. The church seems so busy, and our being there was another activity. Their bulletins just looked full, and there are so many things the children are involved in, too—much more so than long ago—and they're good things. But I just think it's very busy."

In their travels, Waybills did find many committed teachers. Marjorie says a committed teacher is well-trained, but also has a certain natural ability that allows her to convey a caring attitude to the student and to know when a student has caught the lesson's message. "There was a lot of good teaching—persons who cared about the children, who could describe them for you, who put a lot of time into their preparation, and who had thought through what the children were going to cover. They sort of knew the broad overview of the thing and saw where they fit in."

As a result of Nelson and Marjorie's



## Relief sales? No!

# The auction block

by Robert Roberg

At the risk of laying my head on the chopping block, I'd like to challenge Mennonites who use the auction block. I think the early Anabaptists would be astounded to see their descendants raising money through auctions.

The Anabaptists took a radical approach to economics. They believed, in buying and selling, that every article had a fair price and that to ask more was to defraud the buyer. Among their Calvinist neighbors a new form of economics was being born, known as capitalism. The Anabaptists rejected the charging of interest and the profit principle.

J. Winfield Fretz in *The Recovery of the Anabaptist Vision* says, "They looked upon the charging of interest as a form of exploitation" (p. 200). And "merchandising, that is the purchase of goods which one did not produce and its resale at a

higher price, was looked upon as endangering the law of love" (p. 201). The Calvinist view, of course, won out—and banking, high interest rates, the exploitation of powerless laborers, and the "profits before people" mentality swept the Western world, giving rise to stock-market mania and trillion-dollar deficits.


The early Anabaptists may not have foreseen all of the evils lurking in the profit principle, but they saw the sin clearly enough to reject it. And that sin is no clearer to me than when I see a Mennonite auction in progress. Everyone knows that an old spittoon in a yard sale may bring 25 cents, but the same spittoon on the auction block can bring 25 dollars.

The difference, of course, is a shrewd auctioneer. Auctions are similar to horse races, boxing matches, and cock fights. Bidders slug it out with their hard, cold cash. Spectators cheer them on. Pride is aroused, greed is aroused, the desire to win (even if it means spending beyond your means) is aroused. The people who quit first admit that they don't have the

money to continue. Thus the auction becomes a rich man's sport.

While hundreds of millions of people hover on the brink of starvation, can we Mennonites encourage people to fight over spittoons? Oh yes, the money goes for a good cause, but do we really want to accept the notion that the end justifies the means?

The early believers made quilts to give to the naked and homeless. Are we making quilts for rich folks to fight over? When the auction is over, we announce the profits from the pulpit. We pat each other on the back. We think we've done something wonderful because the money is going to Mennonite Central Committee or a school or some "religious" project. We are convinced that God is pleased. We've been successful. We feel a warm euphoria, and—God save us—we even boast.

Auctions are an abomination. They stink of battles and false prices. How can we who believe in nonresistance and honesty walk any longer therein? 

Robert Roberg, Nashville, Tenn., is a Rose-dale Mennonite Missions church planter.

## Relief sales? Yes!

# A peoplehood celebration

by Katie Funk Wiebe

"I'm going to buy four dozen!"

I gulped. The purchase of four dozen vereniki, the cottage cheese dumpling much in demand at the annual Mennonite Central Committee Relief Sale, might bring relief to the poor but also require gastric relief for him. But he insisted. This was his chance to stock up for vereniki-less days.

During the last few weeks, the topic that came up most often in conversation was "the sale." If someone wasn't collecting money for the heifer walk, someone else was talking about making noodles, vereniki, pies, and zwieback, or helping on the day of the sale. I can think of no

better word to describe this growing manifestation of peoplehood among Mennonites than "celebration." The sale celebrates the gathering of thousands of people and their gifts to support the worldwide relief and development programs of MCC "In the name of Christ." And to do so responsibly with full financial accountability and as low overhead as possible.

It celebrates unity. If theology cannot unite Mennonites, this venture does. About 60 congregations were united in this venture in Kansas. Yet diversity shows up in the German, Swiss, and Russian ethnic foods in addition to traditional American favorites like fried chicken.

But it is valuable for another reason. It uses the gifts and talents of all kinds of

people, particularly in three areas: leadership, creativity, and helps. I've heard church leaders say there just isn't enough work in a congregation for everyone to fully use their particular gift. At the sale, each of the many divisions requires a leader and a cadre of helpers, thereby drawing heavily upon people resources, the most renewable of all resources.

The development and use of creativity of the ordinary church member, not always seriously encouraged in the local congregation, is prized here. It shows up in the broad range of crafts, from the elegant beautifully stitched quilts to the precise lines of a birdhouse.

Human need to express beauty is strong but not fully recognized in the Christian community. As people moved between the racks of quilts, I noticed more than

Katie Funk Wiebe, Hillsboro, Kans., is a Mennonite Brethren writer, speaker, and teacher.



one person stopping before one attractively designed quilt which blended the Oriental culture of the Hmong tribe in Laos with a traditional American artifact.

But the sale also celebrates peoplehood because it wipes out age, gender, race, and social differences. Men and women led heifers; men and women, old and young, made noodles and vereniki. Men and women, old and young, rich and poor, served at tables.

I don't know what motivated each worker, but signs like "Feeding the Hungry" indicate that life was being viewed in global terms. To think of the church only as a resource to meet personal emotional and spiritual needs results in a distorted picture of life. In a highly technological and informational society, the church must think in terms of meeting kingdom commitments beyond the local member's needs.

I think people helped with the sale because the language of good deeds, particularly in an atmosphere highly charged with a festive spirit and good will, re-

quires no translation. It's a way of witnessing that doesn't need fancy theological jargon.

Some who have been working with the sale many years are getting a little weary, wondering when younger replacements are going to take over. These leaders developed and refined the concept of the relief sale into a highly efficient enterprise. As I helped make vereniki, I was amazed at how carefully the massive task of making over 14,000 of these little dumplings had been orchestrated. The leaders deserve commendation.

The sale, however, will probably not stay the same year after year. Each year improvements are made. Yet the next generation will have to generate other creative ways to meet their responsibilities for the poor of the world. But the sale will not disappear for a long time.

The MCC Relief Sale has now become a significant ritual in many localities, often red-lettered on calendars a year ahead. It is part of the church calendar. Here in central Kansas it becomes a spring ritual of renewal for Mennonites—a parallel

way of beginning the other natural ritual of sowing and reaping.

History shows, however, that only if a ritual is a direct expression of a worldview, does it remain an authentic celebration of these values. When Mennonites no longer care for the needy of the world and come together only for the celebration, the sale will be an empty ritual and will deserve to die out.

But until then may the sale each year continue to send the message:

*As Mennonites we are a people of God.*

*We are a caring people.*

*We are a sharing people, giving responsibly.*

*We believe in giving full value for money received.*

*We believe in celebration of peoplehood.*

Four dozen vereniki, said my son, was going to be his purchase. For many like him the sale was an opportunity to retrieve and celebrate choice memories of family. For that it is also important. ☺

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# Seeking a source of refuge

by Shelby Brownlee

“O God, Our Help in Ages Past” is one of my favorite hymns, showing God changeless through time and ever ready to provide people with places of refuge. A refuge can be found wherever one seeks it. In our hectic, increasingly urban lives, we may often need to discover refuge—a brief respite from the bombastic noises of the outside world. And true to his word, the Lord *does* provide these respites in order to help us cope and to restore inner peace.

I have lived in Washington since 1984, and from the time I arrived for summer voluntary service at International Guest House, I have discovered many wonderful niches to soothe a troubled spirit.

**Haven of greenery.** During my three months at the guest house, the haven of greenery I turned to was Rock Creek Park. So reminiscent of my mountainous Pennsylvania home, Rock Creek has never failed to welcome me and take away lingering pangs of homesickness. The jogger’s track in the park was great for the vigorous “getting-to-know-you” walks that fellow VSer Erma Grove and I would take. And more recently, Rock Creek’s extensive cycling path provided an exhilarating challenge to my winter-cramped muscles and cobwebbed mind. The guest house itself is a very secure—if busy!—place in which to live and learn from all the foreign guests.

When summer VS was finished, my close friend, Vida Beiler, paved the way for me to move into the house next door to her. I moved in, but dubiously. Here were three conservative Mennonite women who still wore the prayer covering on a daily basis—and only one was close to my age. How was I to make it in this household? Well, the love of God is said to cover a multitude of problems. He certainly did work miracles of tolerance and understanding among us. It has worked so well that I never moved again and now count these women as close friends. This house has been a true refuge for nearly three years.

But it is most often the times away from home that I seek places of temporary refuge. Work is where we Washingtonians spend a great deal of time, and work-related hassles can create tremendous tension. I worked at Garfinckel’s downtown store for a year and a half. During this time I became fascinated by the life and ministry of Peter Marshall. I read *A Man Called Peter* by Catherine Marshall. My partially Scottish ancestry seemed to find a kindred spirit in the Marshalls’ heartwarming story. Upon learning that Peter’s Gaelic voice had flowed across the pulpit of New York Avenue Presbyterian Church, I delighted in finding a spot of refuge at that church, not

far from Garfinckel’s. Many lunches were spent perched on the church steps with my bag from McDonald’s. I enjoyed the chill of concrete underneath as I ate, prayed, and gazed at the reflection of airplanes through the mirrored walls of the building across the street. A refuge.

Church fellowship must also be recognized as a regular place to find refuge. In a community of believers similar to oneself, new avenues of openness and spiritual growth

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inner peace.**

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become reality. I now worship regularly at Washington Community Fellowship on Capitol Hill and can rejoice at the refuge found in sharing with other Christians.

A very telling example of how God provides refuge when we need it most occurred last October. I had started a new and demanding job as a student services counselor for a culinary school on DuPont Circle. I almost didn’t go to church because I felt tired and overwhelmed about work. I went anyway, and the Lord really delivered! An immediately likable girl sat next to me in Sunday school with a friendly “hello.” After class we both commented on what we’d learned, and she especially wanted to share it with a needy friend. Discovering we both worked at DuPont Circle was gift number 1, but the real gem was Janice telling me, “Hey, our office has a Bible study and prayer time every Wednesday over lunch. Do you want to come, Shelby?” Refuge in time of need—and close to work.

**Expertly delivered.** Since then, the Lord has skillfully directed my steps into my current position as administrative assistant for Washington Community Fellowship. I cannot help but marvel at how his provision is always on time and expertly delivered. More often, refuge can lie *within* the work I do.

Our sources of refuge arrive whenever and wherever we faithfully anticipate their coming. I like a statement from one of Peter Marshall’s sermons: “To doubt either God’s power or God’s love is to say by our actions: ‘Lord, I do not believe your promises. I do not think they really apply to me. I do not think you will do it. It might have been all right for Palestine in the long ago, but Lord, you just don’t know Washington.’” (*A Man Called Peter*, p. 229). Make no mistake, God *does* know Washington. 

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Shelby Brownlee, Washington, D.C., is an administrative assistant at Washington Community Fellowship—a Mennonite congregation near the U.S. Capitol.



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## CHRISTIAN LIVING

July 1987



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Conference ministers Willis Breckbill (left) of Indiana-Michigan Conference and Mark Weidner of Central District begin their presentation on two sides of a wall that symbolically separates them.

## Exuberance marks joint meeting of MCs and GCs in Midwest

With a sense of exuberance and thanksgiving, close to 1,000 persons filled the pews at College Mennonite Church in Goshen, Ind., Apr. 23-25, for the first joint meeting of Indiana-Michigan Conference of the Mennonite Church and Central District of the General Conference Mennonite Church. Time and time again, members of the two groups seemed more than willing to take the theme of the conference, "In Search of Shalom," to heart for their own relationship.

This was especially evidenced by their response to the joint address by conference ministers Willis Breckbill of Indiana-Michigan Conference and Mark Weidner of Central District. They began their presentation literally separated by a wall of black boxes, but as they talked, mimes began to break it down piece by piece. Near the end of the presentation and after the last box had been removed, applause broke out as Weidner moved close to Breckbill and said, "It feels right that we are on the same side and working toward the same goals." The two men closed their address with an embrace.

There was a long pause after this moving moment, and then someone in the balcony shouted, "I think everyone is feeling like I am. The Spirit of God is welling up in my heart." Another person said, "There is rejoicing in heaven tonight.

Those of us that have been apart have been brought together." Responded a third person, "I'm eager for the day when we are one." Others, however, expressed reservations about moving too quickly, noting that some congregations were not represented because they did not approve of the joint conference.

Participants were challenged by an address on "In Search of Shalom: In Our Homes" by Clarice Kratz, copastor of Maple Avenue Mennonite Church in Waukesha, Wis. "There is abuse in Mennonite families," she said. "A lot of energy goes into covering it up. As shalom people we must face conflict. We must admit to the fact that we have problems."

Another speaker was Elmer Neufeld, president of Bluffton College—a GC school in Ohio. "In Search of Shalom: In Our World" was his topic. "I pray that the kingdom of the world may one day become the kingdom of our Lord and he shall reign forever and ever," he said.

During the closing worship, members of the MC and GC groups lifted their voices together in song, broke bread together, and praised God. It was as if words of one of the key Scriptures had come true: "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility" (Eph. 2:14).—Carla Reimer

## Mennonite credit union representatives hold first get-together

Mennonites have been involved in credit unions for over 40 years, but it wasn't until this April that the various Mennonite credit unions assembled together in one place. The first Mennonite Credit Union Retreat was held at Laurelville (Pa.) Mennonite Church Center.

Nearly 30 persons, representing five of the seven Mennonite credit unions in North America, attended. They spanned a broad range, from two Canadian credit unions with several branches, thousands of members, and more than \$50 million each in assets, to a fledgling Ohio group with some 200 members. Also present were representatives from regions that are hoping to establish a credit union.

Guest speaker Cal Redekop, a sociologist from Conrad Grebel College, made a strong case for the importance of mutual aid, which has been the foundation of the credit union movement. Mutual aid—and cooperatives—has been the fulcrum by which the Christian gospel has improved the world, he said, and Mennonites are in a good position to continue in this vein. Cooperatives, which are rooted in early Anabaptist economics, are one of today's fastest growing and most pervasive movements, particularly in the third world, he said.

Redekop said Mennonite credit unions share a common theological base, at the heart of which is the notion that "those who have more share with those who have less." Credit unions are involved in cooperation, not competition, he said.

The retreat also offered plenty of time for the credit union representatives to compare notes and learn from each other. Issues discussed included fields of membership, the problem of delinquent loans, the question of "bigger and better," and how to provide better service than banks.

One ticklish question was the "morality of loans," such as whether to lend money to a farmer who wants to grow tobacco. Representatives of Pennsylvania Mennonite Federal Credit Union, for example, said their surveys show that the matter of "clean investments" is cited most often as a reason why people join.

One credit union manager said he has turned down loans for theaters and other questionable enterprises, but the issue went further than that. Mennonite credit unions came into being to loan money to help people, he said, but "I wonder if we are really helping people when we loan money to buy fancy cars and luxurious houses with pools." Such loans are no longer a matter of mutual aid, he said.





VSer Ron Hertzler (left) and sons Bryce and Brendon watch Central American refugees plant a tree during the dedication of a new refugee center in Brownsville, Tex.

## Plight of undocumented refugees affects Texas VSers

Over 100 people gathered recently for a prayer, praise, and tree-planting service at the new Roman Catholic-operated refugee center, Casa Romero, in Brownsville, Tex. Meanwhile, local persons opposed to the center have built a watchtower 20 feet behind the center. The tower is dubbed by its builders as the "Illegal Alien Movement Control Tower."

One block from the center and the tower is the Voluntary Service unit operated by Mennonite Board of Missions and the Hispanic congregation Iglesia Menonita del Cordero. "Ever since Casa Romero has planned to move to Minnesota Avenue, the entire neighborhood has been in a state of tension, with feelings running deep on both sides of the refugee issue," explains a VSer.

The problem began last November, when it became public knowledge that the sanctuary was relocating from San Benito to the Mexico-U.S. border city of Brownsville. Opponents organized a committee called "United We Stand" to keep Casa Romero out. They sought legal means to stop construction, including a petition for a temporary injunction, charging that the center's housing of undocumented persons violates U.S. immigration laws.

The center, named after the martyred Archbishop Oscar Romero of El Salvador, has operated in the Rio Grande Valley since 1982, when it was opened as a refuge for undocumented persons. As many as 500 people at a time, mostly Central Americans, have occupied Casa Romero. The U.S. Immigration and Naturalization Service has adopted a hands-off attitude toward the center, recognizing that the Catholic Church is filling a need

which its own detention center is unable or unwilling to meet.

Set in a fairly unpopulated area in Brownsville, the six acres purchased for the center are surrounded on three sides by empty lots, with Minnesota Avenue in front. Opponents of the center fear property devaluation and an increased level of crime and violence with the higher influx of undocumented persons.

VSers have been serving in Brownsville since 1977. They are working to improve substandard housing in the community around Iglesia Menonita del Cordero, as well as serving as English instructors, public school teachers, and health clinic assistants.—*Laurel Schmidt Hertzler*



*In Christ  
We Grow*

## Pilots offer flight service

Mennonite Pilots Association, in conjunction with the Purdue 87 Transportation Committee, is offering flight service to the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind. The prices and flight times are:

Chicago (O'Hare)	(transfer to Midway)
Chicago (Midway)	\$49 60 min.
South Bend, Ind.	\$49 70 min.
Elkhart, Ind.	\$49 75 min.
Goshen, Ind.	\$49 80 min.
Dayton, Ohio	\$76 105 min.
Indianapolis, Ind.	\$30 45 min.
Champaign/Urbana, Ill.	\$43 55 min.

Flights to or from other locations will also be accommodated. Cost will be based on aircraft availability and distance. Luggage should be well marked and weigh no more than 40 pounds.

The pilots offering this service are volunteering their time and skills. They are experienced and qualified and meet all Federal Aviation Administration requirements. The aircraft are well maintained and meet all FAA regulations.

Flights are on a first-come-first-served basis. The chief pilot for Purdue 87 has the responsibility for all flights.

Interested persons should contact Mennonite Pilots Association by June 20 at 820 W. Wilkinson, Goshen, IN 46526; phone 219-534-3928.

## GROWING AS STEWARDS AND WITNESSES

### Walking in light

In reflecting on the Goals for '95 and how our congregation might grow as stewards and witnesses, I have come to believe the more important aspect is to prepare for spiritual renewal and revival, both personal and corporate. Until congregational members are willing to walk in the light with God and one another, confessing sin, healing old wounds, being purified from all unrighteousness, lasting growth cannot happen.

At Mountain View Mennonite Church in Upland, California, we are emphasizing not only personal relationships but congregational sins. We have adopted letters, with a unanimous voice of the congregation, asking for the forgiveness of a former pastor who was sinned against by the congregation and also to a sister congregation where relationships had been strained. As we walk in the light, as Christ is in the light, we will have fellowship with one another. Then as this fellowship is enjoyed, birthing will happen to those who observe and feel Christ's love among us.

Therefore, we heartily join in the 10-year effort in this method to share Christ's love to the some 100 largely non-churched families who walk into our sanctuary as it is transformed into a preschool during the week, and expect that they will know that we are Christ's disciples because we love each other and them. Then the freedom we have as we walk in that light will be a freedom they will also desire.—*Percy Gerig*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Lauren King, Norwich, Ohio**

Just a note to say that I like your Pentecost editorial very much (May 26). Of course that's because I agree with it.

### **Neal Davis, New Haven, Vt.**

Why was the picture on the cover of the Apr. 28 issue disgusting? Or the article a "very low word picture" (Minnie O. Good in "Readers Say," June 2)?

I was very touched and blessed by the picture (which reminds me of a sister in our church). The article was very challenging! Would we go through what Mary, Joseph, and Jesus did? They were human. Jesus, though God incarnate, was subject to life as we are. This fact, together with the faultless life he lived, makes him my supreme example for life.

As Mennonites, who claim to be bearers of God's peace and love, we need to stop being so critical and appreciate the fine articles our magazine publishes. Praise God for *Gospel Herald*!

### **Larry E. Weidman, Lewisburg, Pa.**

In James L. Foster's "No Divorce Is of God" (May 19), the reason there is not any easy solution to the divorce issue, in most Christian's minds currently, is that the marriage relationship has lost its uniqueness.

The marriage relationship is not like all other relationships, as Foster contends. It is the only relationship whereby two persons, a man and a woman, are joined together by God and become one flesh permanently. The relationship I have with my children is not permanent. They will grow up and leave and cleave to their spouses. The answer to the divorce "dilemma" is accepting by faith the biblical essence of marriage: leave, cleave, and be one flesh.

The problem we have in our congregations is not that of judging, not loving, or not offering forgiveness to the divorced; the problem is our accepting the secular viewpoint, thinking it is God's viewpoint.

### **Daniel Sauder, Akron, Pa.**

In the article about SELFHELP Crafts moving into the Miller-Hess Shoe Factory building in Akron, Pa. ("Church News," May 19), I was shocked to read that Orie Miller was the "Miller" in Miller-Hess.

This is not correct.

The "Miller" was *Peter Miller* (not even related to Orie). The factory was organized many years before Orie was ever heard of in Akron.

Orie Miller married into the business when he became the son-in-law of Albert Wolf, who was a brother-in-law of Simon Hess—the "Hess" of the company. Later on when it was noted that Orie had a good degree of executive ability, he was tied in with the company and gradually moved up to the office of executive secretary. My wife and I both feel it is a disgrace to give a man credit where credit is not due. It must make the descendants of Peter Miller feel bad to learn that this discredit has come upon their forefather.

At present I am giving 16 hours a week of my time in volunteer work at SELFHELP Crafts.

### **Mary Grams, Delta, Pa.**

Reading Keith Helmuth's "Some Theological Implications of Acid Rain" (May 12) didn't offer me one criteria to move closer to God. All I read was the blaspheming of industry.

I agree *all* people should be aware of acid rain and should work to stop its production. But to say that "God-given rain" is now a curse and that acid rain removes "whole-hearted worship" is ridiculous. Where I live, most Amish and Mennonites farm or have family gardens, and they depend heavily on their production. When wells dry up and there is no rain for weeks or months, any precipitation is gratefully accepted. And prayers of thanks offered.

Please, *Gospel Herald*, any article that causes me to search the Word of God, whether I agree or disagree, is worth the paper it's printed on. But personal theology concerning economic environments with no scriptural basis is the wasteful use of a tree. By the way, Mr. Helmuth, do you ride a car or a buggy?

### **Delbert Erb, Buenos Aires, Argentina**

I would like to confirm some concepts expressed by Lynn Miller in "Hear, Hear!" (May 12). While it is difficult for me to rejoice over anyone's problems, it is, nevertheless, evident that we have become comfortable on the land. This is true not only for farmers but for people of all vocations. What does God want us to do?

In many cases God has used persecution to extend his church. Why do we need to wait until disaster or a moral breakdown in the land forces us to move? I agree with Lynn that God wants to use his people in many parts of the world. Voluntary migration can be God's plan, not for isolation or economic betterment, but to become servants to other peoples and thus make known the love of Christ.

Maybe the church should include immigration in its Ten-Year Goals. This will be more costly than giving 10 percent of our offerings. As some see it, it will be going *down* the ladder of success and achievement. But what does God want us to do?

### **Merle Stoltzfus, Elverson, Pa.**

I am writing in response to Yvonne Stutzman's article: "Invasion of Our Comfort Zones" (May 5). I feel that her article is perhaps the most realistic thing that has been written yet in connection with the Goals for '95. All the problems Yvonne mentioned are there, and many more, when a congregation starts growing and absorbing community people.

Not only are there not enough Sunday school teachers and room to put new classes, but there is continual restructuring necessary that in turn tends to bring a measure of instability to the congregation. There are never enough "trained" leadership people to go around, and nurturing new believers is a constant problem. The congregation is no longer cozy and comfortable but continually struggles to absorb newcomers, accept them where they are, and at the same time tries to preserve the spiritual values and disciplines of the past. Meanwhile, hopefully, everyone keeps growing.

It can be quite an unsettling experience, forcing everyone to stretch a lot. However, rewards are definitely there, and so we must keep an eye on those goals in spite of the problems they give us.

### **Willis Hochstedler, Kokomo, Ind.**

When I read "An Ordinary Mother" (Apr. 28), I was shocked. I cannot accept the statement that Mary "was just the girl next door—immature, foolish, snobbish . . . who knows?" I can not accept the statement that "here she is, pregnant, and only God knows who the father is."

Mary was pure. Read Luke 1:27-38 to get a picture of Mary. Mary knew who the father was. I'm confident that the seal of Mary's womb was not broken.

When I saw a pregnant woman in slacks on the cover of our church paper—that about floored me. Where is our editor? I was ready to burn the paper.

Then I read Chester Osborne's "A Different Look" in the same issue, and I thought we still have some good articles to read.

### **Anita J. Beidler, Leola, Pa.**

I want to express my appreciation for the excellent article "An Ordinary Mother." I never before identified with Mary in the way I do now. The writer pointed out feelings all of us mothers should have felt had we been in her shoes. Thank you for printing it.



### **Mary Good, Manheim, Pa.**

It shocked me and caused me much concern to think that anyone, especially a pastor, would describe the mother of our Lord as Ryan Ahlgrim did.

Remember, she was not divine, as some would say, but she was a pure, obedient virgin. To have her described as she was in this article is almost unthinkable in my mind. It not only made me sad, but angry. That statement, "Only God knows who the father is," distressed me very much. There were Mary, Joseph, Elizabeth, Simeon, and Anna—and there may have been many more—who inquired and believed.

I'm sure God would not have chosen any but the best to bring our Lord into the human family.

### **Henry Swartley, Bethlehem, Pa.**

Your editorial, "Scandals on the Tube" (Apr. 21) was very good, but shouldn't more be said? It is true that one must have a spirit of sensitivity and forgiveness whenever we are dealing with persons who have sinned. It is also a time to speak out against those teachings and practices which we believe run counter to the "Jesus way."

First, words like "lies" and "deception" must be mentioned. When leaders come to their followers for money, and there is a poor accounting of it, and when large sums are channeled into accounts for personal use and ownership, we have both a moral and ethical question on our hands. I personally do not see the Bakker event as a "fall" as much as I see a "scheme" that fell apart along the way, somewhat like the Iran-Contra scheme broke down along the way for the Reagan regime.

Second, the *lifestyle, teaching, and practice* of all teachers and ministers must come under the discipline of the believing community if it is the "Jesus way." Our lives are to be transparent. True followers of the Lamb would want the counsel, the admonition, and the support of the larger body of faith. Last week I read that the Swaggart organization has a board of seven. Four of them are Jimmy, his wife, his son, and his son's wife. Is that true? Who can ever lose a vote with a board like that? Here you see the seeds for a "fall." Here you do not see "community" but you see strong personalities, seeds for manipulation, characteristics of possessiveness, and a sense of ownership which runs counter to the "Jesus way." Where is the servant role?

Third, Jesus is the norm of truth. The life and teachings of Christ thus form the base line against which Christians evaluate their own activity. To follow Jesus means a new way of life which expresses itself in redeemed attitudes and relationships among people both within and

without the church. This includes the rejection of self-indulgence, violence, manipulation, possessiveness, and individualism which are very subtle forms of the use of power, lustful appeasement, and prideful ambition.

We as a church have sinned, too. Many of our members are drawn toward these ministries because we have not always had the authenticity that we are talking about. We have been slow in evangelism and church outreach because of our greed for the material things and all the time it takes to acquire them. We have been careless in relationships and caught in power struggles and thereby the innocent are hurt and the poor are crushed. We have pledged ourselves to nonresistance and a simple faith in Christ but who can claim more splits and breaks?

The Anabaptist church is called to a new day. We are called to the front lines. As an Anabaptist church, let us take our resources and commitments away from all that tends to be shady or questionable and band together as a body, building Christian community and inviting our friends to Jesus. And then let us live the "Jesus way" in all that we do in community as his dedicated servants.

### **Lydia Samatar, South Orange, N.J.**

I had some ill-at-ease feelings when I read Michael King's "Where Would Jesus Meet Sinners Today?" (Mar. 24) but I thought these feelings resulted from my own hang-ups or self-righteous prudishness.

King responded ("Readers Say," Apr. 28) that he wanted to say that Jesus "was willing to risk the *appearance* of being too intimate with sinners. . . ." I would rather say that Jesus was so genuinely himself in relationships that he didn't pay attention to appearances at all. He didn't buddy-up or beg, cajole or coerce, did he? I can't imagine him doing anything for appearance's sake.

Jesus was, indeed, too intimate with sinners. People (like me) thought he should apologize for it.

### **Elsie M. Pennington, Lancaster, Pa.**

I found two recent articles in *Gospel Herald* very upsetting.

1. "Where Would Jesus Meet Sinners Today?" by Michael A. King (Mar. 24). I read this article a number of times to be sure I was reading it correctly. It was hard to believe that any Christian would actually believe such things. I decided to test what was said in the article with a personal friend who has been a Christian five years.

She was miraculously saved after, in her own words, going as deep in sin as she could go. This included work in a bar. I

asked her what her reaction would have been, as a non-Christian working in a bar, if Jesus himself or any Christian would have come in, had a few alcoholic drinks, did some dancing and smoking, then proceeded to share with her what Jesus could do for her. She said she would have laughed in his face and not believed a word he said.

Yes, our Lord mingled with sinners, but he was without sin. Second Corinthians 5:21 says: "For he [God] made him [Jesus] to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

2. "An Ordinary Mother" by Ryan Ahlgrim (Apr. 28) was very distasteful. No, Mary was not perfect—she was human. But I believe she loved God and tried to please him. I do not believe God chose an immoral girl with questionable character to be the mother of his Son.

We need to be lifting Jesus up, not bringing him down to the level of sinful society.

### **Ruth Brunk Stoltzfus, Harrisonburg, Va.**

Responding to Brother Robert Roberg's "If only . . ." letter (June 17, 1986) which I missed earlier because of travels:

If only Jesus had chosen a Gentile among the 12 apostles, we could believe that Gentile men could now be leaders in the church. If only the apostle Paul did not say in one place (1 Tim. 2:12), "I permit no woman to teach . . . men" and in another place (1 Cor. 11:4-5) gives instructions to both men and women who prophesy (proclaim the Word of the Lord) in the public assembly, we could believe that practices in one setting could be frozen for all settings and for all time. That is how heresies begin, when a doctrine is built on one verse—a doctrine that contradicts all the other Bible passages. For example, those on women in leadership.

If only Paul had not sent a slave back to his master (Philem. 10-22) in that time of slavery, women could listen a little better to arguments that the system of that time is for now. (Surprisingly, there were some women leaders even in that oppressive time.) Paul told the master to treat the slave like a brother, and there is no reason to think that he would defend a continuation of the slavery system.

Too long church people have used (misused) Scripture to perpetuate a superior/inferior system not based on sound principles of biblical interpretation—a system that is neither a credit to the Christian church nor to Jesus who radically broke customs of his day that oppressed women. If only Jesus had not first commissioned women to give to men the message of his resurrection and to tell them where to meet him (Matt. 28:7-10). If only. . .



It is now 25 years since Mennonite Central Committee worker Daniel Gerber disappeared in Vietnam. Only 22 years old at the time, Gerber was abducted by Viet Cong rebels on May 31, 1962, while walking with his fiancée in Ban Me Thuot. (She was also an American volunteer and was killed in a Viet Cong attack six years later.) Abducted along with Gerber were two Christian and Missionary Alliance workers, and the three are the longest-missing Americans of the hundreds unaccounted for in the Vietnam War. Nothing has ever been confirmed about their whereabouts or even whether they are dead or alive. Gerber's mother, Elvina, of Kidron, Ohio, had hope for many years that her son was alive. But now she believes he is dead. (Gerber's father, Nathan, died in a 1968 farm accident.)

## New appointments:

- **Ron Sider**, executive director, Evangelicals for Social Action and Justlife, starting in September. He helped start both organizations—ESA in 1978 and Justlife in 1986. The former is a grassroots educational group that promotes changes in society, while the latter is a political action committee that supports candidates who are for economic justice and against nuclear arms and abortion. Both organizations, based in Washington and Philadelphia, promote what they call a "consistent" pro-life agenda. Sider is a member of both the Mennonite Church and the Brethren in Christ Church. He is currently a professor at Eastern Baptist Theological Seminary in Philadelphia and will continue there on a part-time basis.

- **Lorna Schwartzentruber**, interim dean of students, Conrad Grebel College, starting in May. She is filling in for Gloria Eby, who is on a one-year maternity leave. Schwartzentruber is a 1983 graduate of the college, where she was student body president for one year. For the past two years she was a residential counselor at Victor Home—a facility in Toronto for pregnant teenagers.

- **Glen Kauffman**, stewardship and estate planning consultant, Virginia Conference, starting in June. He succeeds Dewitt Heatwole, who served on a part-time basis. The position has been expanded to full-time in cooperation with Mennonite Foundation. A former teacher, Kauffman worked most recently as a financial consultant representing a nationwide investment company.

## Pastoral transitions:

- **Peter and Sheryl Dyck** have resigned as copastors of First Mennonite Church of Champaign-Urbana, Ill., effective Aug. 16. They plan to remain in Champaign for a year of self-supported sabbatical.

- **Verle Hochstetler** has resigned as pastor of Anderson (S.C.) Mennonite Fellowship, effective July 1.

- **Steve Thomas, Don Sheeler, Lorraine Sheeler, and Jean Schmitt** have joined the pastoral team at Bay Shore Mennonite Church, Sarasota, Fla. Their areas of responsibility are: Thomas, youth and administration; D. Sheeler, music; L. Sheeler, Christian education; and Schmitt, special care. They serve alongside Pastor Howard Schmitt.

## Missionary comings/goings:

- **Genny Buckwalter** returned from Japan in May for a six-week North American assign-



**Mennonite presence welcomed in Zaire.** The current "presence" emphasis of Mennonite Central Committee in Africa has proven to be a good approach for Mary (right) and Mike Score in Zaire. In its "presence" emphasis, MCC encourages volunteers to listen and learn from the people they live and work among and to leave behind as much as possible their predetermined North American solutions and programs.

Mary and Mike, both of whom have a degree in crops and soil science from Michigan State University, are assigned to work as agriculturists with two Mennonite groups in Kahemba. They focus on a variety of activities that encourage traditional farmers and church life in general. Here Mary talks with members of a girls Bible study group as they prepare their weekly fellowship meal.

"Occasionally I am amazed at how naturally our presence here is accepted and, in fact, welcomed," said Mary. "I am quite aware that I am not the bearer of all agricultural knowledge. And, should I begin to forget that fact, somebody working with me in the fields is sure to remind me when she calls cheerfully to a passerby in Chokwe, which she thinks I do not understand; 'We're teaching Mama Mary to farm bit by bit.' But despite the apparent contradictions, people are openly proud of us as agriculturists and they congratulate and encourage us for taking on the work we do."

ment. She assists Tsurugadai Mennonite Church in Kushiro, which she and her late husband, Ralph, helped establish 35 years ago. Her address is c/o Dawn Buckwalter, 118 S. 22nd St., Goshen, IN 46526.

- **Ken and Grace Schwartzentruber** returned from Brazil in May for a six-week North American assignment. They serve Brazil Mennonite Church in the areas of publishing, translating, and hospitality. Their address is 63 Overlea Dr., Kitchener, ON N2M 1S9.

## Upcoming events:

- **Aid to Christian Teaching Weekend**, Oct. 15-18, at International Friendship House, Winona Lake, Ind. This is a training event for Sunday school teachers, superintendents, pastors, and Christian education committee members. It is sponsored by the Mennonite Church, General Conference Mennonite Church, and Church of the Brethren. The resource persons, in addition to 12 "classroom leaders," are Lynn Miller, Clare Schumm, J. W. Sprunger, Virginia Hostetler, Laura Draper, and Phyllis Carter. More information from Ed Kauffman at 602 S. 8th St., Goshen, IN 46526; phone 219-533-6720.

- **Annual Meeting of Lao Conference of Churches**, July 20-25, at Slate Hill Mennonite Church, Shiremanstown, Pa. The purpose is to train young Christians to be leaders and to share ideas and experiences in evangelism and outreach among immigrants from Laos. The event will include worship and evangelistic services as well as training workshops. More information from Lena Brown at 729 Grantham Rd., Grantham, PA 17027; phone 717-766-3985.

- **Eastern Area CPS Reunion**, Aug. 2, at Belleville (Pa.) Mennonite School. This 42nd annual event is for conscientious objectors who were part of Civilian Public Service during World War II. More information from Martin

Hartzler at HCR 61, Box 603, Mill Creek, PA 17060; phone 717-483-6771.

## New resources:

- **Study and action guide on the Goals for '95** from Mennonite Publishing House. It is intended to inspire personal and congregational participation in the evangelism and stewardship goals adopted by the Mennonite Church in 1985. The guide, entitled *Let's Grow!* was written by Sharon Wyse Miller. It is available for \$1.95 (plus 10% for postage/handling) from Congregational Literature Division at MPH, 616 Walnut Ave., Scottdale, PA 15683.

- **Peace study for children** from Mennonite Publishing House. It is designed for three separate age levels—grades 1-3, 4-6, and 7-8—and is suitable for Sunday school, vacation Bible school, and other settings. Entitled *Prepare for Peace*, the curriculum was written by Ruth Obold. It is available for \$6.25 (plus 10% for postage/handling) from Congregational Literature Division at MPH, 616 Walnut Ave., Scottdale, PA 15683.

- **Plays on peace and justice** from Mennonite Central Committee Canada. The series of seven short plays, which can be performed as reader's theater or fully staged, are suitable for presentation in youth, college, and church settings. The plays were written by Robin Jutzi under the title *The Good Sikh and Other Plays on Peace and Justice*. They are available free from MCC Canada at 134 Plaza Dr., Winnipeg, MB R3T 5K9.

- **Comic video on Christian service** from Sisters and Brothers. In a series of humorous sketches, two young people deal with several service-related topics, including Christ's definition of true greatness. The 20-minute video, called *Service: The Church's Greatest*



*Vice*, was produced by Joel Kauffmann of Sisters and Brothers—a Mennonite media group. It is available for rent or purchase from Sisters and Brothers at 125 E. Lincoln Ave., Goshen, IN 46526.

#### Church-related job openings:

•*Mission workers in Benin*, Mennonite Board of Missions. Needed is a married couple to serve 4 to 8 years under that West African country's Interconfessional Protestant Council. They will help establish a biblical training center, teach biblical and theological studies, strengthen ties between the council and MBM, and collect information on the churches of Benin. Qualifications include college degrees, study at a seminary or Bible college, and French language skills. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•*International student ministries director*, Eastern Mennonite Board of Missions, starting in September. The person will be responsible for the newly established international student center near Millersville (Pa.) University. International experience is preferred. Contact Galen Burkholder at Eastern Board, Salunga, PA 17538; phone 717-898-2251.

•*Assistant dean*, Eastern Mennonite College, starting on Aug. 17. The person manages the day-to-day academic program as it relates to faculty and students. Responsibilities include supervising areas such as summer school, continuing education, learning center, extension program, and cross-cultural program. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

•*Campus counselor*, Hesston College. Responsibilities include personal and career counseling, offering seminars and possibly

teaching a course, relating to local professional resources, and serving as part of the student life team. A master's degree with counseling experience is preferred. Contact Jerry Weaver at the college, Box 3000, Hesston, KS 67062; phone 316-327-8208.

•*Residence director*, Eastern Mennonite College, starting on Aug. 15. This is a nine-month ¾-time position. The person will live in a men's residence hall and be responsible for supervising resident assistants, social/educational activities, personal counseling/referral, and general administration. A college degree is required, and experience in group living is preferred. Contact the Personnel Office at EMC, Harrisonburg, VA 22801; phone 703-433-2771.

•*English/drama teacher*, Christopher Dock Mennonite High School, Lansdale, Pa. The person will also direct student drama productions. Send résumé to Elam Peachey at the school, 1000 Forty Foot Rd., Lansdale, PA 19446.

•*Supervisor*, Shalom Maintenance, Los Angeles, Calif. This is a one- or two-year Voluntary Service position with Mennonite Board of Missions. Sponsored by the Council of Anabaptists in Los Angeles, Shalom Maintenance is a lawn-mowing service for the elderly and the poor. The supervisor is responsible for the employees, customer relations, development, and finances. Contact Donald King at 9615 Guatemala Ave., Downey, CA 90240; phone 213-927-0274.

•*Director*, Surmount Youth Ranch, Fort McMurray, Alta., starting after July 1. The ranch is a rural group home for troubled 12-to-16-year-olds. The director leads the staff and relates to the ranch's board, to social service agencies, and to the local community. Qualifi-

cations include education in the social sciences and work experience in related fields. Contact Roland Balzer at 136 Gresford Pl., Fort McMurray, AB T9H 2P2; phone 403-743-4026. •*Registered nurses*, Prairie View Mental Health Center, Newton, Kans. They are needed for the newly expanded 60-bed psychiatric hospital. A BSN degree and psychiatric nursing experience are preferred. Contact the personnel director at Prairie View, Box 467, Newton, KS 67114; phone 316-283-2400.

**New members** by baptism and confession of faith: *Michigan Avenue, Pigeon, Mich.*: Lori Gundon, Shelly Gundon, and Todd Rozema. *Berkey Avenue Fellowship, Goshen, Ind.*: Ron Hernley, Craig Hershberger, Lisa Nafziger, Nicole Ramer, Judy Tobias, Marcel Yoder, and Monica Yoder by baptism, and Deb Johns, Geneva Miller, and Brett Tobias by confession of faith. *First Mennonite, Indianapolis, Ind.*: Kevin Buerge, Jon Warkentin, John and Jeanne Boyce, and Brad and Marilyn Wakefield. *Portland, Oreg.*: Heidi Davies, Tonya Hartman, Sonya Kauffman, Chad Rush, and Philip Snyder. *Rockhill, Telford, Pa.*: Amy Shutt and Nevin Moyer by baptism and Kelly Reynolds by confession of faith.

**Change of address:** *Norman Derstine* from Salem, Oreg., to 4 Village Square, Harrisonburg, VA 22801. *S. Allen Shirk* to 2007 Drexel Avenue, Lancaster, PA 17602. *Kenneth and Twila Y. Brunk* to 4 Park Avenue, Queen's Park East, Port of Spain, Trinidad, W.I. *Don D. Reber* from 201 Parmley Dr. to 1506 Winsted Ave., Goshen, IN 46526 (effective Aug. 15).

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Cole-Wittrig.** John Cole, Garden City, Mo., United Methodist Church, and Sandy Wittrig, Garden City, Mo., Sycamore Grove cong., by Darrell Zook and Ricky Willis, May 16.

**Gingerich-Wyse.** Craig Gingerich, Wellman, Iowa, Lower Deer Creek cong., and Lynette Wyse, Wayland, Iowa, Sugar Creek cong., by Orie Wenger, May 24.

**Gross-Tennis.** Kent Gross, Quakertown, Pa., Blooming Glen cong., and Wendy Tennis, Souderton, Pa., United Methodist Church, by Robert L. Shreiner, May 16.

**Holt-Schrock.** Mark Holt, Mt. Pleasant, Iowa, Open Bible Church, and Anna Marie Schrock, Wayland, Iowa, Sugar Creek cong., by Mark Matthews, May 20.

**Housman-Liske.** Pierre Housman, St. George, Utah, E. Petersburg cong., and Colette Liske, Southern Baptist Church, St. George, Utah, by Rhett Durfee, May 23.

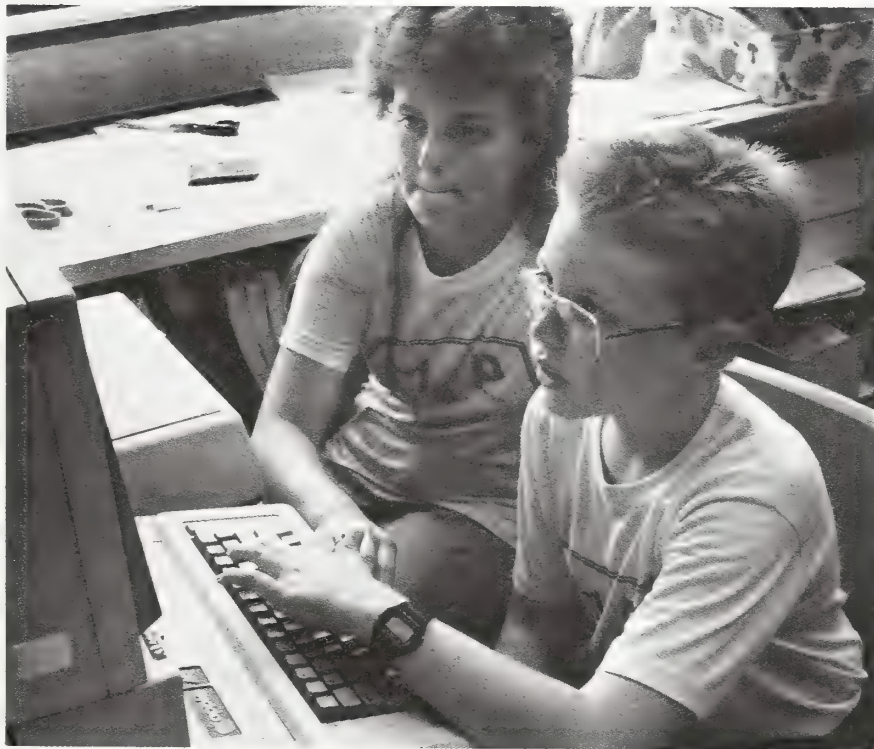
**Kline-Lehman.** Keith Kline, Sarasota, Fla., Catholic Church, and Debra Lehman, Sarasota, Fla., Ashton cong., by Ken Nauman, May 23.

**Otto-Gadberry.** Darrell Otto, Middlebury, Ind., Bonneyville cong., and Beth Bowers Gadberry, Iowa City, Iowa, First Mennonite cong., by Sheldon Burkhalter and Firman Gingerich, May 23.

**Roth-Bauman.** Kenton Roth, Steinman cong., Baden, Ont., and Sandra Bauman, Bethel cong., Elora, Ont., by Amsey Martin and Fred Lichti, May 16.

**Rupp-Rupp.** Steven J. Rupp, Archbold, Ohio, and Susan K. Rupp, Wauseon, Ohio, both of Tedrow cong., by Randall K. Nafziger, May 23.

**Schumm-Bortolon.** Paul Schumm and Michelle Bortolon, both of Living Water Com-



**Mennonite and Amish children set national record in math.** Shipshewana-Scott Elementary School in northern Indiana achieved the highest score ever recorded in the nation during a recent regional mathematics competition. Most of the school's children are from Mennonite and Amish homes. Pictured are two members of the team—Dawn Miller and Glen Greenawalt. The team was led by teachers Roger Brenneman and Olga Yarlagaadda.

The competition, which involved 19 schools, consisted of five math games involving reasoning, logic, computation, visual perception, and general math skills. The 38 Shipshewana-Scott representatives were selected in a school-wide playoff. For six weeks before the competition, they practiced at home and during lunch hours and free periods.



munity Christian Fellowship, New Hamburg, Ont., by Amsey Martin, Apr. 25.

**Troyer-Schlabach.** Adin Troyer, Red Lake, Ont., Red Lake cong., and Edna Schlabach, Hartville, Ohio, Bethany cong., by John E. Gingerich, Apr. 11.

**Troyer-Weaver.** David Troyer, Millersburg, Ohio, Church of Christ, and Betty Weaver, Apple Creek, Ohio, Salem cong., by Glenn Martin, May 24.

**Yoder-Prowant.** Jerry Yoder, Ft. Wayne, Ind., North Leo cong., and Julie Prowant, Ft. Wayne, Ind., Catholic Church, by Ken Bontrager and Father Larry, May 2.

**Wagler-Bender.** Tim Wagler, New Hamburg, Ont., Hillcrest cong., and Kris Bender, Steinman cong., Baden, Ont., by Gerald Good and Fred Lichti, May 23.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Barber,** Robert and LuShawn (Lambert), Wayland, Iowa, second child, first son, Robert Michael, May 23.

**Coblentz,** Lynn and Delores (Wagler), second daughter, Heather Renee, May 20.

**Cressman,** Floyd and Norma (Lebold), Walkerton, Ont., third child, second daughter, Janet Veronica, Apr. 20.

**Friesen,** Bruce and Deborah (Zuercher), Calgary, Alta., first child, Brittany Dawn, May 22.

**Hartzler,** John and Diana (Gregg), Latour, Mo., second daughter, Heather Dawn, May 14.

**Louan,** Peng and Debbie (Miller), Des Moines, Iowa, first child, Nicholas James, May 23.

**Nofziger,** Ross and Jo (Briskey), West Unity, Ohio, second daughter, Lydia May, May 12.

**Ranck,** Randall and Patricia (Groff), first child, Adam Scott, May 28.

**Shenk,** Philip and Joyce (Showalter), Newport News, Va., second son, Luke Allan, Apr. 28.

**Studenroth,** Edward and Edna Marie (Knechel), Tylersport, Pa., third daughter, Beth Ann, Apr. 30.

**Summy,** Mike and Ellen (Snyder), Goshen, Ind., first child, Lindsay Sue, May 11.

**Wolf,** Richard and Sharon (Nussbaum), Dalton, Ohio, second son, Nathanael Christian, May 16.

**Yoder,** Gary and Donna (Herr), Gaithersburg, Md., first child, Matthew Ryan Herr, Apr. 16.

## OBITUARIES

**Bender, Florence Elizabeth,** daughter of George L. and Elsie (Kolb) Bender, was born in Elkhart, Ind., Dec. 18, 1899; died at Goshen, Ind., May 21, 1987; aged 87 y. Surviving are one sister (Violet Turner) and 2 brothers (Robert and John). She was a member of College Mennonite Church, where funeral services were held on May 25, in charge of James Waltner; interment in Prairie Street Cemetery.

**Bergey, Titus H.,** son of Clayton and Amanda (Hendrichs) Bergey, was born in Bucks Co., Pa., Dec. 5, 1905; died of lung cancer at his home on Mar. 22, 1987; aged 81 y. On June 14, 1928, he was married to Naomi Kemp, who died in February 1982. Surviving are 3 sons (James H., Clyde K., and Byard C.), 13

grandchildren, and 12 great-grandchildren. He was a member of Mt. Pleasant Mennonite Church, where funeral services were held on Mar. 26, in charge of Amos Wenger and Phillip Miller; interment in Mt. Pleasant Cemetery.

**Christner, Paul N.,** son of Noah J. and Martha (Yoder) Christner, was born in Plain City, Ohio, Oct. 7, 1930; died at Dayton, Ohio, May 20, 1987; aged 56 y. On June 2, 1956, he was married to Esther Hilty, who survives. Also surviving are 4 daughters (Gayle Peterson, Faith Myers, Jewell Truxal, and Rachel Christner), 4 grandchildren, 3 sisters (Edna Hershberger, Lula Frey, and Mary Borntrager), and 3 brothers (Joseph, Willis, and Glen). He was a member of Huber Mennonite Church, where funeral services were held on May 23, in charge of Paul Conrad; interment in Huber Mennonite Cemetery.

**Eash, Elmer,** son of Daniel and Polly (Schrock) Eash, was born in Lagrange Co., Ind., Dec. 24, 1935; died from injuries as a result of a fall on Apr. 8, 1987; aged 51 y. On May 26, 1962, he was married to Alma Schmucker, who survives. Also surviving are 2 sons (Dwayne Jay and Bryan Ray), 5 sisters (Mabel Graber, Ada Miller, Anna Eash, Katie Eash, and Edna Schrock), and 2 brothers (Mahlon and Freeman). He was a member of North Goshen Mennonite Church, where funeral services were held on Apr. 11, in charge of Harvey Chupp and Darrell Hostetler; interment in Elkhart Prairie Cemetery.

**Gahman, Abram S.,** son of Abraham and Emma (Strouse) Gahman, was born in Bedminster Twp., Pa., Oct. 12, 1902; died of cardiovascular accident at Quakertown Community Hospital on Apr. 3, 1987; aged 84 y. On Mar. 7, 1925, he was married to Hannah Trauger, who died in February 1985. Surviving are one son (Monroe), 5 daughters (Mary Emma Gahman, Florence Histan, Elsie Godshall, Ruth Gahman, and Dorothy DiValerio), 14 grandchildren, 8 great-grandchildren, and 3 brothers. He was a member of Deep Run Mennonite Church East, where funeral services were held on Apr. 7, in charge of John Ehst and Raymond Jackson; interment in the church cemetery.

**Hershberger, Esther J.,** daughter of Joseph L. and Lucretia (Miller) Hershberger, was born in Johnson Co., Iowa, on Apr. 17, 1907; died at Pleasantview Home, Kalona, Iowa, May 20, 1987; aged 80 y. Surviving are 2 brothers (Homer and Paul J.) and one sister (Amy Steckly). She was preceded in death by 2 sisters (Nancy Yoder and an infant sister). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on May 23, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

**Rutt, Amos S.,** son of David and Elizabeth (Sensenig) Rutt, was born in Hinkletown, Pa., July 6, 1893; died of a stroke at Lancaster, Pa., May 22, 1987; aged 93 y. He was married to Mabel Hershey, who died in 1926. On Nov. 28, 1928, he was married to Cora Harbold, who survives. Also surviving are 3 daughters (Grace Shirk, Ellen Neff, and Anna Mary Hershey), 3 sons (Ira, Lloyd, and Mervin), 43 grandchildren, 62 great-grandchildren, 20 great-great-grandchildren, and one brother (David). He was preceded in death by 2 daughters (Elizabeth Forman and Irma Herr) and one son (Amos, Jr.). He was a member of Landis Valley Mennonite Church. Funeral services were held at the Mennonite Home on May 25, in charge of Ralph Ginder and Lester M. Hoover; interment in Hershey Mennonite Cemetery.

**Schlatter, Vera Miller,** daughter of Amasa and Katie (Reschly) Miller, was born in Wayland, Iowa, July 15, 1913; died at Henry Co. Health Center, Mt. Pleasant, Iowa, May 12, 1987; aged 73 y. On May 21, 1939, she was married to Raymond Schlatter, who survives. Also surviving are 3 daughters (Sue Richard,

Sharon Wagler, and Maribelle Lund), one son (Lester), 5 brothers (Orval, Paul, Orie, Melvin, and Mahlon), and 4 sisters (Leona, Susan, Lenore, and Ruth). She was preceded in death by one grandson. She was a member of Sugar Creek Mennonite Church. Funeral services were held at Faith Christian Outreach Center on May 15, in charge of Garry Crowl and Ed Miller; interment in Sugar Creek Cemetery.

**Swartzendruber, Ruth Irene Esch,** daughter of Joseph and Eva (Plank) Esch, was born in Lagrange Co., Ind., Oct. 19, 1895; died at Greencroft Nursing Center, Goshen, Ind., May 12, 1987; aged 91 y. On Nov. 28, 1923, she was married to John Swartzendruber, who survives. Also surviving are one daughter (Edna Hochstetler), 2 sons (Mervin J. and Paul E.), 11 grandchildren, 4 great-grandchildren, and 5 sisters (Dorothy Yoder, Sadie Trumbull, Anna Mary Yoder, Mildred Esch, and Arda Esch). She was preceded in death by one son (Harold), 2 brothers (John and an infant brother), and one sister (Grace Vincent). She was a member of North Goshen Mennonite Church, where funeral services were held on May 15, in charge of Harvey Chupp, Darrel Hostetler, and Russell Krabill; interment in Grace Lawn Cemetery.

**Weaver, Hettie H. Martin,** daughter of Joseph W. and Hettie (Horst) Martin, was born near Hagerstown, Md., June 5, 1897; died at Oak Lea Nursing Home, Harrisonburg, Va., Apr. 28, 1987; aged 89 y. On Jan. 1, 1926, she was married to Isaiah Groff Bauman, who died on Feb. 19, 1939. On March 14, 1946, she was married to Harry W. Weaver, who died on Feb. 25, 1959. Surviving are one son (Leonard Bauman), 2 stepsons (Milford and Ralph), 3 daughters (Doris Strite, Mary Myers, and Martha Yoder), 2 stepdaughters (Mary Burkholder and Mildred Dentler), 19 grandchildren, 23 great-grandchildren, stepgrandchildren, step-great-grandchildren, one brother (John Martin), and 2 sisters (Martha Martin and Naomi Shank). She was preceded in death by one son (Mahlon Bauman), 4 stepsons (Paul, Howard, Walter, and Leonard), and one stepdaughter (Gladys Koontz). She was a member of Pike Mennonite Church, where memorial services were held on Apr. 29, in charge of John Risser, Menno Brunk, and Charles Heatwole. Funeral services were held at Mt. Olive Mennonite Church, Maugansville, Md., on Apr. 30, in charge of Glen Martin, Ira Martin, and Arlin Eby; interment in Reiff's Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Publication Board, Scottdale, Pa., June 18-20  
Mennonite Board of Congregational Ministries board of directors, Franklin Conference area, June 19-20  
Pacific Coast Conference annual meeting, Salem, Oreg., June 19-21  
Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2

## CREDITS

Cover design by Jim Butti; cover photo by David Hiebert; p. 440 by D. Michael Hostetler; p. 441 by Laurel Schmidt Hertzler; p. 444 by Howard Good; p. 445 by J. Tyler Klassen.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Connecticut gay rights bill defeated amid religious lobbying on both sides

A bill aimed at banning discrimination against homosexuals narrowly missed passage in the Connecticut legislature recently, after vigorous lobbying by religious groups on both sides of the issue. As has happened elsewhere when the issue was raised as a matter of public policy, an unusual coalition of Catholics, evangelicals, and Conservative and Orthodox Jews was pitted against most other mainline Christian denominations and Reform Jews.

The proposal, commonly called the "gay rights bill," was passed by both the state house and senate, but was returned to the house because of a senate amendment exempting religious schools. House members then defeated the amended measure in a tense 73-73 tie vote.

Although religious supporters provided only part of the letter-writing and testimony advocating for the bill, their backing was crucial as a symbol since "the only major opposition has been a religious group," said Betty Gallo, lobbyist for the Connecticut Coalition for Gay and Lesbian Civil Rights. "Obviously, the Catholic Church has been the major roadblock."

### Carter and Ford join appeal urging values teaching in schools

Former U.S. presidents Jimmy Carter and Gerald Ford have joined other well-known figures in calling for the teaching of moral and democratic values in the nation's public schools. The appeal, by a wide cross-section of 150 leaders in government, labor, education, religion, and other fields, launches a campaign by the American Federation of Teachers and two other private groups to institute major reforms in the public school system.

"Devotion to human dignity and freedom, to equal rights, to social and economic justice, to the rule of law, to civility and truth, to tolerance of diversity, to mutual assistance, to personal and civic responsibility, to self-restraint and self-respect—all these must be taught and learned and practiced," the leaders said. "They cannot be taken for granted or regarded as merely one set of options against which any other may be accepted

as equally worthy."

A separate statement by the three groups said the effort comes after "many years of ambivalence" about the teaching of values in public schools. Many educators and others have argued that teaching morality comes dangerously close to religious indoctrination, which is prohibited in public schools. But citing the nation's founders, the appeal stated, "The authors of the American testament had no trouble distinguishing moral education from religious instruction, and neither should we."

### Survey: nearly half of West Germans believe religion is obsolete

Forty-six percent of the people of West Germany consider religion obsolete, according to a survey conducted by the Institute for Public Opinion Research in Allensbach. A report of the survey findings in the Information Service of the German Evangelical Alliance said that only one-third of the West Germans believe that religion has an answer for the problems of today. Two-thirds of the people said they believe in God but only one-third said they "stand by the teaching of the church."

### Church day care centers in Virginia must comply with state requirements

Describing the operation of day care centers in churches as a secular rather than a religious activity, a federal judge has ruled that they must comply with state licensing requirements in Virginia. U.S. District Judge Richard Williams struck down a 1979 law that exempted church-run centers from the state requirements. "The risk that the state would interfere with the religious content and program of a church-run child care center is remote and speculative," he said.

### Evangelicals plan to convert participants in Pan Am Games

A group of evangelical Christians, possibly numbering in the thousands, is planning a massive effort to evangelize visitors to the Pan American Games, to be held in Indianapolis in August. They intend to convert as many fans and athletes as possible to born-again Christianity. An estimated 75 percent of the guests from the 38 Central and South American countries involved in the games are Roman Catholic.

In the forefront of the evangelization effort is Sports Service Ministries, an organization formed in Indianapolis about a year ago. It is sponsored by Indiana Fellowship, an ad hoc committee of Christian businessmen. Activities at the games will be patterned on an evangelization program from the 1984 Olympics in Los

Angeles, where 11,000 people worked the crowd under the aegis of 1984 Outreach, a project led by Youth With a Mission.

Sports Service Ministries is recruiting volunteer evangelists from about 100 handpicked central Indiana churches. In addition, evangelical Christians are expected to descend on Indianapolis for the games from as far away as California. Indianapolis is being looked upon as a mission field ripe for harvest. Targets will be not only the unchurched and Roman Catholics but also what some evangelicals call "nominal Christians." Those include people who attend religious services occasionally, as well as active members of mainline churches.

### PTL scandal blamed for drop in donations to Canadian TV ministry

The PTL scandal in the United States is being blamed for a drop in donations to a leading Canadian television ministry, a development that has set off a chain reaction jeopardizing religious broadcasting in Canada. The country's most popular religious television show, *100 Huntley Street*, has seen contributions drop by 30 percent, despite strong support for the program from Canadian churches.

As a result of the problems at *100 Huntley Street*, Vision TV, a proposed religious television network on the verge of getting a broadcast license, has cut back its proposed broadcast schedule by 50 percent. Other television ministries have reported lesser effects. Willard Thiessen of *It's a New Day*, seen mostly in western Canada, said donations have dropped off in areas where the program has the shortest history.

### Southern Baptists to continue support for beleaguered agency in Washington

A special Southern Baptist committee has recommended continued support for a moderate social action agency that has come under heavy fire from fundamentalists in the denomination. The Southern Baptist Convention should continue to relate to the Baptist Joint Committee on Public Affairs, according to the special fact-finding committee. The agency is a cooperative venture among nine Baptist denominations.

At the same time, the committee urged setting up a social action office in Washington to reflect exclusively the political and social views of the Southern Baptist Convention. A 14-page report by the panel mixed praise and criticism of the joint committee, which aims to preserve the Baptist heritage of commitment to religious freedom. It praised the 50-year-old agency's work on religious liberty issues but indicated that it has sometimes been out of step with the increasingly conservative mood of the denomination.



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## Mennonite identity

"Remember who you are," my father warned as I prepared to leave for Europe on a cattle boat only months after the end of World War II. Indeed, how could I forget? For 20 years I had been instructed by him and others of our Mennonite community in southeastern Pennsylvania in the meaning of the Mennonite faith as they understood it. But now this would be tested, for I would travel 4,000 miles from home.

My experience as a youth is a paradigm for what seems to be happening to the Mennonite Church in recent decades—encountering new environments and experiences for which some are less than well prepared. Concern about this has surfaced recently in several contexts. At the April 9-11 meeting of the General Board, the issue received major attention. On April 25, Moderator-Elect Ralph Lebold addressed the question further. (See news stories in the *Gospel Herald* for April 28 and May 26.)

It is no new issue. Indeed it would appear that much of the Bible was written with this concern in mind. The book of Deuteronomy is particularly explicit, with repeated warnings to "take heed lest you forget . . ." (8:11a). What is the essence of an identity? How do we know if we have one? Like humility, the meaning and significance of a group identity is elusive, but I believe the following are elements of it.

There is a *common memory*. This is the burden of Deuteronomy. The people of Israel are seen as a people with a common history and who need to cultivate a common memory. "You shall remember all the way which the Lord your God has led you these forty years in the wilderness," says Deuteronomy 8:2. How else can identity be known without such a memory? And every group worth the name is concerned about it. How well I remember that in the one-room country school where I began my education, I studied under the watchful likenesses of two famous U.S. presidents. But at some point I became aware that for me there was more than this. At this point I began forming a Mennonite identity.

Identity includes also a *common theology*. In accepting a history, one confronts a theology. If one accepts the biblical history as normative, one in effect accepts the view of God taught there. Mennonites have traditionally emphasized theology, but not necessarily with a capital T. Where others might develop elaborate systems, we have been inclined to cite Scripture verses. The weakness of this method is that we have had to borrow systems as a framework for our Bible quoting, since no one can function without a system.

Another source of group identity is *common experience*. What people do together influences them. When I was a boy, members of our extended family got together regularly for dinner and the afternoon. There was no specific agenda except the eating and the conversation, but the experience was significant for the young in the development of identity.

Although everyone agrees that attendance at church meetings is not essential to salvation, it is hard to see how a Christian identity can be formed or maintained without it. We need the common experience of weekly or oftener contact with those of similar concerns. Attendance at meetings beyond the local congregation helps to broaden this identity. A Mormon I met once said that in western Pennsylvania, Mormons have an areawide meeting four times a year.

A fourth component of group identity is a *common border*. If a group is to have a common identity, it is important to know who is in and who is out. For the Mennonite Church, which emerged with a call for voluntary membership, this is most crucial. Membership depends on people who at some point in their lives give assent and who are willing to continue to do so.

Two forces threaten the maintenance of a border. One is the tendency to draw lines for inappropriate reasons. The other is the temptation to obliterate borders that can serve as useful guides to group identity and behavior.

Examples of the former are lines drawn on the basis of ethnic, occupational, or other artificial bases. The church must maintain constant vigilance against such inappropriate borders. As the book of Acts illustrates, getting past these can be a major hurdle.

Indeed, I believe that much of the New Testament can be seen as an effort to define borders for the emerging church. The little letter of 1 Peter is a prime example, with its reconceptualization of the people of God: "a chosen race, a royal priesthood . . . God's own people" (2:9).

The Mennonite Church is laboring in this generation to overcome artificial borders. Will we be overwhelmed by the other tendency—to disregard all borders? No one can live without borders. If the church does not have them, other forces in society will impose their own.

So what, if anything, can we do on behalf of Mennonite identity? Ralph Lebold suggests telling stories. It is as good a place as any to begin. But I am confident that he would not want us to stop there. For all the elements above—and more—are essential for an adequate sense of identity.—*Daniel Hertzler*



# GOSPEL HERALD

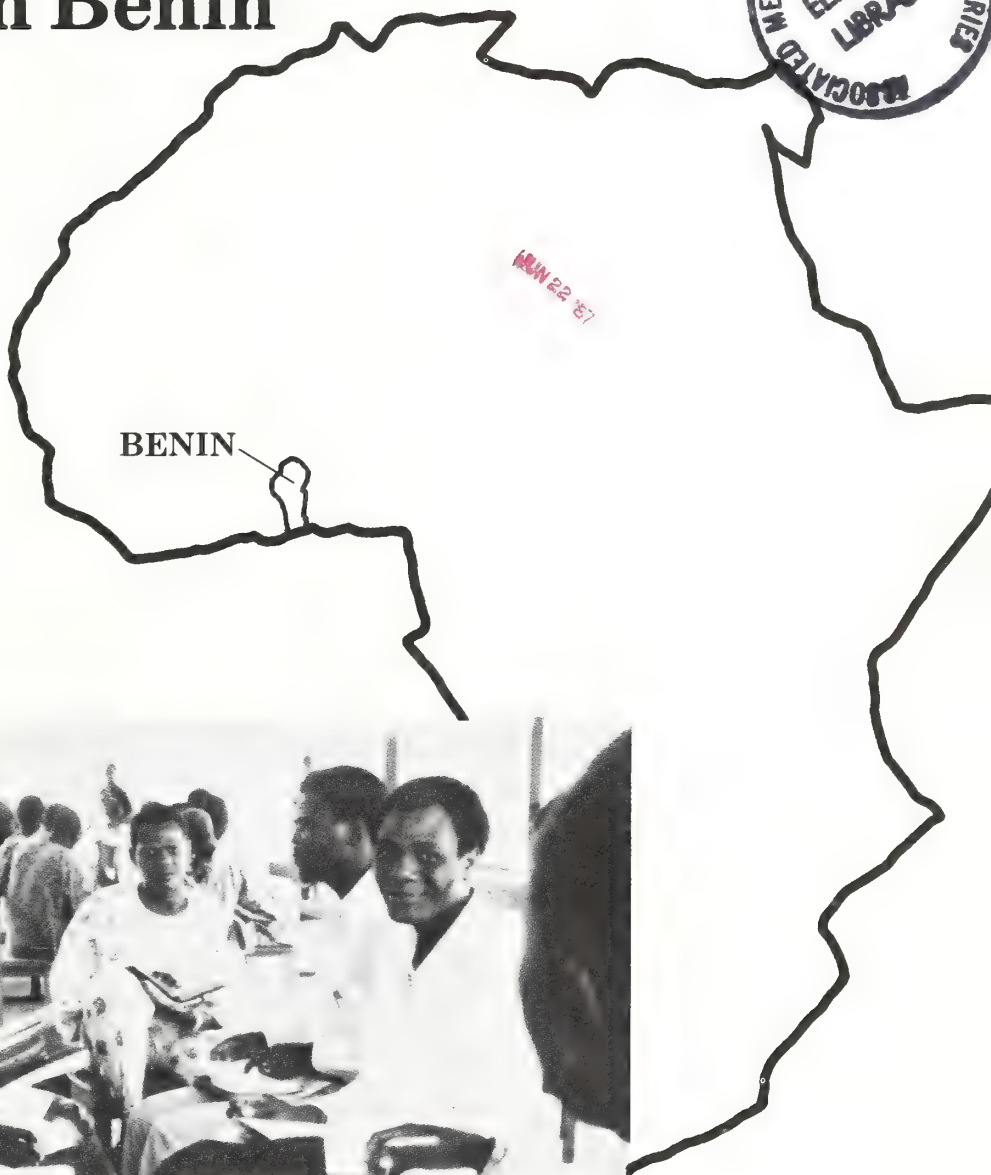
## Building bridges with Christians in Benin

by Phil Richard

Building bridges with brothers and sisters in Christ in the West African country of Benin and helping each other be New Testament Christians in our own contexts has been the goal of nearly 20 years of involvement in that country by Mennonite Board of Missions.

But the vision of an indigenous New Testament church in Benin was not implanted by MBM, its workers, or other outsiders. Rather, the vision is one identified and pursued by Christians in Benin.

The first MBM contacts in Benin came at a conference in Ivory Coast in 1969. There MBM missionary Edwin Weaver met Methodist leader Harry Henry from Benin (then Dahomey) and found him to be an exceptional African church leader who was open to God's work among African independent churches.



*Benin church leaders meet for discussion during a Bible seminar led by Mennonite Board of Missions worker David Shank.*



The independent churches emerged spontaneously beginning about 100 years ago. Africans were attracted to Jesus but often found it difficult to accept the Western cultural trappings in which missionaries wrapped the gospel. They wanted to bring their African agenda—deliverance from evil powers, healing of barrenness and disease, freedom in worship—into the church rather than conform to alien forms.

**Break away from controls.** The only way they felt they could appropriate the Christian message in their own way was to break away from mission controls. Most missionaries and their African counterparts reacted with suspicion and mistrust toward these "upstarts."

This contact in 1969 led to the first "Bible Study Week" for independent churches in Benin in the spring of 1970. Some 25 people from eight church groups attended studies of Genesis and Mark led by Ed Weaver and Marlin Miller. Because of enthusiasm for this common Bible study, representatives of four of the major independent groups met with Miller in October 1970 and formed a planning committee. Harry Henry, president of the Methodist Church in Benin and Togo, was named to head the committee.

During that visit, independent church representatives expressed interest in creating a biblical and theological training center. Miller was reminded of this when he led a second Bible Study Week in October 1971 on the book of Acts.

It is important to briefly note here that because of the ostracism which African independent churches have suffered over the years, they have been denied access to Bible schools and seminaries in many countries. The result is that relatively few pastors in these churches have received training in the Bible and

theology. During the past 20 years they have increasingly recognized their need, but suitable programs are seldom readily available even where the old prejudices no longer prevail.

In early 1973, the planning committee proposed a Bible institute during a meeting with Miller and David and Wilma Shank. Committee members felt the institute should relate Bible study to practical issues of healing and social problems. Miller reported later, "This type of project has very significant

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## Agents of bridge-building and unity, MBM workers are helping African independent churches be the church in their own context.

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potential, partly because of the holistic approach, partly because it would be cooperative between the Methodists and the independents."

**Doors close but reopen.** MBM was ready to help establish the Bible institute, but a Marxist military takeover temporarily halted further cooperative efforts. During the mid-1970s, all Christian schools were taken over by the government. Limited correspondence continued with Henry during those years.

The doors in Benin reopened in the early 1980s after the government called for a single organization for all Protestant churches. This directive led to the creation of the Interconfessional Protestant Council of Benin, with official status including representation in the National Assembly.

Henry, still head of the Methodist

Church, became president of the council, which by 1983 included some 25 church groups—Methodist, Sudan Interior Mission churches Assemblies of God, Southern Baptists, Seventh-Day Adventists, and some 20 independent groups.

MBM's first contacts with the council in October 1983 led to a Bible seminar two months later. MBM worker David Shank, who led the seminar, then received a council request for MBM help with three projects, including the creation of a Bible training center. It was obvious that the vision for Bible study and a training center had not been snuffed out during the 1970s and had been furthered by the formation of the council.

Paraphetically, the Methodist Church and the more recently planted evangelical churches have their own Bible training facilities. The independent churches, however, have no formal Bible training programs and are suspicious of the other denominational schools, which are perceived to be anti-independent churches.

**Training center planned.** When a second Bible seminar was held in late 1984, David Shank and MBM Africa director Ron Yoder met with the council to establish a Bible training center.

At that meeting the vision for Bible training and a fuller biblical perspective on Christian understandings became much clearer. Henry indicated that leadership in the Benin churches is qualified to win people to Christ, but is less capable of nourishing and teaching them, since their own teaching and nurture is limited. "At the same time," Henry continued, "the people of God in the churches also should have opportunities for further training as the Bible teachers do."

Council members also feel the training center would strengthen and enhance unity in Christ among Protestants in Benin. "We are already involved in solidarity through the council," said Henry, "and through the Bible training center the unity we seek can evolve and more readily come into being."

Phil Richard, Elkhart, Ind., is information services manager at Mennonite Board of Missions. This article is additional pre-Purdue 87 reporting solicited by *Gospel Herald* and the Mennonite Church boards.

### GOSPEL HERALD

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In helping with the Bible training center, MBM serves as a bridge by mediating biblical input to the independent churches. Henry and other council members have emphasized that, given the history of independence and splits in the churches, it is essential that "neutral" teachers be available who are not tied to any of the existing churches. "The Mennonite presence is the most vital link in the chain at this time," Henry stressed. "It is possible that after five years of experience we could start to use some of our own people who will have been also prepared and taught for the task by the Mennonite ministry, but it is not possible now. And there is no other mission group that we would ask to do this for us."

The training center has been given top priority because of "deep thirst for the Word," as one council member put it. But the council also feels strongly that agricultural and health development projects they have proposed should not be neglected. They emphasized that these concerns grow out of knowledge and ministry of the Word; preaching the Word itself leads naturally to moving beyond. "In preaching, we see the other needs of the people," they said.

**Development underway.** MBM workers Rodney and Lynda Hollinger-Janzen moved to Benin's capital city of Cotonou this past February.

Rod is working with the council to establish the Bible training center. Another couple is being sought by MBM to assist Rod. Lynda is working in health care and nutrition. She will be assisted by French Mennonites Daniel and Marianne Goldschmidt-Nussbaumer, who will arrive in August. Daniel a physician, and Marianne, a midwife, were assigned by MBM after their initial appointment by the French Mennonite Mission and European Mennonite Evangelization Committee.

Agents of bridge-building and unity, MBM workers are striving to help African independent churches be the church in the context in which God placed them. "The independent churches appear to be the most dynamic and fastest growing of the Christian churches in Benin," Shank says. "They have also appeared to be the most effective in provoking a break with traditional African religions without radically renouncing the Africa worldview, and are thus the most effective evangelizing instruments in Africa."

## José

"What a beautiful morning,"  
you comment,  
looking out on the mountains  
                    water  
islands.

I wonder that you can still have such thoughts.

Last night we heard your story.  
On mountain paths with your Indian *compañeros*  
you made your home each night.  
Even in the cool forest  
you were no shoes.  
And when you looked out  
over the valleys of Quiche  
I imagine you thinking,  
"What a beautiful morning."

Today you speak those same words  
with a curious intensity and feeling,  
making me wonder  
how the world looks to you.

Does the morning take on a new hue  
when viewed through the haze  
of torched huts?  
Is your gaze changed  
by the image of your father,  
left armless  
by army machetes?  
And when they took those same blades  
to your mother—  
opening her belly,  
chopping off her legs—  
what kept you from looking away  
forever?

José!  
What do we do now?

Your pain is more than anyone should bear.  
Your life, more than anyone could hope for.

Oh, José,  
What a beautiful morning.

—Tim Baker



# A letter to my friends at seminary

by Joe N. Sherer

On a drizzly Friday, I threw my things in my little car and pointed it westward on the Schuylkill Expressway, leaving the city behind me, with its blackened eyeless skulls of burned-out buildings, its ever-present life-smothering concrete, its crime, its prejudice, its hatred. I left it all behind me. Then, too, I left behind me the

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**It is possible to graduate at the top of the pile academically, but at the bottom spiritually.**

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weathered brick and flaking paint of Eastern Baptist Theological Seminary's halls. For the last time, I left. I am finished.

More than four years have elapsed since I began my Master of Divinity program. Why do they feel like 40? As a commuter, I have logged more than 40,000 miles in pursuit of theological training. I have been keenly aware that that is equivalent to nearly two trips around this spinning planet at its equator. A long journey, a long time. A lot of money, a lot of sweat. Yet as I sped down the Schuylkill, I did something I rarely do. I wept.

It surprised me, really. I had not anticipated these feelings. The demands on my schedule and on my personal life these past years, pastoring while I studied, have been rigorous. There were times—but that I had already come so far—I would have quit. I have counted the courses, the months, the weeks. I counted the hours, until the end. And now, here I am. I have finished. True, I am very, very glad. And yet, I found myself overcome by sadness as I drove on that drizzly day last Friday.

My sadness issues from the knowledge that the chapter of my life which permitted me to meet so many people at Eastern has come to a close. As a commuter, I have been keenly aware that my relationships have been, by necessity, abbreviated, both with faculty and with students. Perhaps that is part of my grieving. There are those of you with whom I fully intended to someday share a cup of coffee and the deep things of our hearts. Too often, I allowed other things to prevent that from happening, often preparation for ministry or ministry itself. The opportunities came, but now they've gone. And I am the lesser for having missed many of them.

I have been serving as a pastor for nearly eight years. Perhaps that gives me a unique perspective in evaluating

the seminary experience. Since day one at Eastern, I have known what is beyond seminary in the pastorate. And yet I too have been afflicted to a degree by the alienation between academia and reality. Might I be so bold as to offer some reflections in the hopes that you might benefit, and perhaps do better than I?

**Seminary is a tool; it is no more.** A tool is no better than its user. If personal growth—spiritual, emotional, mental—is sacrificed for the sake of academia, what has been gained? Seminary is a stepping stone, not a resting place. Let's keep that in perspective.

**Study your subjects less, study people more.** That's what ministry is all about—people. If grades are an indication, I have enjoyed some measure of accomplishment in my academic program. And yet, I think that if I were doing it over again, I would ignore my grades. I would spend less time with my nose in a book. Instead, I would focus on people. I would pick my professors' brains at every opportunity, and I would do the same to my classmates. You are developing patterns of relating and methods of learning; the content will mostly fall by the way. Ten years from now, how many of us will know our Greek tenses? Most of us will not (sorry Dr. Koch!), but all of us will be surrounded by people. So be a people person.

**Don't wait for graduation to find opportunities to minister to others.** We learn by doing, so it only makes sense that we will learn to minister by caring for those around us now, even if it is other students, or even faculty. It is my observation that many of you have learned to laugh together, but perhaps you have not learned to cry together. I heard one student express regret at having faced a time of great personal despair and tragedy, without anyone at the seminary knowing. Is the person down the hall hurting? A pastor's heart, like any heart, is muscle; it is developed by use.

**Focus on your relationship with God.** More than anything else, people expect us to be men and women of God. Who cares if we are a great pulpiter, who cares if we know every date of church history, if we are not walking closely with Jesus? The world has enough historians and eloquent speakers. What it needs is people who are sold out to Jesus Christ as Lord. I overheard a conversation among the construction workers who are installing the new fire doors on third floor. One was wondering about leaving some of his things while he went elsewhere. His companion assured him they would be safe if he left them. His comment: "If you can't trust these people, who can you trust?" People expect us to be men and women of God. It is possible to graduate at the top of the pile

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Joe N. Sherer, Manheim, Pa., is pastor of Mount Joy Mennonite Church.



academically, but at the bottom of the pile spiritually. "But what does it profit a person if they gain the whole world, but lose their soul?"

**Develop a servant's heart.** If there is something to be done, do it. Is a volunteer needed? Do it. Christians are called to be love-servants. It's difficult for professors to develop that in us through their courses. Someone has said something to the effect that no one is worthy to lead

until he or she has learned to follow. Practice serving; Jesus did.

The little glimpse I've had into your lives has revealed people who are very special. Thank you for your friendship. Do you need a theme verse for the fall term? Try 1 Corinthians 15:58—"Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain." 

## One congregation's approach

# A ministry of healing

by Duane Beck

What is the Holy Spirit doing—nudging us in the direction of a more intentional healing ministry? Although Belmont Mennonite Church in Elkhart, Indiana, is a typical, somewhat introverted, creative, yet somewhat traditional congregation with quite a bit of openness to the spirit of Jesus, this is not a new emphasis. The healing ministry has been around. We are just being more intentional. Preparation for a more intentional ministry of healing involved discussion as elders, teaching about healing, and a proposal for healing ministry which was modified by congregational discernment, and a willingness to try it and evaluate it later.

**Once a month.** What are we doing? Approximately once a month the past several months we have included a healing service (prayers for healing, we call it) in the morning worship service. Following the sermon, while the congregation is standing and singing, people are invited to come forward for prayer. They share with an elder or pastor their need and the elder/pastor prays privately between the two for healing. Singing ends when people are no longer coming for prayer.

This method of prayer provides a degree of anonymity, although persons are welcome to share later their need for prayer. Thus far, it has seemed good to us that the prayers for healing be incorporated into a public morning worship service. (On two occasions small groups have had a special anointing service.)


What is the response? Persons have requested healing for physical, emotional, relational, and spiritual needs. We have been grateful and in awe of God's work as persons have later shared answers to prayer. Some have received courage to face a particular situation. For others, relationships have improved. After prayer, a couple of people received a more accurate medical diagnosis which assisted in their healing. An inoperable malignant tumor is shrinking through God's healing resources of radiation and prayer. Several have discovered that blocks to a deeper spiritual life have been removed. Most have found

the healing to be gradual. Not everyone has received instantaneous healing, but everyone has experienced love.

The foundation of our teaching on the ministry of healing was the kingdom of God. God has visited us through Jesus who brought the kingdom of God to this earth. The kingdom of God is presently among us through the spirit of Jesus. The Gospels illustrate that the healing ministry of Jesus is one of the primary signs that the kingdom of God has come. The body of Christ, the church, is to continue the kingdom ministry of Jesus through the presence and power of the Spirit. That includes the ministry of healing. The motivation for a healing ministry is obedience, not success.

Several attitudes are important to our ministry of healing. We want to minister to the whole person—physical, mental, emotional, spiritual, and relational—in whatever way is appropriate and compassionate to the person ministered to. We want our ministry of healing to focus on the needs of the ones being prayed for, and not on the agenda of those praying. We affirm all of God's healing gifts, including prayer, touch, laying on of hands, anointing with oil, listening, counseling, psychotherapy, medicine, nutrition, and exercise. (It was a delightful symbol of the range of healing gifts to have a psychiatrist lead worship during this time of teaching.)

**Faith and healing.** Regarding the issue of faith and healing, we want our ministry to help, not hinder, people's faith. Therefore, we do not want anyone accused of not having enough faith. That is a hostile comment which only creates more disease. We emphasize that Jesus is the focus of our faith, rather than faith in the hoped-for results of healing. Even though one's faith in getting well is an important ingredient for healing, there is a difference between a Christ-centered faith and a results-centered faith.

We believe that healing is the business of the whole body of Christ and not just the work of individuals. Pray for us that we can integrate what Christ has shown us so far and remain open to the new movements of the living Christ among us. 

Duane Beck, Elkhart, Ind., is pastor of Belmont Mennonite Church.



# The sign of Sarah

by Richard A. Jensen

*So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave which was in it and all the trees that were in the field, throughout its whole area, was made over to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city.—Genesis 23:17-18*

This story is taken up primarily with Abraham's negotiation for a burial plot for Sarah. Abraham, however, is not the focal point of the story. *Sarah* is the focal point of this story. Sarah and the land. Sarah had died. Sarah is buried in the cave of the field at Machpelah which is now in Abraham's possession. The field at Machpelah, we must realize, is the first piece of the Promised Land to be possessed by God's people.

God has promised a land. This story of the purchase of this field at Machpelah is the story of the first actual possession of that land. In her death, Sarah is the first of all Israel's ancestors to truly enter God's Promised Land. In her death, Sarah is the first of all Israel's ancestors to be joined with God's promise. In her death, Sarah becomes for us a sign of hope, a sign of fulfillment of God's promise.

**God's promise fulfilled.** We should make note, by the way, that the book of Genesis very carefully tells us that in their deaths the other matriarchs and patriarchs of Israel joined Sarah in Machpelah's field; they joined Sarah in this sign of God's promise fulfilled. (See Gen. 25:9; 35:29; 49:31; 50:13.) The sign of Sarah is indeed a sign of hope. She is a sign that God keeps God's promises. She is a sign that God keeps God's Word. She is a sign that there is hope even in the face of death.

But we need to push beyond Sarah and the pages of the Old Testament in order to see the final fulfillment of Sarah's sign. The sign of Sarah is that she fulfills God's promise in her death. Her death, however, points determinedly beyond itself to the death of another. Her death points to the death of Jesus Christ.

Jesus Christ joined Sarah in a Palestinian grave. But that Palestinian grave could not hold the Son of God. God raised Jesus from that grave. Resurrection! Conquest of the grave. Life in a new land of promise. That is God's final fulfillment of the promised land.

The resurrection of the dead man, Jesus Christ, seems almost too good to be true. It seems impossible. In her lifetime Sarah had laughed at God's impossibilities. "How can God bring life out of my barren womb?" she laughed. "It's impossible." But God had the last laugh. Isaac her son was born. God made the impossible possible!

We might laugh along with Sarah at the impossibility of Jesus' resurrection from the dead. "How can God bring

life out of a barren tomb?" we laugh. "It's impossible." Once again, God has the last laugh. God raised Jesus from the grave. God made the impossible possible.

We are a people fortunate indeed to live our lives under the sign of Sarah. We hear a lot these days about the signs under which our lives are lived. I am referring, of course, to the signs of the Zodiac. How much more fortunate we are to live under the sign of Sarah, to live under a sign of hope.

There is so much about our lives in the world that breeds hopelessness. The threat of nuclear night hangs over our head, for example. We stockpile incredible amounts of destructive nuclear power. The Russians do likewise. One little mistake, one minor miscalculation, and the whole world could go up in flame. That is a real possibility. It could happen tomorrow. We live daily among the signs of our possible destruction. That could breed hopelessness in the depths of our being.

But we live also under the sign of Sarah. God's promise is fulfilled in Sarah's death. In Jesus Christ Sarah's sign takes on new dimensions. God's promise is fulfilled in death-turned-to-life! God will have the last laugh. We live with that kind of hope, with that kind of comic sense of life. We are a people set free from fear. Set free from our fears, we can go to work for the preservation of our world.

There are other signs around us that could so easily breed hopelessness in our being. Some of those signs take place within our own bodies. Even young bodies feel the tensions and strains of life in our world. Stomachs ache. Heads ache. These are signs of stress in our bodies. Older bodies send up all kinds of signals of decay. Eyes fail. Ears fail. Organs work with increasing inefficiency. Our bodies are the chief sign of our mortality. They are wearing out on us day by day. That fact of life leads many people into a state of hopelessness.

**The last laugh.** It need not be so with us. We live, after all, under the sign of Sarah. God's promise is fulfilled in Sarah's death. In Jesus Christ Sarah's sign takes on new dimensions. God's promise is fulfilled in death-turned-to-life! God will have the last laugh. God will have the last laugh with our bodies. Listen to the way Paul puts it about our bodies and our death:

*So it is with the resurrection of the dead. What is sown [that is our bodies] is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.*

—1 Corinthians 15:42-44a

My counsel to you is simple: *Remember Sarah's sign.* Live under Sarah's sign. In the midst of all those things which might breed hopelessness in our being, we live with Sarah's sign of hope. It is a sign that points us to Jesus Christ. In Jesus Christ we believe that God will have the last laugh over our lives.



Richard A. Jensen, Minneapolis, Minn., is director of Lutheran Vespers. This article is reprinted with permission from a devotional guide by the same name. It was submitted to *Gospel Herald* by Marnetta Brilhart of Scottsdale, Pa.



# "It's great to get together and play softball. It's greater yet when it benefits somebody."

—Grace Miller, Berlin, Ohio

Softball teams from Mennonite churches in a half dozen states travel to Fort Wayne, Ind., on Labor Day weekend. They play ball for fun and to raise money for the work of MCC. Roger Miller of Hometown, Ind., started the event that last year brought 850 people together for men's and women's tournaments, worship services and a Sunday evening hymn sing.



Everyone can find a way to support MCC.



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## Mission agencies agree to work together more cooperatively

Since World War II, Mennonite and Brethren in Christ missions have been transformed by the process of indigenization—the transfer of control of foreign mission churches from North American agencies to local leaders. The same period saw the creation of the Council of Mission Board Secretaries in 1958 and its restructuring into the Council of International Ministries in 1976. This group brings together Mennonite and Brethren in Christ mission executives and representative board members for consultation and cooperation.

CIM and other Mennonite and Brethren in Christ leaders met in Minneapolis, May 19-20, to consider the next stage in both processes. The result was a significant proposal to work toward more cooperation in missions.

Reports from various areas of the world (Middle East, southern Africa, eastern Europe, Asia, South America, Central America) and various perspectives (third world, outsider, missionary, mission administrator) set the stage for discussion of where to go in the future. Consideration of the future was then guided by further papers on accountability, shared decision-making, and new organizational configurations and by workshops on mission/service, north/south, local/universal, and political issues.

One thing that stood out in reports from around the world is that indigenization is not enough. Better would be *contextualization*. That is, mission churches must not only be locally run, but they must be appropriate to their surroundings. They must not be copies of North American churches but structured to suit the particular culture, needs, and questions of the local people. Common was the comment that missionaries must listen to the people they seek to serve.

Related to this is internationalization of mission. Third world churches must be taught from the beginning to do their part in carrying the gospel to other foreign countries. Mission agencies should be ready to change from being North American run to being internationally run. There was much talk of mutuality, partnership, and cooperation.

Another commonly expressed theme was the desire of third-world churches to relate directly to their counterparts in North America and not to a mission agency, or even through a mission agency. This was particularly evident in

an "Indonesian call"—the request of two Mennonite church bodies in Indonesia to relate directly to church bodies in North America.

The problem is that the only North American work in Indonesia is run by Mennonite Central Committee, and no one is sure which of the North American church bodies to refer the Indonesians to. A similar problem arises from the Mennonite churches in Burkina Faso, Zaire, and southern Africa, which were planted by Africa Inter-Mennonite Mission—an agency supported by six North American church bodies.

It was this last item that the drafting committee concentrated on. In doing so, they picked up some inspiration from four Bible studies by David Ewert, president of Mennonite Brethren Bible College, and Dorothy Yoder Nyce, chairperson of the Overseas Ministries Committee for Mennonite Board of Missions. In particular, the committee stressed the need to change structures to reflect the unity of the body of Christ and the global coming "together of all the saints."

The committee presented a draft document, which after some discussion gained overwhelming approval.

Fundamental to the document was a discussion about wording in the preamble. A consensus emerged that the old terminology of "mission" (evangelism and church planting, carried out by denominational mission boards) and "service" (relief and development, carried out by MCC) was no longer accurate. Sara Regier of the committee pointed out that in southern Africa, where MCC, Africa Inter-Mennonite Mission, and Eastern Mennonite Board of Missions work together, there is no distinction between the work done by MCCers and that done by missionaries.

The consultation concluded that "missions" includes service and evangelism/church planting (and some other tasks). The implication is that if the distinction between mission and service no longer holds, then the denominations can do evangelism and church planting together as well as relief and development.

The document then offered a confession of a number of failures, particularly the failure to cooperate. Next it affirmed a commitment to a whole gospel, cooperative mission, mutual respect, and partnership with third-world churches. This new commitment will be worked out

by four practical steps:

- The CIM executive secretary will produce a short policy statement on "effective inter-agency cooperation."
- A task force will be set up to "develop a proposal for a cooperative overseas mission/service program."
- CIM will encourage the Council of Moderators and Secretaries to strengthen unity among Mennonites and Brethren in Christ.
- CIM affirms Mennonite World Conference and the development of regional Mennonite structures—for example, a body to represent all Mennonite groups in North America, which could then relate to third-world churches and regional bodies.

The document represents agreement in principle by the various mission agencies to do mission together. That agreement has yet to be ratified by the various Mennonite and Brethren in Christ denominations. Until the task force does its work, there is also no concrete proposal for how cooperative mission would work. The various agencies already cooperate on such programs as China Educational Exchange, so presumably something more extensive and systematic than this is envisioned.

In another matter, CIM appointed Ron Yoder as its executive secretary, replacing Wilbert Shenk, who served in that capacity for 14 years. Yoder and Shenk are both overseas ministries administrators for Mennonite Board of Missions. Yoder will work about one-fifth time for CIM.

—Jim Coggins for Meetinghouse



*In Christ  
We Grow*

**'Peace revivals'  
scheduled**

Evening gatherings to share stories of prophetic peacemaking have been scheduled on three occasions at Purdue 87, the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind.

The "peace revivals" will be free-flowing, upbeat testimony times. People actively working for peace and justice are encouraged to come prepared to share a testimony through song, poetry, skit, story, or another creative medium. The first revival will take place on the first evening of the convention, immediately following the main session. The revival atmosphere will be enhanced by zesty



singing.

"The peace revival is an opportunity to experience the diversity of witness among people with Mennonite connections in North America," says Ed Metzler, peace and social concerns secretary at Mennonite Board of Congregational Ministries. Added Gene Stoltzfus, a planner of the event: "We believe that the struggle against the militarization of northern Canada and against weapons anywhere in the world and the struggle for dignity and survival in places like Central America and the Philippines is integrally related to the choices we make in our local congregations."

The revival was initiated by Synapses, a peace/action group in Chicago, in cooperation with MBCM. More information is available from Synapses at 1821 W. Cullerton, Chicago, IL 60608; phone 312-421-5513.

## Mennonite lawyers, at Laurelville conference, form legal association

Philosophical questions were the order of the day when Mennonite lawyers met at Laurelville (Pa.) Mennonite Church Center May 1-3. In spite of (or perhaps because of) wide-ranging viewpoints on many law-related topics, by the end of the conference the group agreed to form "Mennonite Legal Association."

The first speaker at the weekend event was Thomas Shaffer, a law professor at Washington and Lee University in Lexington, Va. A prolific writer, he is the author of *On Being a Christian and a Lawyer* and *Faith and the Professions*. He is a Roman Catholic.

Other resource persons were Wayne Clemens, who has practiced law in Souderton, Pa., for the past 25 years and has been active in Franconia Conference, and John Lapp, the executive secretary of Mennonite Central Committee who has had a long-standing interest in church-state relations.

In his keynote address, "Law as Ministry," Shaffer presented two models of the Christian lawyer. The first he called the "civic republican" model, in which the lawyer feels responsible for America and sees America as a "new Israel." In contrast is the "vocation" model, in which the lawyer is called out for service in God's kingdom.

In the ensuing discussions, it was obvious that most lawyers present had struggled with the issues raised by Shaffer, as they wrestled together with numerous questions about how to integrate their faith with the practice of law. Some saw the basic problem for Mennonite lawyers to be the theology that prohibits Mennonites from using force. Mennonites are uncomfortable with power, they

agreed, though some view law as a tool to bring justice to the oppressed.

Mark Ramseyer, a respondent who teaches law at the University of California at Los Angeles, stirred reaction when he stated that a lawyer has no duty to raise moral issues with clients, since the client is simply contracting for legal services. Questions that were raised included "Can a lawyer separate *personal* moral convictions from those of the client?"

Shaffer, who has studied various methods of dispute resolution, praised Mennonite Conciliation Service and urged Mennonites to hold onto the purity of their original model and continue to shape it.

Clemens, who was introduced as the "dean" of Mennonite lawyers, spoke on "Lawyering in the Anabaptist Tradition." "The importance of our work is the fruit it produces," he said, referring to Galatians 5:22-23. "Traditional methods of keeping track of success are not important."

The conference, which had begun with much theoretical discussion became increasingly practical. Near the end, the straightforward suggestions of Lapp were warmly received by participants. Mennonite lawyers, he said, should (1) assist the church and society to recover the meaning and significance of public life, (2) use the law in the service of humankind, (3) use the legal system to preserve and defend the freedom of reli-



Laurelville program director Levi Miller (left) chats with speaker Tom Shaffer.

gion, (4) use their skills in resolving religious struggles around the world, (5) help the church and communities develop a sound view of law, (6) work to develop nonadversarial solutions to settling disputes, and (7) use legal skills for leadership in the church.

At the end of the conference, the lawyers agreed to form Mennonite Legal Association and to hold another conference sometime in the next two years. They appointed a group of five to work at planning and to continue compiling a list of Mennonite lawyers that will include areas of interest of specialization.

—Joanne Lehman

## GROWING AS STEWARDS AND WITNESSES

### Kittens become cats

While chatting intimately with a black couple who became members of a Mennonite congregation several years ago, I sensed that they were experiencing deep hurt and feelings of rejection. They were feeling they could no longer "make it" in the community of faith where they had come to know and grow in the Lord.

The brother looked me straight in the eyes and said, "You Mennonites love kittens but hate cats. When my wife and I first came to Jesus, we were taken around to many churches as exhibits of the results of your evangelism. We were proudly introduced and given opportunity to give our testimonies. Perhaps some of that special treatment went to our heads. We felt loved, warmly cuddled, and welcomed. We were like a pair of new kittens. Everyone wanted to pet us and hear us purr.

"However, we kittens grew up to become cats. As we grew, we wanted to share our faith according to our understandings, to sing songs that communicated the deep feelings within our souls, and to help our black sisters and brothers into meaningful faith and congregational life with us. These kittens became cats.

"Perhaps we have lost some of our playfulness and our ability to purr and are beginning to ask questions, to express our own opinions, and to try to be true to who we are as black Christians who are growing up. We feel frozen out like cats who are pushed out of the house. There is no more place for us.

"We are sad because we thought we had found a family of God where we could be family members and not just pets."—Paul Landis



## MCC U.S. to begin immigration work on West Coast

The Executive Committee of Mennonite Central Committee U.S., has approved a request to establish a full-time position for a West Coast immigration and refugee coordinator. The person will help undocumented aliens who qualify for legal status under the new U.S. Immigration Reform and Control Act.

Thousands of undocumented aliens on the West Coast are affected by the new law, reported West Coast MCC director Steve Penner, who brought the request to the Executive Committee from the West

Coast MCC board. The law offers legal status to all undocumented aliens who can prove they have been in the United States continuously since January 1982.

The new coordinator, yet to be named, will hold training seminars for people who want to help undocumented aliens apply for legalization. He or she will also begin considering ways to help those aliens who do not qualify for legal status, and will be the West Coast MCC liaison to the Underground Railroad. West Coast MCC plans to work closely in this new initiative with the Central California Hispanic Caucus and the Council of Anabaptists in Los Angeles.

Turning to other matters, the Executive Committee heard Voluntary Service

director Lynette Meek report on various issues that VSers are grappling with.

In Miami, and other large cities, they are concerned with personal safety and security issues. The neighborhood where the MCCers live and work in Miami, for example, is increasingly unsafe, Meek said. "But if we move out, what does it say to our neighbors who are too poor to leave the area?"

Spiritual and emotional poverty is the issue the workers in Kentucky grapple with, reported local coordinator Renton Amell. "The physical needs are obvious," he said, "but also the emotional and spiritual oppression is greater than anything I ever saw in Zaire," where he served previously.

## KREIDER VIEWS THE WORLD

### Four problems with Star Wars

President Ronald Reagan's Star Wars program promises to be one of the most controversial aspects of his enormous expenditures for military purposes. What is Star Wars? What is it designed to do? What are some of the military, economic, moral, and scriptural problems it poses?

President Reagan originally proposed the program in 1983. Through the development of new exotic devices based on laser and particle beams, he announced that he could provide a leak-proof shield—a sort of Astrodome over all of America—that would assure protection against attacks by nuclear weapons of our "enemies." Popular opinion in America had clearly demonstrated the widespread fear of the escalating nuclear buildup. In particular, the proposed nuclear freeze had millions of supporters.

If adopted, the freeze would have resulted in significant reductions of military expenditures at a time when the president was trying to secure substantial increases in the military budget. A full-scale program of Star Wars research and development would insure the desired increase. By the fall of 1986, President Reagan's adamant clinging to his Star Wars plan effectively aborted the Reyjavik summit conference which had initially proposed significant reductions in nuclear weaponry.

Few experts doubt that if we are willing to spend billions of dollars we can develop means whereby some incoming nuclear weapons could be destroyed in space before they could do any damage to American cities. The real question is whether, in the event of a nuclear war, *all* such weapons directed our way would be destroyed. Even if only a few penetrated the shield tremendous damage could be done to the United States, to say nothing

of the damage to peoples all over the world resulting from American retaliatory strikes. It is clear that an "enemy" attempting to win a nuclear war would launch hundreds of decoys seeking to confuse American defenders and would also try to destroy the space-based stations that constitute the protective shield.

It is perhaps significant that the technical term for Star Wars is "Strategic Defense Initiative" (SDI). This suggests that it is designed to intercept the long-range strategic missiles such as the intercontinental ballistic missiles. It could not stop the low-flying "cruise" missiles launched from submarines operating in waters near our shores and which would fly under the strategic dome. The recent success of a youthful West German pilot who landed a single-engine Cessna on Red Square at the doors of the Soviet government would suggest that even elaborate defenses are not perfect. The strategic shield would also be powerless against bombs brought into the country by terrorists.

The second problem posed by Star Wars is economic. No one knows how much it would ultimately cost. One trillion dollars is one informed guess. But it is also pointed out that the annual maintenance charge would be \$100 billion. Such expenditures are outrageous in view of other needs in the world today. Only a gross arrogance could explain America's insistence that its protection from the Soviet Union would justify sacrificing other urgent world needs of the poor in the United States and in third-world countries. Should we forget about needed repairs to highways and bridges, improvement of schools, provision of adequate nourishment of our children, long-term health care for the elderly, and protection of the environment—to mention only a few of these needs?

The huge budgets for research and engineering of an SDI project would siphon off the best scientific minds from peacetime research efforts. It is not surprising that early this year 3,000 graduate

students and nearly 4,000 faculty members (including 15 Nobel prize winners in physics and chemistry) signed a pledge that they would neither solicit nor accept SDI funds.

Charles Schwartz, professor of physics at the University of California (Berkeley), has announced that he will no longer teach physics to students majoring in the subject because he knows that many of them will find jobs that relate largely to military purposes. An editorial in the *Wall Street Journal* claiming that "Affordable, Effective SDI Is Possible by 1994" brought a wave of rebuttal from many readers, including the president of the American Physical Society.

The third problem with SDI is a moral one. Even if the military and economic problems of Star Wars could be solved, how can we justify a position that holds that the U.S. is right and our "enemies" are wrong? This results in an "end justifies the means" type of morality which led the U.S. to kill innocent women and children in an air strike against Libya, the mining of Nicaraguan harbors (even though condemned by the World Court), and the violation of Congressional legislation forbidding aid to the "contra rebels." It would also mean breaking two American treaties with the Soviet Union—the 1967 Outer Space Treaty and the 1972 Anti-Ballistic Missile Treaty.

The most important problem of the SDI proposal, however, is that it runs counter to the teachings of the Old Testament prophets and of Jesus. The word of the Lord to Isaiah pronounced "Woe to those . . . who rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the Lord!" (Isa. 31:1). Jesus reminded us that "all who take the sword will perish by the sword" (Matt. 26:52).

The mad pursuit of atomic weaponry to protect us from the nuclear weapons of other nations will create a situation in which both the aggressor and the defender will perish.—*Carl Kreider*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### J. C. Wenger, Goshen, Ind.

Congratulations on the June 2 *Gospel Herald*! It has a powerful wallop!

I am writing about the "correction" on p. 388. Should the date of the earliest predecessor of Mennonite Board of Missions be 1882? See *Mennonite Encyclopedia*, Vol. 3, p. 592, line 3 of the paragraph which begins in the second column of that page.

**Editor's response.** I chose one date; Brother Wenger suggests another. A rationale might be made for either. Indeed several other dates might be candidates. Here is what *Mennonite Encyclopedia* says:

*Mennonite Board of Missions stems from the Mennonite Evangelizing Committee, Elkhart, Indiana, organized by the local Mennonite church in 1882 to collect and disburse funds for the purpose of defraying the expenses of ministers traveling to visit scattered members and churches. In 1892 the name was changed to the Mennonite Evangelizing Board of America with membership from other district conferences and in 1896 to the Mennonite Evangelizing and Benevolent Board to include charitable work in its functions. In 1899 the Mennonite Board of Charitable Homes was organized and incorporated in Wayne County, Ohio, to operate a children's home. Four years later that name was changed to the Mennonite Board of Charitable Home and Missions. A merger of these two boards was effected in 1906 and the name of Mennonite Board of Missions and Charities selected.*

### Gerald Musselman, Harleysville, Pa.

I am writing out of concern for the possible consequences of the review of *The Seduction of Christianity* (May 19) condemning visualization. I see this (oops, a visualization) as another dismaying example of mistakenly equating an innate human ability or process with the pursuit of certain values and goals and then incorrectly condemning the ability, rather than simply critiquing the goals.

If one's primary values and goals are wealth and self-aggrandizement, one does increase the likelihood of achieving them by portraying them in the mind's eye and doing all it takes to get there and what it will be like to be there. Similarly, if one's primary values and goals are the building

of the kingdom of God and being as Christlike as possible, one increases the probability of that by the same process of visualizing doing and being what it takes. Of course, visualizing is not all one would do in both cases. The point is that we are created with the ability to visualize, and that ability can be and is used equally well to more strongly pursue and accomplish *whatever* goals and values we harness to it. The real question is the worth of the values and goals pursued.

For most people, the visual channel is a—if not *the*—primary ingredient in what makes remembering, thinking, problem-solving, creating, and planning for the future possible. Just try not to use any visuals in remembering where you went to first grade, in organizing your work for tomorrow, or planning where you're going for a vacation. All one does by deliberately practicing visualizing a goal is to use this built-in human ability to more strongly direct and organize one's efforts.

Visualization is also an important calming and restorative tool in the stewardship of mind/body resources (stress management). Such stewardship is especially crucial for the Christian to best use his/her energies in kingdom building, given the hard work and focused effort usually entailed. In addition, the conversion and Christian work motivations of many are often the result of, and fueled by, strong and compelling visualizations and symbols of why and what they are doing (God, human need, specific persons/groups in need of the gospel, heaven) and/or ends to be avoided (hell).

A similar prior example of the destructive effects of such confusions has been the equating of *all* meditation and the meditational process (another built-in human ability like visualization) with a *form* of meditation (transcendental meditation) and then the direct or implied condemnation of all meditation as evil. The fear created from this confusion virtually eliminated the much needed discipline of meditation, especially Christian spiritual meditation, for many Christians.

Truly the harvest is great (a visualization?) and the laborers too few to eliminate or weaken those already at work by such unnecessary confusions and condemnations.

### Ivan J. Kauffmann, Chicago, Ill.

The Apr. 28 issue contained the report of the April meeting of the General Board of the Mennonite Church. It concluded with the plan to study the moving of the General Board office to Elkhart, Ind., noting that advantages outweigh disadvantages, and that Elkhart seems more than ever to be a natural center for the Mennonite Church, rather than the

Chicago area.

I would hope that the study of such a move might include the following.

1. The original study of General Board office location in the early 1970s, which concluded that an urban setting be selected to symbolize the movement of the Mennonite Church from its rural setting to a much more urban church. That movement is continuing at a rapid pace.

2. A study of the book of Acts in which the church moved from its "natural setting" of Jerusalem to other places which were the new frontier population centers and where the gospel was being proclaimed and accepted.

3. A review of the Goals for '95, and a consideration of a strategy which identifies with them, and which would place the General Board and other churchwide agencies nearer the front lines of action, which would be the more populated urban areas of our cities.

To me it would seem more faithful to the Great Commission and to the Goals for '95 to keep the General Board office in the Chicago area and to invite some of the Goshen/Elkhart churchwide boards and agencies to move from that setting to the city also. May our decisions be directed by the Spirit, not by convenience.

### Jay Carl Sensenig, Mogadishu, Somalia

I appreciated Denny Weaver's article "Can the Church Regain Its Soul?" (Apr. 21). Especially appropriate is the question of whether the church will allow our society to dictate how we shall conduct our lives.

I believe strongly in the reality of the two kingdoms. The church is the kingdom of Christ. She is under the lordship of Christ. She must renounce an allegiance to the standards of unregenerate society. That the church would allow the ungodly to set the standards on ethical issues is unthinkable.

The apostle Paul wrote that one who does not know how to manage his own household is not eligible for leadership in the church (1 Tim. 3:4-5). Likewise, the church that has abandoned its responsibility to set standards for its own members. On what basis can such a church expect to speak to the larger society? The power of the church to address issues of righteousness and justice in the world rests in part in the integrity of the church.

If the church is evidence of a transformed community living under the rule of Christ, then indeed she can point the way. If church members follow the whims of the lust of the flesh, the lust of the eyes, and the pride of life, then the church so-called must in all decency remain silent on the crucial issues of our day.



## MENNOSCOPE

**A dozen Mennonites were among 68 peace demonstrators who trespassed on McConnell Air Force Base in Wichita, Kans., on Memorial Day.** It was the first recorded act of civil disobedience at the base, where the controversial B-1B bomber is to be deployed next year. The protesters were detained and then released. The 68 were part of a larger group that had participated in the Prairie Peace Pilgrimage Faith and Resistance Retreat, May 23-25, at Faith Mennonite Church in Newton, Kans. The demonstration received considerable media attention, including a front-page story in the *Wichita Eagle-Beacon*—the state's largest newspaper.

**Volunteer nurses are needed for the first-aid booth at Purdue 87,** the biennial convention of the Mennonite Church, July 7-12, in West Lafayette, Ind. Nurses willing to give some time are urged to contact Denise Schrock at 3265 Lupine Ter., Indianapolis, IN 46224; phone 317-297-4409.

### New appointments:

• **Alonna Gautsche**, director, Mennonite Developmental Disability Services. Formerly located in Elkhart, Ind., under director Dean Preheim-Bartel, the agency is now based in Akron, Pa. It is a ministry of Mennonite Central Committee and Mennonite Mental Health Services. Gautsche has had both practical and academic experience in the field. In May she received a master's degree in rehabilitation administration and services from Southern Illinois University.

• **Mary Zehr**, supervisor, King Street Provident Bookstore, Lancaster, Pa. For the past three years she was greeting card buyer for all four Provident stores in the Lancaster area. She serves under Lancaster Provident general manager Richard Crockett. The Provident chain is a division of Mennonite Publishing House.

• **Charlotte Baker-Shenk**, Deaf Ministries special projects coordinator, Mennonite Board of Missions. One of her major responsibilities is developing resource materials for adult deaf people to use in Sunday schools and Bible studies. She will also direct the annual Deaf Ministries retreat and edit the monthly *Signing* newsletter (succeeding Merlin Becker-Hoover). Baker-Shenk continues to live in Washington, D.C., where she is a consultant to the Center on Deafness at Western Maryland College.

### Pastoral transitions:

• **Wayne Speigle** was installed as pastor of First Mennonite Church of Richmond, Va., on June 21. A 1987 doctoral graduate of Union Theological Seminary in Richmond, he served the past two years as interim copastor of the congregation alongside Ruth Brunk Stoltzfus.

• **Frank Byler** became interim pastor of East Goshen (Ind.) Mennonite Church on Apr. 1. He is a retired missionary from Argentina.

### Missionary comings/goings:

• **James and Doris Bomberger** went to Japan in April for a 15-month assignment with Mennonite Board of Missions. They are teaching in the English Department of a new Christian junior college in the northernmost city of Wakkanai. They are both longtime professors at Eastern Mennonite College. Their address is Wakkanai Hokusei Junior College, Wakabadai 2290-28, Wakkanai, Hokkaido 097, Japan.

• **Norman and Ruth Kraus** returned from Japan in June after concluding seven years of work in that country with MBM. Among other things, they helped train leaders for Japan

Mennonite Church and helped develop Anabaptist-Mennonite literature in the Japanese language. Their address is 615 College Ave., Goshen, IN 46526.

• **Wendell and Karen Amstutz** returned to Bolivia in June after a one-year North American assignment. MBM workers who support themselves as farmers, they introduce new agricultural methods and relate to a local Baptist congregation. Their address is Casilla 213, Santa Cruz, Bolivia.

• **Joe and Linda Liechty** returned from Ireland in June for a one-year North American assignment. They are workers under MBM and Mennonite Central Committee who help lead Dublin Mennonite Fellowship and a parochial school. Their address is 1115 S. Main St., Goshen, IN 46526.

• **Everett and Margaret Metzler** returned from China in June for a two-month North American assignment. They are MBM appointees who serve as English teachers under China Educational Exchange—an inter-Mennonite effort. Their address is 118 Wolf St., Apt. 1, Elkhart, IN 46516.

• **Henry and Helen Dueck** returned from Bolivia in June for a two-month North American assignment. General Conference Mennonite missionaries who are seconded to MBM, they conduct leadership training seminars for Mennonite congregations and teach at an evangelical university. Their address is c/o MBM, Box 370, Elkhart, IN 46515.

### Upcoming events:

• **Dedication of Oaklawn Hospital**, Aug. 16, in Goshen, Ind. The main speaker is Otis Bowen, a physician who served as governor of Indiana and is now secretary of the U.S. Department of Health and Human Services. The new hospital

is a 78-bed intermediate-care psychiatric facility built by Oaklawn, a Mennonite mental health center based in nearby Elkhart. Ron Litwiller will be its first administrator. More information from Oaklawn at 2600 Oakland Ave., Elkhart, IN 46517; phone 219-294-3551.

• **Camp #18 Dennison CPS Reunion**, July 31-Aug. 2, at Ashland (Ohio) College. This is for conscientious objectors who served at this camp during World War II as part of Civilian Public Service. Reservations will be accepted until July 15. More information from Ellis Zuercher at 405 S. Kohler Rd., Orrville, OH 44667; phone 216-857-5611.

### Church-related job openings:

• **Secondary science/math teacher**, Sarasota (Fla.) Christian School, starting this fall. The person will teach physical science, chemistry, physics, and pre-algebra. Contact the school at 5415 Bahia Vista St., Sarasota, FL 33582; phone 813-371-6481.

• **Teachers in art and music**, Lake Center Christian School, Hartsville, Ohio, starting this fall. These are two part-time positions. Contact the school at 1360 Woodmont St. NE, Hartsville, OH 44632; phone 216-887-2049.

• **Actuarial student**, Mennonite Mutual Aid. This person will assist with health actuarial functions. Required is a college degree, with a major in math or a related area. Preferred is completion of one actuarial exam and some actuarial experience. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219-533-9511.

• **Typist/secretary**, Eastern Mennonite Board of Missions, starting in August. This person will work in the Discipleship Ministries Department. Contact Bob Horst at Eastern Board, Salunga, PA 17538; phone 717-898-2251.



**Mennonites are among flood victims in Argentina.** Members of Mennonite congregations in six Argentine towns are suffering from the effects of flooding that started four years ago and has steadily gotten worse. Pictured is a family trying to save their home in Pehuajo. Raul Garcia, a local high school principal who also serves as president of Argentine Mennonite Church, reports that his home is also threatened. Some Mennonites in the town of J.J. Paso have been forced out of their homes and are now living in their church.

The flooding in the vast Argentine pampa (flat land), which affects an area larger than Pennsylvania, has been caused by higher-than-usual rainfall in recent years and an inadequate system for draining it. "The solution would be a 200-kilometer canal to a river that flows into the ocean," says Mennonite Board of Missions worker Delbert Erb, "but that would be a major project."

The economic consequences to the region have been devastating, starting with farmers whose fields are under water. The six Mennonite churches are responding by distributing food and clothing. They also sought and received \$1,000 from Mennonite Central Committee for medicine and drinking water.



**New members** by baptism and confession of faith: *Julesburg, Colo.*: Charles and Florence Benner. *Strawberry Lake, Ogema, Minn.*: Brenda Allan by confession of faith. *Sharon, Plain City, Ohio*: Matthew Hostetler, Denise Kuhns, Colleen and Collette Miller, Melissa and Michael Montgomery, Lamara Rohrer, Amy and Jared Shoemaker, Rachel Witmer, Dallas and Denver Yoder, and Jason Yoder. *Abundant Life Christian Center, San Antonio, Tex.*: Omar and Aura Mendoza, Jose A. and Argentina Lores, Imelda Bravo, Ruben Bravo, Jr., Maria Llano, Lupe Flores, Sue Gibson, Haydee Bravo, Lucy Bravo, and Jose William Rodriguez. *Neffsville, Lancaster, Pa.*: Courtney and Madeline Bender. *Valparaiso, Ind.*: Dawn Hook, Linda Miller, Michael Miller, and Jill Oury, by baptism, and Susan Lasko by confession of faith.

**Change of address:** Amzie and Fanny Ellen Yoder from Guatamala to 2112 E. Lincoln Ave., Goshen, IN 46526.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Casey**, Daniel and Miriam (Miller), Columbus, Ohio, second daughter, Amber Danielle, Apr. 27.

**Chilton**, Jerry and Janice (McDougal), Ogema, Minn., third child, first daughter, Jessica Lynn, Mar. 25.

**Groff**, Geoffrey and Janet (Burkhart), Strasburg, Pa., first child, a daughter, Kristen Janae, May 17.

**Hackman**, Daryl and Barbara (Rice), Perkaspie, Pa., second child, first daughter, Ashley Rose, May 28.

**Hartman**, Kevin and Sherry (Hartman), Elkhart, Ind., second child, first daughter, Lana Renee, May 22.

**Hochstetler**, Leslie and Gayle (Martin), Ogema, Minn., fourth daughter, Tiffeny Leslie, Mar. 23.

**Horst**, John and Phyllis (Kaufmann), Tiskilwa, Ill., third son, Kyle David, Apr. 7.

**Hostetter**, Bernie and Karen (Moran), Oxford, Pa., first child, a son, Jarrett Todd, May 18.

**Johnson**, Bill and Marla (Senn), Tegucigalpa, Honduras, second daughter, Sarah Anne, Mar. 23.

**King**, John and Kelli (Burkholder), Philadelphia, Pa., first child, a son, Jacob Hans, Feb. 9.

**Laforeux**, Douglas and Patricia (Byler), Dakota, Ill., second son, Isaac Douglas, June 2.

**Lapp**, Scott and Trudie (Reiker), Canby, Oreg., third child, second daughter, Amy Suzanne, June 1.

**Martin**, Don and Julia, Indianapolis, Ind., first child, Zachary Eugene, May 20.



**Writers oriented for new Bible school curriculum.** Five of the six writers for the new five-day Herald Bible School Series curriculum met at Laurelville (Pa.) Mennonite Church Center for orientation on June 6. They are (left to right) Anita Stalter Lapp of Harrisonburg, Va., co-writer for kindergarten and grades 1-2; Pat Young of Chicago, Ill., grades 5-6; Barbara Fast of Harrisonburg, Va., co-writer for kindergarten and grades 1-2; Phyllis Martens of Fresno, Calif., grades 3-4; and Mary Clemens Meyer of Scottsdale, Pa., nursery and preschool. Absent was Lorna Beth Shantz Shenk of Willow Street, Pa., writer for grades 7-8.

The new series, edited by Marjorie Waybill of Mennonite Publishing House, is scheduled for first use in the spring of 1990. The writers and editor seek the prayers of Mennonites as they prepare curriculum for the children in their congregations and communities.

**Mast**, Gerald and Sheryl (Roth), Canby, Oreg., second child, first daughter, Kayla Eileen, May 24.

**Mulari**, Daniel and Karen (Lacy), Ogema, Minn., second daughter, Alecia Lanae, Mar. 15.

**Nussbaum**, Gene and Amy (Tobias), Orrville, Ohio, second child, first daughter, Melissa Renee, May 8.

**Nyce**, Timothy and Terri, Perkaspie, Pa., second daughter, Brianne Elizabeth, Apr. 30.

**Otto**, Jeffrey and Yvonne (Roth), Carbon-dale, Colo., first child, a daughter, Kaitlyn Marie, May 21.

**Schrock**, Steve and Kathy (Long), Wauseon, Ohio, second child, first son, Michael Kenneth, May 27.

**Steiner**, Gary and Jane (Steiner), Orrville, Ohio, second child, first daughter, Christina Jane, May 11.

**Stoesz**, Randy and Ellen (Hoover), Indianapolis, Ind., first child, Laura Janel, May 5.

**Stoltzfus**, J. Paul and Bonnie (Yoder), Honey Brook, Pa., first child, a daughter, Erica Dawn, Feb. 4.

**Swartley**, Kenton and Emily (Hertzler), Lancaster, Pa., second child, first son, Jeremy Daniel, June 5.

**Yoder**, Neil and Diane (Smith), West Liberty, Ohio, first child, a son, Kyle David, May 26.

**Zeigler**, Dan and Lucinda (Zeigler), Telford, Pa., first child, a daughter, Brittany Joy, June 1.

**Zook**, Ben and Cynthia (Yoder), Elverson, Pa., first child, a son, Benjamin Kyle, Jan. 6.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Bair-Zehr**. Jonathan Bair, Harleysville, Pa., Methacton cong., and Tonya Zehr, Castorland, N.Y., Naumburg cong., by Jacob Roes, Apr. 25.

**Cross-Estes**. Jay Cross and Pam Estes, both of Toledo, Ohio, Bancroft cong., by Phil Eber-sole, May 9.

**Grove-Showalter**. Scott Grove and Debbie Showalter, both of Staunton (Va.) cong., by Paul Seland, May 30.

**Kiser-Alderfer**. Jeffery Scott Kiser, Souderton, Pa., Rockhill cong., and Denise Lynn Alderfer, Telford, Pa., Perkiomenville cong., by Russell M. Detweiler, May 30.

**Landis-Guntz**. David M. Landis, Green Lane, Pa., and Lisa J. Guntz, Pennsburg, Pa., both of Finland cong., by Steven Landis and David Benner, May 23.

**Leander-Roth**. Todd Leander, Peoria, Ill., Evangelical Free Church, and Jill Roth, Morton, Ill., First Mennonite cong., by James Detweiler and John Luyben, May 30.

**Livezey-Burkhart**. Bill Livezey and Gail Burkhardt, Souderton cong., both of Souderton, Pa., by Gerald Clemmer, May 30.

**Miller-Hooper**. Eugene E. Miller and Christina Marie Hooper, both of Bradenton, Fla., Bay Shore cong., by Howard Schmitt, May 30.

**Rice-Longacre**. John Rice, Dublin, Pa., Deep Run East cong., and Sue Longacre, Perryville, Md., Swamp cong., by John Ehst and Noah Kolb, May 24.

## Pontius' Puddle



Joel Kauffmann



**Rice-Swartley.** Henry Rice, Dublin, Pa., and Darla Swartley, Telford, Pa., both of Deep Run East cong., by John Ehst, Apr. 16.

**Swartz-Moyer.** Kevin Swartz, Souderton, Pa., and Stephanie Moyer, Harleysville, Pa., both of Souderton cong., by Gerald Clemmer, Mar. 14.

**Zook-King.** Robert Zook, Locust Grove cong., and Karen King, Maple Grove cong., both of Belleville, Pa., by Robert Hartzler, Apr. 25.

## OBITUARIES

**Bontrager, Rubye,** daughter of Neri and Flora Bontrager, was born in La Grange County, Ind., July 1, 1912; died of a stroke at Sarasota, Fla., May 31, 1987; aged 74 y. She is survived by 3 brothers (Glendon, Galen, and G. Dewayne) and 2 sisters (Laurene Leinbach and Doris Bontrager). She was a member of the Bay Shore Mennonite Church, where funeral services were held on June 3, in charge of Howard Schmitt; and at Hartzler-Gutermuth Funeral Home in Elkhart, Ind., June 5; interment in Prairie Street Cemetery.

**Byler, Paul Dayton,** son of Pollard and Lois (Dayton) Byler, was born in Colorado Springs, Colo., Jan. 17, 1961; died at Colorado Springs, Colo., May 13, 1987; aged 26 y. He is survived by his parents and a sister (Jill Byler). He was a member of the Beth-El Mennonite Church. Funeral services were held at the First Presbyterian Church on May 18, in charge of Cleon Nyce and John Stevens; interment in Evergreen Cemetery in Colorado Springs.

**Davis, Walter A.,** son of Walter and Lillie Davis, was born in Atlanta, Ga., May 31, 1902; died in Philadelphia, Pa., May 27, 1987; aged 85 y. He was married to Esther Gibbs, who died on Feb. 24, 1981. Surviving are 3 sons (Walter, Herbert, and Alfred), 3 daughters (Sylvia Manson, Shirley Oglesby, and Marlene Holmes), 22 grandchildren, and 19 great-grandchildren. He was a member of Blooming Glen Mennonite Church. Funeral services were held at Sara Horton Phillips Funeral Home on May 30, in charge of Bob Shreiner and Harold Hockman; interment in Rolling Green Memorial Park in West Chester, Pa.

**Eichelberger, Albert B.,** son of Christian and Saloma (Litwiller) Eichelberger, was born at Stanford, Ill., Oct. 17, 1893; died at Fundulac Nursing Manor, East Peoria, Ill., on May 20, 1987; aged 93 y. On May 12, 1918, he was married to Una J. Williams, who died on May 24, 1979. He is survived by a son (Duane), 3 daughters (Catherine Conrad, Dorothy Schrock, and Bernadine Litwiller), 11 grandchildren, 14 great-grandchildren, 2 sisters (Alma Birky and Esther Miller). One daughter, a sister, and 3 brothers preceded him in death. He was a member of First Mennonite Church at Morton, Ill., where funeral services were held on May 23, in charge of James Detweiler and Kenneth Conrad (grandson); interment in Pleasant Grove Cemetery, Tremont, Ill.

**Freed, Manford A.,** son of Joseph N. and Sarah (Davidhizar) Freed, was born in Locke Township on July 23, 1900; died at LuAnn Nursing Home, Nappanee, Ind., Mar. 28, 1987; aged 86 y. He was married to Emma Smeltzer, who died in 1929. On June 3, 1933, he married Bertha E. Hartman, who died on May 17, 1981. He is survived by 2 daughters (Evelyn Pletcher and Clara Rush), 2 sons (Everett and Keith), 7 grandchildren, and 6 great-grandchildren. He was preceded in death by one son (Marlin), 2 sisters (Dora Knowlton and Maude Hoffer), and a brother (Francis). He was a member of the Holdeman Mennonite Church, where funeral services were held on Mar. 31, in charge of Russell Krabill and Dave Dyck;

interment was in Olive West Cemetery.

**Jantze, Ralph,** son of Amos and Kathryn (Zimmerman) Jantze was born in Aurora, Nebr., Feb. 17, 1901; died in Seward, Nebr., May 7, 1987; aged 86 y. On Aug. 31, 1924, he was married to Esther Reil, who died on Jan. 9, 1982. Surviving are one son (Dale) one daughter (Joyce Reil), and one sister (Edith Bontrager). He was a member of the Beth-El Mennonite Church, where funeral services were held on May 9; interment in the Milford Mennonite Cemetery.

**Keneagy, Eva Mae Eby,** daughter of Bishop Isaac and Lizzie Kreider (Leaman) Eby, was born in Kinzers, Pa., on June 23, 1892; died at the Mennonite Home in Lancaster, Pa., May 27, 1987; aged 94 y. On July 11, 1911, she was married to Aaron S. Keneagy, who died on Oct. 26, 1973. She is survived by 2 sons (Donald and John), 3 grandsons, and 4 great-grandchildren. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Brown Funeral Home, Paradise, Pa., May 30, in charge of James R. Hess; interment in the Kinzers Mennonite Cemetery.

**Kolb, Paul W.,** son of Charles and Anna (Weaver) Kolb, was born in Spring City, Pa., Feb. 13, 1907; died of cancer in Spring City, May 28, 1987; aged 80 y. On Mar. 3, 1931, he was married to Grace Souder, who survives. He is also survived by 7 sons (Roy, Robert, Daniel, Mark, Noah, Harold, and Aaron), 2 daughters (Naomi DuBlanca and Martha), 36 grandchildren, 34 great-grandchildren, and 3 sisters (Edna Kolb, Miriam Clemmer, and Esther Yoder). He was ordained to the office of deacon in 1955 and served the Vincent Mennonite Church in Spring City. He was a member of the Vincent Mennonite Church, where funeral services were held on June 2, in charge of Karl Glick, Matthew Kolb, Noah Kolb, and Norman Kolb; interment in church cemetery.

**Kurtz, Mildred Shelley,** daughter of Erasmus and Mary (Wert) Shelley, was born in Juniata Co., Pa., on Mar. 3, 1908; died at Landis Homes, Lititz, Pa., on May 3, 1987; aged 79 y. On Oct. 16, 1934, she was married to Ellis Kurtz, who died on Nov. 5, 1980. She is survived by 2 sons (Lloyd and Marvin), 2 grandsons, one sister (Mary Hershey), and one brother (Harold). She was a member of the Hershey Mennonite Church, where funeral services were held May 6, in charge of Glenn C. Hershey, Rodney Nafzinger, and Hershey Hostetter; interment in the church cemetery.

**Loucks, Anna Naomi Weldy,** daughter of Henry and Alma (Dolman) Weldy, was born in Locke Township on July 30, 1896; died in Wakarusa, Ind., May 18, 1987, aged 90 y. On Aug. 5, 1916, she was married to Oliver J. Loucks, who died on Sept. 28, 1984. Surviving are 2 daughters (Ruth Miller and Kathryn Pletcher), 3 sons (Lowell, Lamar, and Jim), 10 grandchildren, 3 great-grandchildren, 6 step-great-grandchildren. She was preceded in death by a daughter (Helen), a grandson, 3 brothers, and 3 sisters. She was a member of the Holdeman Mennonite Church, where funeral services were held on May 20, in charge of Russell Krabill and Devon Schrock; interment in the Olive West Cemetery.

**Musselman, John Reiff,** son of Noah and Lena (Reiff) Musselman, was born in Lower Salford Township, Pa., May 30, 1895; died on Apr. 24, 1987; aged 91 y. On Feb. 16, 1924, he was married to Laura Hunsberger, who died on Nov. 30, 1980. He is survived by 3 sons (Harold, Robert, and Laverne), one daughter (Arlene Alderfer), 15 grandchildren, and 21 great-grandchildren. He was a member of the Salford Mennonite Church. Funeral services were held at the Souderton Mennonite Home on Apr. 28, 1987, in charge of John Ruth and Curtis Godshall; interment in Salford Cemetery.

**Musser, James M.,** son of Reuben B. and Elizabeth L. (Musser) Musser, was born in Lancaster, Pa., Nov. 20, 1909; died in United

Zion Home, Lititz, Pa., June 1, 1987; aged 77 y. He is survived by one brother (Paul) and one sister (Martha White). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held at Bowmansville Mennonite Church on June 4, in charge of James R. Hess and Glen A. Roth; interment in church cemetery.

**Weaver, Lydia Martin,** daughter of B. Frank and Annie (Mohler) Martin, was born in East Earl Twp., Pa., Mar. 22, 1900; died of congestive heart failure at Lancaster (Pa.) General Hospital on Apr. 12, 1987; aged 87 y. On Nov. 16, 1918, she was married to Aaron G. Weaver, who died on Apr. 9, 1982. Surviving are 2 sons (Harlan and Paul), 6 daughters (Anna Keperling, Laura Wagner, Esther Nissley, Mabel Hernley, Miriam Nauman, and Reba Wissler), 28 grandchildren, 38 great-grandchildren, 2 brothers (Clayton and Paul), and 2 sisters (Anna Mary Gehman and Emma Sensenig). She was preceded in death by a brother (Aaron) and a sister (Mabel Weaver). She was a member of Erisman Mennonite Church, where funeral services were held on Apr. 15, in charge of Norman G. Shenk and Donald W. Good; interment in Groffdale Mennonite Cemetery.

**Yoder, Carrie,** daughter of Samuel K. and Emma (Kauffman) Yoder, was born on Oct. 9, 1907; died at Valley View Haven Nursing Home, Belleville, Pa., May 22, 1987; aged 79 y. She was married to David K. Yoder, who survives. Also surviving are 2 sons (Melvin J. and Earl D.) 2 daughters (Shirley Rupp and Darlis Strawser), 18 grandchildren, 17 great-grandchildren, and 2 brothers (Earl and Elvin). She was preceded in death by a son, a daughter, and a brother. She was a member of the Maple Grove Mennonite church, where funeral services were held in charge of Robert Hartzler and Sanford Shetler; interment in the Allensville Mennonite Cemetery.

**Yoder, Homer D.,** son of Daniel D. and Elizabeth (Bontrager) Yoder, was born in Ash-tabula County, Ohio, Mar. 13, 1903; died at Greencroft Nursing Center, Goshen, Ind., May 20, 1987; aged 84 y. On Oct. 12, 1924, he was married to Nancy Bontrager, who survives. Also surviving are 5 daughters (Ada Sommers, Rosa Moshier, Ruby Coblentz, Mary Hilmer, and Verda Miller), 4 sons (Harold, Paul, H. Dale, and Jerry), 32 grandchildren, 29 great-grandchildren, and one brother (Albert). He was preceded in death by 2 daughters, one son, 5 sisters, and 5 brothers. He was a member of the Mt. Joy Conservative Mennonite Church, where funeral services were held on May 24, in charge of Ben Shirk and Albert H. Miller; interment in Miller Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laureville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2  
Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9  
Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31

## CREDITS

Cover design by Gwen Stamm; cover photo by Marian Hostetler; p. 457 by Bob Brenneman; p. 461 by David Hiebert.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Graham's Carolina crusade draws record crowds despite PTL scandal**

Evangelist Billy Graham returned recently to Williams-Brice Stadium in Columbia, S.C., where he had his first stadium crusade of his ministry 37 years ago. The eight-day crusade drew record crowds despite bad weather and a scandal involving evangelist Jim Bakker in nearby Fort Mill.

An average of 34,600 people came nightly to the stadium. The closing service drew the largest crowd to attend a religious gathering in South Carolina's history. The crowds and the response far exceeded expectations.

The crusade came as news of the scandals associated with Bakker's PTL television ministry was reaching its climax. Since those events were unfolding just 80 miles to the north of Columbia and were headlined in all media, it was feared that the crusade would be affected. Graham steadfastly refused to comment on the affair. Crusade spokesman Larry Ross, however, pointed out, "People will continue to support crusade evangelism when it is conducted with integrity in its method and its message."

### **Churches do more with their money than do TV ministries, study shows**

Recently spotlighted hanky-panky in some television ministries have raised questions about what all the money given to them accomplishes, compared to results from other religious giving. One denominational official has come up with figures that offer some striking contrasts, showing that church dollars do far more in a tangible way than the TV-given dollars.

Robert Polk, the Southern Baptist Convention's promotion director in Texas, noted that the 14.6 million members of his denomination gave about \$635 million last year to support Southern Baptist worldwide missions and humanitarian programs—a sum in the same range as the reported combined giving of \$684 million to six leading TV ministers.

From the roughly equal amounts, what tasks were carried out in each of the two arenas? As for the TV money, Polk cited reports that besides paying for the TV shows, it supported four schools, one hospital, three churches, two ministries to needy children, one to others in need, and one home for unwed mothers. The Southern Baptists, meanwhile, supported

52 children's homes, 48 hospitals, 33 nursing/retirement homes, 67 colleges/universities, six seminaries, 3,800 foreign missionaries, 3,600 home missionaries, student ministries on 1,100 campuses, and a TV network.

Polk called the Southern Baptist programs "the greatest outreach ministry in the world," sustained by an amount similar to the total of the six TV ministries, yet hugely overshadowing them in results. He said the Southern Baptist situation can be likened to that in other denominations as well.

### **Hunthausen settlement marks turning point in Vatican relations**

A compromise reached in the dispute over Archbishop Raymond Hunthausen of Seattle marks a turning point in the sometimes tense relationship between the Vatican and the U.S. Roman Catholic Church, according to noted church observers. The Vatican restored Hunthausen's full powers as part of a reconciliation plan worked out by a commission of three top American bishops appointed by Pope John Paul II.

The move indicates a greater willingness by the Vatican to defer to the more open processes of consultation and exchange favored by the U.S. Catholic bishops in resolving disputes within the church, analysts observed. At the same time, the agreement confirmed and clarified the role the Vatican intends to play in correcting what it sees as diversions from traditional church teachings and practices in this country, they said.

The Vatican had earlier stripped the popular liberal archbishop of his authority in five key areas of ministry in the Seattle archdiocese. Many American Catholics protested the move.

### **Philadelphia jury fails to convict Plowshares peace group**

For the second time a Philadelphia jury has deadlocked in a trial of four peace activists, including two suspended Roman Catholic priests, who were accused of damaging aircraft at a military base. After deliberating for nearly seven hours, the jury announced recently that it was hopelessly deadlocked. An earlier jury had failed to reach a verdict after deliberating for nine hours in April.

The defendants, known as Epiphany Plowshares, are Thomas McGann of Chester, Pa.; Dexter Lanctot of Norristown, Pa.; Lin Romano of Washington, D.C.; and Greg Boertje of Baltimore, Md. In January they entered the Willow Grove Naval Air Station in Horsham, Pa., and used hammers to damage two helicopters and an airplane in a peace demonstration. McGann and Lanctot were suspended as priests by the Philadelphia archdiocese after the

demonstration, making them the first U.S. Catholic priests to be removed from their clergy functions for such reasons.

The Epiphany Plowshares action was the 20th such demonstration since 1980. The four defendants are the first Plowshares activists not to be convicted for such actions.

### **Relief workers released after being held by Honduran army**

Ten Nicaraguan relief workers, some affiliated with a Protestant agency, were freed recently after three months in captivity. The group was seized by Honduran troops in January as it was traveling in three boats laden with medicine and food that they were taking to the war-torn Miskito communities on the Nicaraguan side of the Rio Coco River. Among the international organizations who pleaded with the Honduran government for their release was the World Council of Churches.

### **Over 50,000 Nicaraguan evangelicals pray and fast for peace**

More than 50,000 evangelicals crowded into a stadium in Managua, Nicaragua, recently to pray and fast for peace. The event, sponsored by Christian radio station Ondas de Luz, featured Puerto Rican evangelist Jose Joaquin "Yiye" Avila, who drew tens of thousands during his weekend services of worship and faith healing. Local churches are committed to carrying out home visits of the more than 4,000 who accepted Christ during the weekend.

Nicaraguan President Daniel Ortega, who attended the Sunday service, praised the Avila visit as "an act of love and a gesture of Christian solidarity." Ortega, who was enthusiastically applauded by the crowd, reaffirmed the desire of the Nicaraguan people to "work in peace and to pray in peace."

Most observers felt the weekend was one more indication of the leftist Sandinista government's receptiveness to the positive role of evangelicals in the society. Nicaragua is currently under attack by U.S.-backed "contra" rebels.

### **Time stolen is money stolen, says 'American Demographics'**

On an average, American office workers steal 4 hours, 29 minutes from their companies by "arriving late, leaving early, feigning illness, socializing, and making personal phone calls," according to a report in the March issue of *American Demographics*. Manufacturing employees do better: only 3 hours, 41 minutes stolen per week. Younger workers steal more than older, says the report. Friday is the day most stolen in and the worst month for stealing is December.



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## Follow the money

"Follow the money," said Deep Throat, the mysterious informer who helped reporters seeking to unravel the Watergate tangle. Contragate has no Deep Throat as such, but it has a money trail and it is illuminating. It leads to a state of mind which troubles columnist Ellen Goodman, whose comments I found in the May 31 issue of *Chicago Tribune*.

The Reagan administration and its rich friends thought they could buy a foreign policy, she writes, in spite of the Congress and the law. This style has been characteristic of Reagan since 1980, she writes. "You can do anything you want as long as you pay for it." Furthermore, she observes, this is the rule of thumb of many with money. "If people have enough money, it appears, they can buy out of consensus-building, buy out of community, buy out of compromising, buy out of, or around, or over the common will."

Is it not true? With money you can buy yourself away from people and disregard the decision-making process. With money you don't need to stop to consider the rules. You can make your own rules. Was this perhaps a factor behind Jesus' stern words against the rich in Matt. 19:24?

The religious TV scandals have their own money trail and it leads to luxuries for the few provided by the many. By their cleverness, these few have been able to receive support from many people with little because the people have been persuaded that it was a good cause. There has been no effective control—no community, no effective discernment.

One writer observed that it is fine for the Bakkers to announce that God has forgiven them, but that in the Christian tradition restitution is called for where there has been transgression. We have heard no offers of restitution and until there are we can assume there has been no effective repentance. Follow the money.

What do we Mennonites do with our money? One statistic appears in Volume 39 of the *Journal of Stewardship* which has just come out. I see that we are reported to be in the comfortable middle as measured by the amount we give to the Lord through our churches. At \$653.84 per member we are well ahead of the Southern Baptists at \$268.16 but considerably behind the Free Methodists at \$985.71 and the Christian and Missionary Alliance at \$1,009.21 per member. (The *Journal of Stewardship* does

not include Canadian Mennonites. The *Yearbook of American Churches* reports their giving at \$715.28 in Canadian dollars.)

I think it may be said that money given to the church is money used to buy in instead of to buy out. Like money paid in taxes, money for the church is contributed toward a common cause. A significant difference is that the former is taken under duress whereas the latter is given willingly.

How much should we give to our churches? In most cases, I suppose, more than we do. Stanley Kropf, the churchwide agency finance secretary, has compiled a table of the Mennonite Church "effective buying income" based on *Sales and Marketing* magazine data from areas where Mennonites live. This lists my own Allegheny Conference as 22nd of the 22 North American district conferences of the Mennonite Church in terms of after-tax household income. Some of us have felt that we were a conference with modest means, but now it is brought out by statistics.

Yet I don't have the impression that most of us in the conference conduct our lives like poor people. The average age of the automobiles in our churchyards on a Sunday morning must be somewhere between 3.75 and 4.92 years. There is a lot of running left in those jalopies. Many of us have the economic power to buy out in the worst sense of Goodman's expression, if we should choose to do so.

Yet I am encouraged to see that in the last year our conference's level of contributions to district and churchwide causes has increased. This money is a trust which all those who perform a ministry based on donated funds need to take seriously.

Oliver North and his cronies and the Bakkers and theirs have demonstrated that it is possible in our affluent society by clever manipulation to obtain money and to use it for purposes not intended by the donors. But theirs is no example for us. It is important that church agencies provide regular audits of their use of funds, and it is important that givers expect them.

The giving and receiving and the use of funds are community activities, to be done with openness and discernment. If someone appears to be less than open about this, it is time to fall back on Deep Throat's slogan: "Follow the money." It could lead to strange places.—Daniel Hertzler

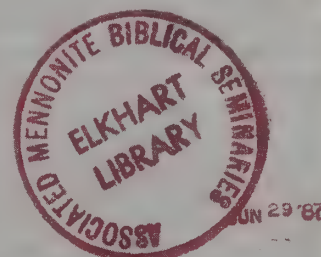


# GOSPEL HERALD

The opposite of embezzlement is faithful stewardship.

Our heritage has made some of us tightfisted. We get a little miserly sometimes. We may even call this stewardship. Jesus, who teaches us true stewardship, blessed selective extravagance. That's kind of surprising.

As your mourners talk about your modest lifestyle, give them an opportunity to admire your simple casket.



Nonconformity. That's still a good biblical doctrine. Maybe we ought to resurrect it, and apply it to our modern-day economic settings. We just don't accumulate and spend and invest our money like everybody else.

*John Rudy:  
Mr. Mennonite  
Foundation*

## *A Rudy \$ampler*

A little more generosity. A few more contributions. It may not be enough. The important question is this: What are you doing with what you have kept for yourself?

Just because there is more happiness in giving does not mean there is no happiness in receiving.

Could we be plain people again, if we redefined and updated plainness? Is that too impractical? Could we be plain again in our standards of living? In our spending? In our investing? In our traveling?

We can pray for peace and invest in war. What in the world is your money doing?



# Another Foundation

by Glenn Lehman

I first heard about a thing called Mennonite Foundation in 1965 when I wanted money to write a novel. I thought something with a church name might be a softer touch than, say, "Ford." No cookies. They didn't even consider me. They sent a drab brochure. Caterpillar might have been a better bet.

I met Mennonite Foundation again. This time I was married and finding out that one flesh was not necessarily a better financial equation than a half. I went to the Foundation office to talk about a will in hopes that they would find assets my lay eye overlooked. Result? Those oils I bought in Africa, the wedding gifts I had forgotten, the old Rambler, in fact everything I had—minus the mortgage and debts—equaled zero.

I still didn't know much about this Foundation when I met it the third time several years later. I was working in development for a church agency. For a fee we were kept on the Foundation's list of agencies they discreetly promote to people whose assets are more than zero. What estates are coming to us? I asked—of course, so we could plan, not relax. That's top-secret, classified information, I was told. Nothing could make them budge.

Now, the fourth round: to write about Mennonite Foundation so we can go to General Assembly prepared. I'll tell John Rudy what I know—that Mennonite Foundation does not make grants to writers, that if you're broke they have the honesty to tell you, and that if you have something coming to you they won't spoil

Glenn Lehman, Lancaster, Pa., is editor of *Lancaster Conference News* and a free-lance writer. This article is additional pre-Purdue 87 reporting solicited by *Gospel Herald* and the Mennonite Church boards.



**John Rudy has gone around the church making a reckless confession: "I like money!"**

your day by telling you. At least I don't have any false notions: that it is a trust department of a Dutch bank, that it is the brainchild of the superrich, or that college presidents send it Swiss chocolate and music boxes in December. If John is of the cracker barrel school of truth, he will respect my ignorance and tell me the rest.

We set up a time to talk.

A woman in plain garb is vacuuming the front office when I arrive. Since my pencils are dull, I ask for the sharpener. "Thanks," I say. "A lot of people no longer know where to find one." Still, I notice a computer screen brooding over the front desk.

A secretary calls John Rudy and he greets me, stepping over the vacuum cord. "I wonder if we have insurance for tripping over that," he says. Is he telling me to watch my step or trying to find out what I think of people given to the world of finance?

In his office, close to Lancaster, Pennsylvania, I notice through his French window the panoramic view of the Mellinger Mennonite Church cemetery. "I call them grave reminders," he says, watching for effect. "When I'm talking about the importance of making a will..." I get the point.

**Formerly with RCA.** To some people, this man is Mr. Foundation. Although he was not with Mennonite Foundation when it was begun in 1952 by such men as Edwin Swartzendruber and C. L. Graber, he joined it soon enough to help shape it. Mr. Foundation's first career had been with the Radio Corporation of America, working first as a chemical engineer. He rose to finances and administration. RCA offered him promotion to the New York City office. His attachment to a Mennonite Church congregation and his home turf, with its Rudy and Groff ancestors, kept him put.

By the late 1950s, though, he had become restless. He didn't want to face his Maker saying that all he had done with his life was make good, cheap color televisions. (That was before Japan took away that line.) And he didn't want to get swallowed up by a huge corporation—at

## GOSPEL HERALD

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Editor: Daniel Hertzler

Managing Editor: Steve Shenk

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least not a secular one.

One day Bishop O. N. Johns of Ohio and Eastern Conference asked him to become pastor of Bethel Mennonite Church in Gettysburg, Pennsylvania. Even though the annual salary was \$1,300, he accepted the call in 1960 because he and Lucy, already the parents of three children, believed it was God's open door. God's poverty became more bearable when Abe Hallman and Harold Swartzendruber offered him part-time employment with the Foundation—a program of Mennonite Mutual Aid.

To get started, C. L. Graber took him

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## Some people still think Mennonite Foundation is for rich people, old people, dead people.

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along to visit one Odessa Lowe in West Liberty, Ohio. Miss Lowe had a significant estate and was a friend of Graber's. They encouraged her to consider Mennonite causes in her estate planning. She chatted and agreed to visit a lawyer (the only one) in West Liberty's downtown (all of one block).

Not all contacts were chatty. Once, deep in North Dakota, he braved a minus-75-degree wind to visit two single women who were—to put it modestly—rich. But mutual friends, Floyd and Ida Kauffman, met him at the train station and told him that the sisters didn't want to talk to him. Before he left, plans were put into effect which provided no less than \$175,000 for church causes.

John was soon appointed the Mennonite Church representative to the Committee on Wills and Special Gifts—a group organized by the National Council of Churches. "We never made much of that association," John says, "knowing how some people regard national coun-

cils. But it was really there that I started to form a vision of what a church foundation could do in stewardship. I got it from such people as Chester Myrom and Don Hall of the Lutheran and Presbyterian foundations." (Incidentally, Grandpa Rudy was Lutheran and Grandma was Presbyterian before they married and became Mennonites.)

In 1965, with his cushy job in RCA still only five years behind him, John moved to Goshen, Indiana, to work full-time at Mennonite Foundation headquarters. His work with the Foundation had grown till he chose it over the pastorate.

I wonder if he has no regrets about a church career. He says: "No, not at all. But when I started working in the church I was expecting too much from church people. RCA had more finesse in dealing with people. I think people sometimes get treated badly in church employment because we are often unskilled at it. RCA forced us to take courses in personal relationships. I remember one speaker telling us to see every person as though he had a large sign on his chest: Make Me Feel Important."

He shows me his columns in the church press, his workbook (*Christian Stewardship: Faith in Action*), and his "Dr. Rudy Financial Fitness Examination." I say to him, "You've got the chemistry of a writer, don't you, that RCA wouldn't have developed? You're even a bit of a ham. There's a lot in it for you, too, isn't there?" He nods. And his boss, Mennonite Mutual Aid president Dwight Stoltzfus, gave him elbow room and "the liberty to at least simulate entrepreneurship."

**\$52 million in assets.** When John joined the Mennonite Mutual Aid family in 1965, there were 18 employees. Now there are 170. Foundation assets grew from \$152,000 in 1965 (when I wanted to write a novel) to \$52 million now (when an article is due). Practically none of these assets belong to the Foundation itself. It is a holding company for gifts. "The reason those gifts pile up," he explains, "is that many people want to receive payments while they live. In 1986, \$2.9 million was distributed." Almost 83 percent of the gifts given through Men-

nonite Foundation stay in the Mennonite denominations. Schools and colleges get the biggest share (28 percent), with congregations weighing in second at 23 percent. Conferences, mission, relief service, hospitals, and retirement communities get most of the rest.

Some people still think the Foundation is for rich people, old people, dead people. John does see a millionaire in his office every week or two. But I trust John—perhaps naively—when he tells me the Foundation simply tries to help all people be good stewards and faithful managers of their accumulated possessions. John believes the mission of the Foundation is more important than ever because:

- Many estates are still growing.
- Gifts limited to cash from current income may become increasingly inadequate to support the church's mission.
- Many people still have not done serious estate planning and many wills do not include the church.

**Reckless confession.** John Rudy has gone around the church making a reckless confession: that he likes money. This is especially comforting to people with it, I suppose. But I'm ready to believe that his confession is a mature, unromantic response to what civilization has made the medium of practically all exchanges. And I guess all of us Christians, including the novelists, might as well make our peace with money, guided in part by his example.

In 1946 he bought what was to be his last new car, a Hudson Super Six. Now he drives a 1980 Chevy Caprice. He buys only used cars to avoid the first two years' depreciation. "Shop for a used car when it's cold and the salesman looks hungry," he advises me as I stand to leave.

I think I like this guy. I'm not going to tiptoe around Mennonite Foundation any longer. If they won't pay me to write a novel, at least I might do an article sometime. Not a poem. After all, Ralph Waldo Emerson said that money "represents the prose of life." But he also said that it is "as beautiful as roses."

I shake Mr. Foundation's hand. May a few petals fall my way.



# Following Christ in a militaristic world

by Edgar Metzler

"I decided to become a Mennonite while meditating on the last part of Matthew 25."

That intriguing statement across our coffee cups came from a man who had recently rediscovered the Christian faith and joined a Mennonite congregation. I had to ask for more explanation.

"The parable of Jesus about the final judgment makes such a strong point that those who truly worship the Lord are those who feed the hungry, clothe the naked, heal the sick, care for those caught in the criminal justice system, and welcome the stranger. So I asked: Where are the people of God living that way? I began looking and found the Mennonites."

I began to mumble some humble disclaimer, "Well, yes, we do some of that, but. . . ."

**Heart in the right place.** "Hey," he interrupted, "I see the inconsistencies, but still the church's heart is in the right place, and I want to be part of a movement that seems to be going in the direction God is moving. I have some questions. Why are we so ready to respond after the disaster strikes, but not try to prevent it?"

He went on to describe his experience as a soldier in the Vietnam War. "I saw the heroic work being done by Christians to care for the refugees devastated by the fighting. But now I realize that an equally valid expression of love and service to Christ was the witness of those at home trying to stop that war."

I thought of that conversation recently when I read some quotes by Ruth Sivard, a researcher who publishes an annual report on world military and social expenditures:

"About five days' worth of global military spending would be sufficient to provide universal primary school education."

"Although vaccines have existed for decades, only 10 percent of the 80 million children born yearly in the developing world are immunized. The cost of immunization is \$3 per child—a total of \$21.6 million. That sum is about what the world spends on arms *every hour*."

Several years ago, Pierre Trudeau, then Canada's prime minister, stated, "If we were to set aside just two weeks' worth of military spending we could supply fresh water and basic health care to the entire population of the world."

The suggestion of my coffee-break companion was that there is a connection between escalating military expendi-

tures and the victims of that obscene stewardship of the world's resources. He insisted that if we really care about the needs of the world with the urgency suggested by the parable of the last judgment, the Holy Spirit will lead us to act against the militarism of our time.

The same point was made in a letter from John A. Lapp, executive secretary of Mennonite Central Commit-

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**There is a connection between escalating military expenditures and the victims of that obscene stewardship of the world's resources.**

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tee, to member denominations of MCC, inviting them to participate in a study of "the question of the church's response to the growing militarization of our society and world."

Lapp mentions one of the reasons for this concern: "Volunteers returning from service in the name of Christ around the world have identified militarism as a primary cause of hunger, suffering, and death. On behalf of people in other nations they have appealed to U.S. and Canadian Christians for relief from the ravages of military preparedness, deterrence, and war . . . MCC does not see this primarily as a question of politics, or fear, or survival. It sees the question of militarization as an issue of giving a faithful witness to God (Rev. 1:5). When military power is lifted up as the source of freedom, and this in the name of Jesus Christ, the church is confronted with an issue of idolatry."

**Sinful diversion of resources.** The image of idolatry suggests the deeper dimensions of militarism. The sinful diversion of resources from human need is tragic enough, and easy to document. What is more insidious is the growing dependence on military solutions to political and economic conflict. Ernie Regehr, of the Plowshares Project at Conrad Grebel College, notes that what constitutes militarism is "military influence over non-military areas of public policy and the mounting of military activity out of proportion to real military threats."

The misuse of the military is often at the instigation of

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Edgar Metzler, Elkhart, Ind., is peace and social concerns secretary at Mennonite Board of Congregational Ministries.



civilian authorities who want to achieve quick foreign policy goals, political or economic, by using military force.

Some of the sharpest criticism of militarism comes from those most experienced in war. A group of high-ranking retired military officers at the Center for Defense Information in Washington make the following points:

"Militarism is on the rise in the United States."

"Threats to American security have been overstated to justify military spending and expansion of Pentagon authority."

"Military concerns dominate America's foreign and domestic policy and its economy."

Similar concerns have been raised in Canada, where the military enterprise is closely linked to the United States.

Why should Mennonites be concerned about militarism? The connection with our traditional response to human need has already been noted. Perhaps our witnessing against war should be lodged with Mennonite Disaster Service and labeled as "preventive relief work."

There is also the matter of conscience. For an increasing number of Christians the conscription of their taxes for military purposes is becoming a problem of conscience as clear as the conscription of their bodies for military service. The question will not fade away. Are the excuses offered by Nazi collaborators or Iran-contra conspirators

that *someone else* is making the decisions that much different than washing our hands of responsibility for how the state uses the resources God has given us?

**Challenge and action.** The study suggested by MCC and the militarism resolution—"Growing in Stewardship and Witness in a Militaristic World"—which will be considered by the General Assembly at Purdue 87 arose directly out of the struggle of conscience about war taxes by some members of the church. The proposed resolution is intended to alert us to the broad scope of this challenge and suggest appropriate actions.

How should the church address this issue? Only out of a sense of following Christ faithfully.

Can we hope to make a difference? The British evangelical leader, John R. W. Stott, suggests a biblical perspective. Recalling the words of Jesus that there will be wars and rumors of wars, Stott concludes:

*Not till he returns will all swords be beat into plowshares and spears into pruning hooks. But this fact cannot be an excuse for building sword and spear factories. Does Christ's prediction of famine keep us from feeding the hungry and seeking a more equitable distribution of food? No more can his prediction of wars inhibit us from seeking peace. God is a peacemaker. If we want to qualify as God's authentic children we must be peacemakers too.*



*Some of the sharpest criticism of militarism comes from those most experienced in war.*



# Cash and character

by Milo Kauffman

There is a close relationship between cash and character. Money in a vital sense represents life. For too long Christian stewardship has been considered in terms of cash rather than in terms of character. Cash is stored human power ready to be released. Your bank account is a storage battery where some of your life energy is being stored. The energy in the battery may be used for various purposes, either constructive or destructive.

Your week's paycheck is a week of your life stored up for future use. How one uses money is, in a real sense, how one uses life. Thus, the use of money becomes a moral, ethical, and spiritual matter.

**Two steps.** One can convert one's life into cash and in turn convert one's cash into life or into character:

*Turning life into cash.* We do this every day. We work at our occupation and periodically receive a check. When we deposit the check in the bank we are depositing a week or two of our life. We may decide to purchase a certificate of deposit for \$1,000. That CD represents two weeks, or perhaps more, of our life. This is human power stored up in the form of cash. This should not make life cheaper, but should make cash more precious. We should be careful how we spend it. As we spend our money we spend our lives.

*Converting cash into character.* Like the prodigal son, we may use cash to ruin character, spending it in riotous living. We may spend a week's wages on strong drink, on tickets to crime-and-sex movies, or on drugs. The more we spend the more vile our characters. "What a young man earns during the day goes into his pocket; what he spends at night goes into his character."

Or, like the rich fool in Luke 16, we may use our cash to shrivel our characters. Money may become an end in itself, to be hoarded. The more one hoards, the more one's character shrivels. This also is wasting cash and character.

We may also turn cash back into life. This we all do to some extent. We use cash to buy food, clothing, housing, transportation, and the comforts of life. But there is a danger of turning all into physical life and neglect turning some of it into Christian character.

Cash also may be converted into Christian character. One may spend cash for a Bible or Christian literature which will be spiritual food for the soul. One may spend money for a Christian training, becoming a worker approved of God. One may enhance one's own character by using cash to help others. Jesus told the rich ruler to give to the poor, not primarily for the sake of the poor but to make up what was lacking in his own character.

Our cash can be used to build the character of others. Paul told the Philippians that in sending their cash they

were "fellowshipping with him in the gospel." He told the Corinthians what sinners they had been, but now they were washed, sanctified, and justified in the name of Jesus. He told the Ephesians that they once walked according to the world, according to the prince of the power of the air, but God had quickened them from the dead. The Philippians and others contributed cash to help

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**One can convert one's life  
into cash and in turn convert  
one's cash into character.**


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transform these people from darkness to the marvelous light— converting cash into character.

I may not be able to go to the mission field in person but part of my life can be spent in missions as I support missions with my "stored energy." I may not be able to directly influence the lives and character of our youth but I can give part of myself to this cause by supporting Christian education, thus converting cash into character.

Hesston College has over 200 "Partners" who contribute \$1,000 or more each year to the college for the training of Mennonite youth. Each year these persons give a part of themselves as they convert some of their cash into the character of young people. The Hesston College Endowment Fund drive is offering God's stewards a marvelous opportunity to convert some of their cash into character. Thank God, a number of people have seized the opportunity and are establishing scholarship funds to help make it possible for our youth to attend a Christian college. What a wonderful way to convert cash into character! Where could one better invest money than in the lives of our young people? What better way could one find to lay up treasures in heaven?

**Happy privilege.** I am past the years when I can make much of a contribution to my congregation, to missions, to relief, or to Christian education. However in past years I made it a practice to convert part of my life and energy into cash, and invest it for future needs and use. These savings have multiplied and it is now my happy privilege to convert back into the lives and characters of others some of this "stored energy" by making contributions to various causes.

I consider it good stewardship to give a portion of my income as I earn it, to use for family purposes what is needed and to set apart a portion to invest and manage for the Lord and use as needs and occasion demand and permit. In this way one may be a good steward, not only of a tenth, but of 100 percent of one's income. 

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Milo Kauffman, Hesston, Kans., is a retired former president of Hesston College. He has had a special interest in stewardship over the years.



# Just in Time for Summer: More good reading from Herald Press

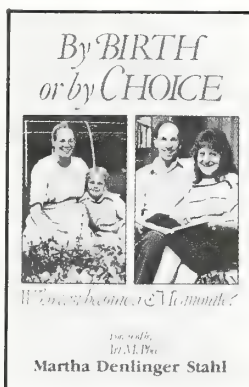
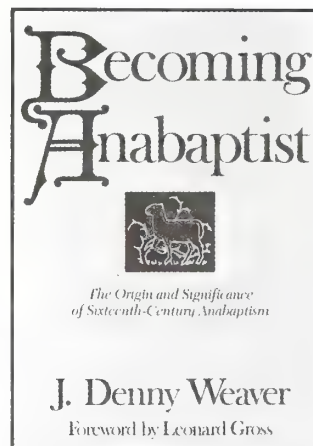
## Becoming Anabaptist

by J. Denny Weaver

*Becoming Anabaptist* tells the story of the beginning of the Anabaptist movement taking into account recent historical research. Emphasizes the geographical and the theological diversity that existed from the beginning and explores ways in which that story is relevant to us today.

After an introductory chapter, Weaver follows three major Anabaptist movements, the Swiss, the South German Moravian, and the Dutch, from their origins to their demise or consolidation into an enduring social structure. The last chapter explores the implications of this story of Anabaptist origins for Mennonites and other members of the believers' church tradition.

Paper, \$14.95, in Canada \$19.95



## By Birth or by Choice

by Martha Denlinger Stahl

Would I be welcome to visit a Mennonite Church? Can anyone become a Mennonite or do you have to be born into a Mennonite family? These are questions that Mennonites are often asked by non-Mennonites who are curious about the lifestyle and practices of this group.

Through the stories of Mennonites new to this denomination, Stahl shows that the Mennonite Church welcomes new members and benefits from the gifts that they bring. She reminds longtime Mennonites that they have many good things to offer the rest of the world and extends a warm welcome to anyone who is looking for a new church to consider the Mennonite Church.

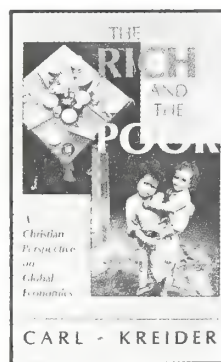
Paper, \$5.95, in Canada \$8.35

## The Rich and the Poor

by Carl Kreider

A Christian economist explores basic issues in third-world development for the lay reader. Kreider examines necessary building blocks for improvement of life in less developed countries—agricultural development, industrial growth, education, health, international cooperation, and population reduction. Practical suggestions for Christians who want to help.

Paper, \$8.95, in Canada \$12.50



## The Cornhusk Doll

Yellow Feather hated the white settlers. Once all the land had belonged to the Indians. Now white pioneer families were moving in and setting up farms.

When Yellow Feather got caught in the trap Pa had set for a bear, Mary, Jed, and their parents had to find a way to show the Indian family that not all white settlers were alike and that they wanted to be friends.

Story by Evelyn Minshull. Exquisitely detailed pencil drawings on each page by Edwin B. Wallace.

Hard, \$14.95, in Canada \$19.95

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## MCC U.S. responds to new immigration law

Beginning on May 5, all undocumented aliens who can offer proof that they have been in the United States illegally since Jan. 1, 1982, are qualified to become temporary residents of the country. This is the first step toward permanent resident status and possible eventual citizenship. Another group of people who are now able to apply for temporary residence are undocumented aliens who can show that they did agricultural work for 90 days between May 1985 and May 1986.

These provisions are part of the new U.S. Immigration Reform and Control Act. Aliens who qualify can apply during the next 12 months. The agricultural workers can apply during the next 18 months. Immigration officials estimate that as many as 4 million people qualify. In anticipation of the crushing load of applications and paperwork, the Immigration and Naturalization Service has opened 107 special offices in major cities, with a staff of 2,000 people.

The response of Mennonite Central Committee U.S. to the new legislation is more modest. It has geared up to help undocumented aliens in Mennonite congregations who want to apply and congregations and groups interested in helping aliens apply for legal status.

For the past several months, Don Sensenig and Abel Aquino of the MCC U.S. Immigration and Refugee Program have been providing information to constituency groups about the legislation, including exactly who will qualify, what proof the undocumented aliens will need, and how to fill out the application forms. They have traveled to Los Angeles and other cities in California, Philadelphia, Chicago, and towns in Texas, meeting with pastors and others who want to help.

"Different resources are available in different areas," observes Sensenig. "In some parts of the country, we can refer people to already existing church offices or agencies." For example, World Relief is setting up legalization processing centers in Chicago. In Portland, Oreg., an affiliate of Church World Service offers help in that part of the state.

West Coast MCC will hire a full-time staff person to help undocumented aliens in Los Angeles, which has the country's largest population of undocumented people, and in the San Joaquin Valley of central California, where many undocumented people work in large agricultural businesses.

This person will hold training seminars for Mennonites who want to help undocumented aliens apply for legalization and will provide direct assistance to applicants. This person will also look for ways to help those who do not qualify for legal status. The person in this position will be West Coast MCC liaison to the Overground Railroad, a network of churches working to help Central American refugees get to Canada.

MCC U.S. has helped 15 people get training to work in the legalization program. These 15 attended training sessions sponsored by Immigration and Naturalization Service or other agencies, such as National Lawyers Guild. Some will set up small offices. Others will work from their homes or volunteer time with existing agencies.

More information about the new law and how to help undocumented aliens is available from Sensenig at MCC U.S., Box M, Akron, PA 17501, or from Aquino at 110 Maryland Ave., N.E., #502, Washington, DC 20002.

—*Charmayne Denlinger Brubaker*

## MBM's Bontrager helps churches with evangelism and outreach

Ed Bontrager has directed a congregational consultation program for Mennonite Board of Missions since February. This involves planning for materials and developing an action plan to assist conferences and congregations in evangelism and outreach—an important part of the Mennonite Church's Goals for '95.

Bontrager, as MBM congregational outreach director, is developing resources and services to help congregations expand their outreach. That includes working with Don Yoder, secretary for church planting and evangelism for the General Conference Mennonite Church, on a four-to-five-year plan that congregations can use. It also involves reviewing and recommending existing evangelism/outreach resources for congregations.

Bontrager is also developing and promoting the use of intercongregational teams in cooperation with the denomination's stewardship leaders. "I hope excitement can be created in churches about

renewal and outreach," he explained, "by using people who have come into the Mennonite Church from outside." These teams will help congregations move ahead in relation to the Goals for '95.

Another component of Bontrager's assignment is developing a network of congregational advisers. "These people would be requested by a congregation to evaluate its outreach and share how outreach could increase."

Representing MBM and the Mennonite Church in inter-Mennonite and/or ecumenical evangelism activities is another task for Bontrager. As an example, he pointed to Congress 88, an interdenominational evangelism event to be held in Chicago in August 1988. He is an alternate on the planning committee and will be involved in publicity for the event.

A primary objective of Bontrager's work is to help others work toward the Goals for '95. "The goals call for adding 50,000 new members in 10 years, which is a real challenge," he said. "But if every two people would just bring one person into the church in the course of 10 years, we would reach our goal. If people are serious about that goal, it can be accomplished."

Bontrager brings to his position a wealth of experience in a variety of congregational settings. He recalls that while he was a child in the early 1940s, his parents began a Sunday school primarily for children in suburban Buffalo, N.Y. The effort resulted in what is now Harris Hill Mennonite Fellowship. While attending Eastern Mennonite College, Bontrager helped conduct a community survey in nearby Staunton, Va. Subsequently, a congregation was started. He served several years as its assistant pastor while attending Eastern Mennonite Seminary.

Before joining the MBM staff, Bontrager was a pastor for 20 years in Virginia, Ohio, California, and Pennsylvania. Most recently he was at Neffsville (Pa.) Mennonite Church. "One of my concerns for the congregation during those years was to help it reach out in the community and develop a 'great commission' conscience," he said. That involved the formation of visitation teams to welcome newcomers.

Bontrager's preparation for his current work also includes service with the evangelism commissions of two different conferences and doctoral studies at Fuller Theological Seminary in Pasadena, Calif. He is also the coauthor of the practical church growth book *It Can Happen Today!* and author of *Divorce and the Faithful Church*. Both were published by Herald Press of Mennonite Publishing House.



## 'Together' editors share success stories of church outreach

Outreach and expanding contacts in areas served by Mennonite churches were themes at a May 19 meeting in Bird In Hand, Pa. Nearly 40 people representing local imprints of Mennonite Publishing House's *Together* gathered to discuss concerns relating to the direct-mail publication.

*Together*, a bulk-mailed tabloid, is currently the Mennonite periodical with the largest circulation. It was started last year to help local congregations witness to specific geographic areas of their communities. "We saw this as an investment in the Goals for '95," said Laurence Martin, the MPH administrator responsible for the project. MPH hopes to begin recovering some of its investment as total circulation climbs to over 100,000 with 36 local imprints.

Spotty circulation and poor photo reproduction were two problems discussed by the participants during open sharing. Since the printing and mailing for this specialized publication are done outside MPH manufacturing channels, special procedures for handling problems were outlined by J. W. Sprunger, an MPH marketing staff person, and Eugene Souder, the Grottoes, Va.-based churchwide editor of *Together*.

In addition to the every-other-month mass-mail delivery, some congregations, such as First Mennonite of Norristown, Pa., give *Together* to people who come to the church. A home health nurse from Chambersburg, Pa., uses the publication as a handout during visitation. Another congregation lets people pick it up free in retail businesses.

A feature of *Together* that makes it especially attractive to congregations is that local material—such as church news and announcements of coming events—is

printed with material prepared by the churchwide editor. "I try to include something from each church," said Nancy Widmer, who edits the imprint sponsored by six congregations in the Manheim, Pa., area. Sponsoring congregations usually have an ad in each issue in addition to news items.

The recognition response in telephone surveys done by groups that have used *Together* for a year or more was disappointing to the local editors. But when compared with many direct-mail efforts, most areas had achieved outstanding results. Skippack, Pa., area editor Ken Reinford reported that over 10 tons of glass were collected by his church as a result of the *Together* announcement of a recycling project.—David Hiebert

## Mennonite agencies begin effort to define mission & service roles

A series of conversations with Christians in different parts of the world is being initiated by Mennonite Church mission and service agencies. It is a response to the goal adopted at Ames 85 calling for doubling the number of North American workers overseas by 1995.

Sponsored by Mennonite Board of Missions, Eastern Mennonite Board of Missions, Mennonite Central Committee, Virginia Mennonite Board of Missions, and Franconia Conference Mission Commission, the project will be undertaken by Paul Longacre and Nancy Heisey, starting in July.

The two-year effort to define North American Mennonite mission and service roles through listening to the insights of Mennonites and other Christians worldwide is based on the understanding that the church's task in the future must be approached cooperatively and internationally. Longacre and Heisey, a married couple, will spend approximately half-time traveling to meet with Africans, Asians, Europeans, and Latin Americans. A reference committee representing the participating agencies will work with them in carrying out their assignment.

Longacre and Heisey studied this past year at Associated Mennonite Biblical Seminaries. Prior to that Heisey served with MCC as cosecretary for Africa and worked in Zaire before that. Longacre previously filled a variety of positions with MCC, including service in Vietnam and Indonesia. He was also a member of the MBM Overseas Ministries Committee for eight years. During 1985 the couple served with MCC in Burkina Faso.

## GROWING AS STEWARDS AND WITNESSES

# God tends the mystery

While congregational delegates which met last January didn't exactly start a bonfire, they did fan the flame of Pacific Coast Mennonites' commitment to evangelism and church growth. Enthusiasm for going out and making disciples is obviously growing. And this is not merely to attain the Ten-Year Goals but with genuine conviction that our most important task in this life is to pass the good news about Jesus to our children, neighbors, and co-workers.

From our past I believe we have brought much baggage which has made it hard to feel positive about sharing the gospel. One bit is the feeling that persons who become part of us should dump everything they have in order to be transformed overnight into our perception of an exemplary Mennonite. It is true that in joining with us, new believers should be given a few basic clues about what they are getting into, but it seems a bit much to expect them to instantly comprehend and embrace 450 years of theological hi-tech. We need to allow them the same slack we give ourselves.

Another stumbling block is a weakness of vision. We assume they don't want what we've got. We need to be delivered from negative feelings both about ourselves and God's power to draw and resurrect the spiritually dead in our daily circle of contacts.

When we look back over the past decade and see our lack of progress, the Goals for '95 do look formidable. But we are not called to look back. Neither does our success depend on our skills of persuasion and technical know-how. Furthering the kingdom is something God does in spite of, rather than because of, us. Our call is to sow the seed; God tends to the mystery of how it grows.—Beryl Forrester



Churchwide editor Gene Souder (left) discusses "Together" with local editor Clarence Hooley of North Lawrence, Ohio.





*In Christ  
We Grow*

## Planners offer directions

For those staying on the Purdue University campus during Purdue 87, parking will be near their rooms, and they will receive details with their registration confirmations. For those not staying on campus, the Grant Street Parking Garage is their parking place.

This is charged by the hour or day. If vehicles are too high, the drivers should go to the back of the garage, where the attendant at the exit will give instructions. Any attempt to park in the restricted areas on campus will be met by a violation ticket and fine. Cars may be parked anywhere on campus after 5:00 p.m. on weekdays and all day Saturday and Sunday, unless otherwise posted.

Purdue 87 is the biennial convention of the Mennonite Church scheduled for July 7-12 in West Lafayette, Ind.

**Purdue University central campus map**

AR	Armory
CHEM	Chemistry Building
ERHT	Earhart Residence Hall
HEAV	Heavilon Hall
HLMC	Hall of Music
PGG	Grant Street Parking Garage

PGGW	Grant and Wood Streets Parking Garage
PMU	Purdue Memorial Union
PMUC	Purdue Memorial Union Club
STEW	Stewart Center
WILY	Wiley Residence Hall

## AMBS honors largest-ever graduating class

"If I say nothing else, I want to witness to the beauty of hope reborn even after it would have died," said Murphy Davis with passion and conviction in her commencement address to the 61 graduates of Associated Mennonite Biblical Seminaries on May 29. The commencement service was held at nearby Canaan Baptist Church in Elkhart, Ind., since the AMBS chapel is too small.

Addressing the largest graduating class ever, Davis, an Atlanta clergywoman, challenged her audience to go into a world where "hope gasps" and nurture little flowers of hope. Speaking from Isaiah 35 and her own life involvements, she called her listeners to the pastoral task of feeding the hope of the poor in a world of much ugliness. "While we're not spared death, we are spared the power of death," said Davis, who befriends death-row inmates in Georgia. "We need not fear, because God is coming to rescue us."

Davis is director of the Southern Prison Ministry for Georgia. She is also, along with her husband, Ed Loring, a founding partner of Open Door Community, a shelter for the homeless.

Forty-one students completed the Master of Divinity degree, a three-year program which equips people for pas-

toral, teaching, counseling, evangelism, cross-cultural, and academic ministries. Thirteen students completed the Master of Arts in Theological Studies degree, a two-year program which supplements other professional training and/or strengthens participation in the life, mission, and service of the church. Three students completed the Master of Arts in Peace Studies degree, also a two-year program, which deepens understanding of and commitment to the biblical vision of peace and justice. Four persons received the Certificate in Theological Studies, a one-year program which equips persons for stronger participation in the church.

## Children's goodwill gifts 'dedicated' for shipment to the Soviet Union

Sixteen comforters and quilts, all decorated with children's drawings for peace, ringed three sides of the sanctuary for a May 31 dedication service in Lincoln, Nebr. The gifts are intended to carry people-to-people goodwill wishes to the Soviet Union.

The service, planned by members of First Mennonite Church and Antelope Park Church of the Brethren, drew more than 200 people. It included the reading of a litany, singing and sharing by children,

and a message by Paul Kraybill, executive secretary of Mennonite World Conference. The comforters and quilts, Kraybill said, are "a statement to the nations of the world that the children who have not yet been taught to fear must never be given such an education."

The Soviet Embassy had also been invited to send a representative to the service, but spokesman Oleg Benyukh sent his regrets, saying, "Your actions . . . in fostering international peace and friendship are understood and supported by all our countrymen. . . . There is no alternative to peace."

Distributing leaflets outside the building was an anti-Soviet organization representing Latvian people bitter at their country's absorption into the Soviet Union during World War II.

The comforters and quilts on display represented about half the total expected by the time the effort is completed, according to coordinator Bek Linsenmeyer. In several congregations children are working on the project as a vacation Bible school activity. Also on display were many of the letters sent to Linsenmeyer by Soviet newspaper readers in response to articles on the project.

Most of the comforters and quilts will be delivered to the Soviet Union in July by a choral tour group led by Mennonite musician Hiram Hershey. Arrangements will be made for later tour groups to deliver the other comforters that are still to come in.



## Home ministries leaders push urban concerns at annual meeting

Some 40 Mennonite and Brethren in Christ home ministries leaders from all across North America met in Winnipeg, Man., recently for the annual meeting of Inter-Mennonite Home Ministries Council. Along with this meeting two other groups also met to exchange ideas and coordinate programs: Voluntary

Service directors and the home ministries staff of the Mennonite Church and General Conference Mennonite Church.

A special feature this year was the report of the Urban Task Force which had been appointed by the council to study the church's role in urban ministry. This concern had been raised several years ago by urban workers in Chicago. The eight-member task force included pastors, educators, and a sociologist. It represented all of the sponsoring denominations and several language groups.

The council agreed that the findings of

the task force were helpful and should be shared with the home ministries agencies of the participating denominations. One of the repeated concerns of the group was that Mennonite and Brethren in Christ educational and publishing institutions have not fully represented the urban reality in their work. The council members agreed to commit themselves to encouraging educators and publishers to give more attention to urban concerns.

Inter-Mennonite Home Ministries Council is chaired by Rick Stiffney of Mennonite Board of Missions.

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Lewis Hartzler, Del Norte, Colo.

I read "Why We Have Been Skeptical" by Thomas Finger (May 19) and would like to put forth some of my own ideas.

For a background: I became a Christian in the Mennonite Church. Due to geographical location, I have attended quite a few other churches, such as Southern Baptist, First Baptist, Church of Christ, Calvary Baptist, Nazarene, Mennonite Brethren, and Conservative Mennonite. The church where I have my membership in is a group of three—Presbyterian, Affiliated, and Mennonite. The church I attend most often is Methodist and Presbyterian, with quite a few Lutherans attending because the closest Lutheran church is 15 miles away.

All of these churches—no matter how hard they seek God—are man-made. For example, the Mennonite Church. We take for our leadership the ideas of a man called Menno Simons. While I have no problem with that, it just means that the Mennonite Church is less than perfect. And no matter where we look we will not find a church which is any better.

If having one church is so good, why did we break away from others?

As part of Goshen College's Study-Service Trimester, I went to Nicaragua. On the western side the Roman Catholic Church had none or very little competition and the church had a lot of excesses. But on the eastern side, where the Moravian church was in predominance, it was different. There the Catholic Church had to be on its toes.

In every church I have been I have found a unity of believers which has been amazing to me. Wherever Christians seek the guidance of the Holy Spirit it doesn't matter to what denomination I belong. I also have found that it doesn't matter—

new Christian or old, Mennonite or other: I have something to learn from each.

Therefore it doesn't matter to me if the church decides to combine groups, such as the Ontario Mennonites did, or if new groups split off. As long as I can find committed Christians to fellowship with I will be happy.

Don't ever look for the church of Lewis Hartzler because I don't think adding one in my name would solve all the world's problems.

### Percy Gerig, Upland, Calif.

Thank you for printing "A Pastoral Letter on Spirituality" (May 5) to all the members of the Mennonite Church. And thank you to the Ministry of Spirituality Committee for writing it.

I feel that this letter read and reread until digested would help ease the need many in our congregations feel to call all of the congregation (or denomination) to the particular stream of spirituality they are personally drinking from at the moment. I thank God for the renewal each stream brings, but I have come to fear the pressure many thus renewed often attempt to force upon others.

My prayer is that those in leadership representing each of the six streams mentioned would make it priority to call drinkers in those respective streams to grow and utilize the benefits of that particular stream. But that they also recognize the other streams as just as valid and refreshing to other brothers and sisters and not make a new legalism out of their renewal experience by pressuring others to follow in their experience. They should rather allow love for God and others to be the determinate for spirituality, rather than a new form of external piety.

### Lee H. Kanagy, Fairfax, Va.

This is to add my affirmation to the Gleason Archer article "Ordination Is Not for Women," submitted to "Hear, Hear!"

by Addona Nissley (Mar. 31).

The article articulated my convictions, as I was taught by parents and Bible teachers, to honor and respect the teachings of Christ and the apostles. And, I have failed many times, but I press on.

The article, referring to 1 Timothy chapters 2 and 3, stated, "To interpret [these passages] to mean the very opposite of what it clearly says is to deviate from the authority of New Testament teaching. And to conclude that women may teach authoritatively as ordained pastors is to deviate from proper hermeneutics. . . . If teaching that is as simple and clear as this can be reinterpreted according to the moods and fashions of our day, then Paul's other inspired teachings may also be reinterpreted." Is not this how the prayer veil became exchanged for permanents and jewelry?

For several years my wife and I have been praying that God would send a Japanese missionary to take responsibility for the Japanese Christian Church in the Washington area, where we live. God who is faithful gave the "call" to an ordained Japanese pastor who graduated a year ago from Westminster Seminary in Philadelphia.

I could not conscientiously lead the group into the Mennonite Church due to the difficulty of a liberation theology that interprets Scripture to ordain women and that increasingly posits peace as equivalent to the gospel, which in turn becomes active in politics and in confrontation with certain governments that overshadow the essence of evangelism.

The Japanese Christians and I rejected the ordination of a woman for pastoral leadership as we interpret Scripture. Consequently it seemed right and timely when Pastor Takashi Uehara and wife, Yuriko, responded to the call to move to Washington and take over the work. As members of the Presbyterian Church of America which does not ordain women to the ministry, it seemed only natural for the Washington group to become a part of this church.



## MENNOSCOPE

**A steering committee has been formed for Christian Peacemaker Teams**—an idea for a stepped-up peace witness in hot spots at home and abroad that was approved at a major consultation last December in Chicago. The committee has a representative from each of the five sponsoring denominations—Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Church of the Brethren—and four members-at-large. The committee will provide information to individuals and congregations who are interested in the teams, receive suggestions for getting them organized, and set guidelines for training people for the teams. Ed Metzler is the Mennonite Church representative on the steering committee. More information can be obtained from him—and donations for the cause can be sent to him—at Box 1245, Elkhart, IN 46515.

**The Voluntary Service unit in Sterling, Ill., closed** on June 1 after nearly seven years of operation by Mennonite Board of Missions. The last VSer was Ken Brunk of Collegeville, Pa. A total of 14 people served over the years as day care center workers, transportation providers for social service agencies, summer Bible school teachers, and boys/girls club leaders. "The current unit fulfilled its mission in the community," said Rick Kulp of the VS office in Elkhart, Ind. "We would, however, be glad to entertain another proposal for a unit in the future from the local Mennonite congregations—Science Ridge and West Sterling."

**Atlantic Coast Conference delegates narrowly rejected a proposal for a conference center** during their recent annual meeting at Hopewell Mennonite Church, Elverson, Pa. The conference currently has no visible "home," and conference business is conducted by executive secretary Melville Nafziger out of his home in Gap, Pa. In other matters, the delegates accepted two new congregations into the conference—Community Mennonite Church of Lancaster, Pa., and Ocean City (Md.) Mennonite Church. They also elected David Stoltzfus as their new moderator, succeeding Herman Glick. Stoltzfus is pastor of Zion Mennonite Church in York, Pa.

**Retired Japanese educator/politician Chiyo Sakakibara, 88, died** on Apr. 28 in Tokyo, Japan. She started her career as a magazine reporter, but devoted much of her life to educational pursuits, including helping to establish International Christian University. In 1947, the first time women were allowed to vote in Japan, she was elected to the Diet—Japan's parliament/congress—and served later as vice-minister of law. Over the years, she and her husband, Gan, an economics professor, became increasingly attracted to the ideals of Anabaptism and eventually joined Honan Cho Mennonite Church in Tokyo. Gan, who survives, is today considered Japan's foremost Anabaptist scholar.

**Look for the "Meetingplace" at Purdue 87.** Of special interest to women, this room will be available for meetings, fellowship, and focused discussions. Check the daily newssheet at Purdue 87 for location and activities.

**A meeting for alumni of Eastern Mennonite Seminary and Goshen Biblical Seminary will be held at Purdue 87.** It is scheduled as a late-night event on July 9. The presidents and deans of both schools will be present, as well as several members of the faculty and staff.

**A meeting for Eastern Mennonite College alumni will be held at Purdue 87.** It is scheduled as a late-night event on July 8. New president Joe Lapp will speak, and The Other Band will perform.

**A meeting for former Voluntary Service workers will be held at Purdue 87.** It is scheduled as a late-night event on July 10. It is hosted by Mennonite Board of Missions.

### Pastoral transitions:

- **Bertha Landers** was ordained as pastor of Bloomingdale (Ont.) Mennonite Church on May 10. She was licensed as copastor in 1984 and became sole pastor in 1985.
- **Nelson Martin** became pastor of Sunnyside Mennonite Church, Conneaut Lake, Pa., in June. He served previously as pastor of St. Agatha Mennonite Church, Baden, Ont.
- **Ken Bechtel** was ordained as pastor of Danforth-Morningside Mennonite Church, Toronto, Ont., on June 21. He has been the pastor for the past two years.
- **Sue Steiner** was ordained as associate pastor of St. Jacobs (Ont.) Mennonite Church on June 7. She served previously as conference youth minister and as interim chaplain at Conrad Grebel College.
- **Mary Schiedel** was ordained as associate pastor of Elmira (Ont.) Mennonite Church on May 3. She has been the associate pastor since 1985.
- **Homer Yutzy** became interim pastor of Inlet Mennonite Church, Wauseon, Ohio, on June 1. He served previously as pastor of East Zorra Mennonite Church, Tavistock, Ont.
- **Barbara Slough** was commissioned and installed as staff minister at College Mennonite Church, Goshen, Ind., on June 21. She succeeded Merlin Becker-Hoover. She manages

the church's facilities and serves the commissions on finance/administration and witness/service.

### Church-related job openings:

- **Campus minister**, Goshen College, starting in July 1988. Needed are skills in preaching, teaching, administration, and pastoral care as well as prior work in ministry as a pastor or teacher. A Ph.D. or Th.D. in an area related to campus ministries is preferred; an M.Div. with campus ministries experience is acceptable. Send résumé by Aug. 15 to Norman Kauffmann at GC, Goshen, IN 46526.
- **Assistant dean**, Eastern Mennonite College, starting on Aug. 17. The person manages the day-to-day academic program as well as summer school, continuing education, learning center, extension program, and cross-cultural program. A master's degree is required; a doctorate is desirable. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.
- **Underwriting manager**, Mennonite Mutual Aid. Requirements include a medical background (an RN or equivalent preferred) and skills in decision-making, communication, and management. Some insurance experience is preferred. Contact the Personnel Department at MMA, Box 482, Goshen, IN 46526; phone 219-533-9511.
- **Mathematics teacher**, Locust Grove Mennonite School, Smoketown, Pa., starting this fall. This person will teach at the junior high level. Contact Maribel Kraybill at the school, Box 37, Smoketown, PA 17576; phone 717-394-7107.
- **Assistant**, Lombard (Ill.) Mennonite Peace Center, starting on Sept. 1. Duties include presenting educational programs in churches, coordinating a local ecumenical peace group,



**Eastern Board prepares for Indian work in Peru.** Eastern Mennonite Board of Missions is exploring how to prepare workers for outreach among the Quechua Indians of Peru. The training of missionaries was one of the main issues which arose in a recent visit to Peru by Dick and Lois Landis, pastor couple of Word Fellowship, Stratford, N.J. Here Dick (right) and Eastern Board missionary Howard Yoder (center) meet with Pedro Merino Boyd, general secretary of the National Evangelical Council of Peru.

Landises represented the Servants of Love to Peru. It is an effort by some of the congregations in Lancaster Conference which were planted within the last decade and which developed the vision to plant churches among the Quechua. Yoder and his wife, Louise, are the first missionaries.

A major concern communicated by Boyd and others is that Eastern Board should focus on church planting and ministry within the Quechua culture and language. David Weber of Wycliffe Bible Translators told Landises, "We have yet to see a truly indigenous Quechua church." He said that Quechua churches are often an extension of Spanish-language Peruvian churches and do not necessarily reflect indigenous Quechua culture. "Language study is one of the main challenges to be worked through," Dick said.

Eastern Board is considering Cusco as a potential base for starting actual Quechua outreach. Located 11,000 feet in the Peruvian mountains, it was once the center of the Inca Empire. Yoders would relocate from the capital city of Lima to Cusco and begin community development work in a neighboring town such as Urubamba.



responsibility for a literature display, editing a newsletter, conciliation/mediation work, and general office tasks. The center is a ministry of Lombard Mennonite Church. Contact the center at 528 E. Madison St., Lombard, IL 60148; phone 312-627-5310.

•**Houseparents**, Carmel House, Saskatoon, Sask., starting in August. Needed is a married couple to provide a family-type setting for up to five teenage boys with behavioral problems. Related experience is preferred. The house is sponsored by Mennonite Central Committee Saskatchewan. Send résumé by July 11 to Otto Driedger at 410 Needham Way, Saskatoon, SK S7L 5X7.

**New members** by baptism and confession of faith: *Neffsville, Lancaster, Pa.*: Madeline Bender and Courtney Bender, *Waynesboro, Va.*: John Bassett, Jennifer Bassett, Brenda Campbell, Chad Shifflett, Rebecca Kiser, Joseph Workman, Jr., and Frances Workman. *Stuarts Draft, Va.*: Robert Hartless, Linda Hartless, Mark Ramsey, and Heidi Trantham. *Bahia Vista, Sarasota, Fla.*: Britany Gingerich, Dan Cretella, Marcia Raber, and Eric Hansen by baptism and Nancy LeCount by confession of faith. *Bay Shore, Sarasota, Fla.*: Jennifer Bontrager and Aaron Sutter. *Orrville, Ohio*: Viengkham and Vien Veemara. *Akron, Pa.*: Steve Douple, Devin Hoffert, Jennifer Leister, Tanya Meck, Sharon Mellinger, Kent Sensenig, Bonnie Stoltzfus, Karmen Yoder, and Sherry Van Buskirk. *Sandy Hill, Coatesville, Pa.*: Abe and Anna Mae Stoltzfus by confession of faith.

**Change of address:** *Takio Tanase* from Obihiro to 1-18, Honan 2 chome, Suginami, Tokyo 168, Japan.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Adegite**, Lawrence and Carol, Forest Grove, Oreg., second child, first son, Nicholas Akindele, May 29.

**Albrecht**, Terry and Christa (Swartzentruber), St. Agatha, Ont., second son, Jeffrey Ryan, May 19.

**Boettger**, Jerry and Valerie (Steinwand), Tofield, Alta., second son, Corey Bryce, May 27.

**Booz**, Michael and Sharon Renee (Meyers), Harleysville, Pa., second daughter, Tahlia Renee, June 7.

**Gilliom**, Richard and Mary (Buller), Goshen, Ind., first child, Benjamin Michael, born on Dec. 22, 1986; received for adoption on Apr. 13.

**Herschberger**, Larry and Marsha (Haney), Arthur, Ill., second son, Clayton Ross, May 22.

**Kauffman**, Larry and Delores (Kuhns), Arthur, Ill., first child, Cory Andrew, June 5.

**King**, Kenneth and Barbara (Beard), Cable, Ohio, fourth child, second son, Joel Edward, May 19.

**Lusby**, Joe and Sandy (Umble), Atglen, Pa., third child, second daughter, Rachel Lynette, Feb. 6.

**Miller**, Ben and Debbie (Beachy), Arthur, Ill., second child, first daughter, Erica Elizabeth, May 31.

**Mishler**, Greg and Betty (Coblentz), Hartsville, Ohio, second son, Jason Andrew, June 2.

**Neer**, Lynn and Margaret (Hartzler), Centre Hall, Pa., second daughter, Charity Rose, May 26.



**Franconia Conference and Eastern District meet together.** The oldest conference of the Mennonite Church and the oldest district of the General Conference Mennonite Church held a joint meeting recently in the area where the two groups split 130 years ago. Members of Franconia Conference (MC) and Eastern District (GC) gathered at Salford Mennonite Church in Harleysville, Pa., for the historic event.

Pictured is a choir of youth and young adults from both groups, which sang two selections. Gordon Zook, executive secretary of Mennonite Board of Congregational Ministries (MC), presented a meditation from Dr. Seuss's "The Butter Battle Book." Then longtime GC leaders Robert and Lois Kreider talked about people they have met in various countries who had given them a new understanding of what it means to follow Christ.

The joint gathering came during Eastern District's annual meeting. During that meeting, the delegates heard about the way they are involved with Franconia Conference in an increasing number of projects.

**North**, Roger and Carolyn (Burkholder), Lancaster, Pa., first child, Laura Whitney, May 10.

**Sauder**, Amos and Linda (Noll), Manheim, Pa., first child, Eric Michael, May 28.

**Smoker**, Dale and Dawn (Yoder), Parkesburg, Pa., first child, Diana Dawn, Apr. 4.

**Stevens**, Jim and Sandra (Schrock), Arthur, Ill., fourth child, third daughter, Allison Mary, June 4.

**Troyer**, Lowell and Cheryl (Hooley), Middlebury, Ind., first child, Amber Lynn, May 7.

**Umble**, Bill and Diane (Lantz), Gap, Pa., first child, Michael Jordan, Jan. 23.

**Vincent**, Mark and Lorie, Fort Wayne, Ind., first child, Autumn Christy, May 26.

**Witmer**, Lamar and Barbara (Lenhert), Somalia, East Africa, first child, Isaac Lenhert, June 5.

**Zeigler**, Dan and Lucinda (Zeigler), Telford, Pa., first child, Brittany Joy, June 1.

**Zimmerly**, Terry and Karen (Martens), Chicago, Ill., first child, Justus Lane Martens, June 8.

Hollsopple, Pa., Thomas cong., and Sandy Hollsopple, Hollsopple, Pa., Lutheran Church, by David Mishler, May 2.

**Good-Wilker**, Byron James Good, Waterloo, Ont., Breslau cong., and Karen Jean Wilker, Waterloo, Ont., Riverdale cong., by Glenn Zehr and David K. Jantzi, May 23.

**Heed-Mishler**, Robert Heed, Elkhart, Ind., and Karen Mishler, Middlebury, Ind., both from Bonneyville cong., by Firman Gingerich, May 15.

**Herschberger-Miller**, Scott Lynn Herschberger, Nokomis, Fla., and Darlene Crystal Miller, Sarasota, Fla., both of Bay Shore cong., by Rocky Miller (brother of the bride) and Howard Schmitt, June 6.

**Holl-Swartzentruber**, Stephen Wayne Holl, Woodstock, Ont., Anglican Church, and Kristine Evone Swartzentruber, Tavistock, Ont., East Zorra cong., by Homer E. Yutzy, May 30.

**Huddle-Snyder**, Edwin Paul Huddle and Sharon Marie Snyder, both of Lancaster, Pa., Akron cong., by Urbane Peachey, Apr. 24.

**Kauffman-Kaufman**, Lyle D. Kauffman, Fairview, Mich., Fairview cong., and Christina S. Kaufman, Fonda, Iowa, Manson cong., by Scott Swartzentruber, May 16.

**Koenig-Yantzi**, Paul Andrew Koenig, Baden, Ont., Lutheran Church, and Sharon Elaine Yantzi, Tavistock, Ont., East Zorra cong., by Homer E. Yutzy, May 2.

**Lammer-Yoder**, Kevin Lammer, Iowa City, Iowa, Catholic Church, and Lisa Yoder, Iowa City, Iowa, West Union cong., by Merv Birky and Fr. Menke, May 23.

**Nebel-Morrow**, Keith Nebel, Wayland, Iowa, Sugar Creek cong., and Denise Morrow, Wayland, Iowa, United Methodist Church, by Ed Miller, May 30.

**Nice-Despres**, George E. Nice, Williamsburg, Va., Warwick River cong., and Lori-Ann Despres, Newport News, Va., by Truman H. Brunk, May 30.

**Parker-Slagle**, Michael A. Parker, Badger, Iowa, Lutheran Church, and Gail L. Slagle, Badger, Iowa, Manson cong., by Scott Swartzentruber, Apr. 25.

**Purves-Schwartzentruber**, Alec Purves, New Hamburg, Ont., and Carol Joy Schwartzentruber, New Hamburg, Ont., Steinmann cong., by Gord Martin and Fred Lichti, May 23.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Bontrager-Gerber**, Jerre Bontrager, Scott City, Kans., Community Church, and Lucy Gerber, Harper, Kans., Hope cong., by Marvin Zehr, Apr. 18.

**Canh-Thipphavong**, La Mongh Canh, Toronto, Ont., and Boulaphanh Thipphavong, Kitchener, Ont., East Zorra cong., by Homer E. Yutzy, May 16.

**Chambliss-Neeman**, Michael Chambliss, Tremont, Ill., First Mennonite cong., and Anne Neeman, Mackinaw, Ill., Christian Church, by James Detweiler, June 6.

**Gilliland-Hollsopple**, John O. Gilliland,



**Rodemacher-Kensill.** Doug Rodemacher and Tammie Kensill, both of Ft. Wayne, Ind., by Mark L. Vincent, May 16.

**Stauffer-Longnecker.** Kevin Stauffer, Columbia, Mo., Bellwood cong., Milford, Nebr., and Brenda Longnecker, Church of the Brethren, Rockford, Ill., by Stanley Weaver and Dan Johnston, Mar. 14.

**Steinmann-Lammers.** Richard Steinmann, New Hamburg, Ont., Steinmann cong., and Helen Lammers, Kitchener, Ont., Christian Reformed Church, by Jacob Kuntz and Fred Licht, May 9.

**Stewart-Nebel.** Howard Stewart, Tucson, Ariz., Shalom Mennonite Fellowship, and Bethene Nebel, Wayland, Iowa, Sugar Creek cong., by Vernon Shertz, Mar. 21.

## OBITUARIES

**Birkey, Samuel Clayton**, son of John E. and Lena (Oyer) Birkey, was born in Manson, Iowa, Oct. 11, 1927; died of leukemia at Methodist Hospital, Rochester, Minn., June 1, 1987; aged 59 y. On Mar. 18, 1949, he was married to Rozetta Shearer, who survives. Also surviving are 4 daughters (Kathy Birkey, Judy Weller, Dorothy Brons, and Jan Weller), 2 sons (Sam and Paul), 9 grandchildren, 4 brothers (John, Jr., Elmer, Jake, and Joe), and 5 sisters (Alvina Birkey, Pearl Garber, Elsie Yoder, Anna May Showalter, and Pauline Kingery). He was a member of Manson Mennonite Church, where funeral services were held on June 4, in charge of Scott Swartzendruber; interment in Rose Hill Cemetery.

**Bishop, C. Kenneth**, son of Clayton and Florence (Miller) Bishop, was born in Silverdale, Pa., Apr. 1, 1927; died of cancer at Sellersville, Pa., June 1, 1987; aged 60 y. He was married to June Binsberger, who survives. Also surviving are 2 daughters (Candy Patterson and Sheila Bishop). He was a member of Rockhill Mennonite Church. Funeral services were held at Anders Funeral Home, Souderton, Pa., June 4, in charge of Russell M. Detweiler and Donald Landis; interment in Rockhill Mennonite Church Cemetery.

**Hostetler, Lester J.**, son of Jephtha and Fannie (Huntsberger) Hostetler, was born at Orrville, Ohio, in 1907; died at Massillon Community Hospital, June 3, 1987; aged 80 y. In 1932, he was married to Kathryn Gerig, who survives. Also surviving are one son (James), 2 grandsons, 2 brothers (Emerson and Melvin), and one sister (Elizabeth Herr). Funeral services were held at Oak Grove Mennonite Church on June 6, in charge of Virgil Gerig and Richard Ross; interment in Oak Grove Cemetery.

**Kandel, Robert J.**, son of Joseph E. and Lydia (Mast) Kandel, was born at Millersburg, Ohio, Aug. 6, 1927; died of cancer at Berlin, Ohio, June 3, 1987; aged 59 y. On Mar. 1, 1951, he was married to Mary Wengerd, who survives. Also surviving are 2 daughters (Patricia Leatherman and Kaye Yoder), 2 sons (Lynn and Randy), his mother, 3 brothers (Clayton, Forrest, and Clifford), and 3 sisters (Mary Troyer, Ethel Miller, and Fern Miller). He was a member of Grace Mennonite Church, where funeral services were held on June 6, in charge of David R. Clemens and Paul G. Hartman; interment in Grace Cemetery.

**Mabe, William**, son of John R. and Laura (McMacklin) Mabe, was born in Limestone, Tenn., Mar. 26, 1904; died of leukemia at Iowa City, Iowa, June 7, 1987; aged 83 y. On Apr. 15, 1948, he was married to Esther Wyse, who survives. Also surviving are one daughter (Mildred (Wolfe), 2 granddaughters, and 2 sisters (Martha Patterson and Clara Allison). He attended First Mennonite Church in Iowa City, Iowa. Funeral services were held at George

Gay Funeral Home on June 10, in charge of Sheldon Burkhalter; interment in Memory Gardens.

**Noll, John B.**, was born at Roherstown, Pa., May 25, 1922; died of lung cancer at his home on Mar. 3, 1987; aged 64 y. On Oct. 23, 1948, he was married to Irene Groff, who survives. Also surviving are 2 daughters (Susie Dourte and Linda Sauder), 2 grandchildren, a twin sister (Jane), and 3 brothers (Robert, Kenneth, and Donald). He was a member of East Petersburg Mennonite Church, where funeral services were held on Mar. 6, in charge of John B. Shenk, Allon B. Dourte, and Karl E. Steffy; interment in Millersville Mennonite Cemetery.

**Reschly, Fannie Conrad**, daughter of Jacob H. and Catherine Conrad, was born in Wayne Co., Ohio, Sept. 16, 1893; died at Parkview Home, Wayland, Iowa, June 1, 1987; aged 93 y. On Dec. 25, 1919, she was married to Harry Reschly, who died in June 1965. Surviving are 3 daughters (Vera Buchnon, Kathryn Lehman, and Elsie Burkholder), 6 sons (Marion, Willard, Orlin, Raymond, Benjamin, and Vernon), 29 grandchildren, 8 stepgrandchildren, 35 great-grandchildren, and one brother (Daniel Conrad). She was a member of Sugar Creek Mennonite Church, where funeral services were held on June 4, in charge of Edmond Miller and Vernon Gerig; interment in Sugar Creek Cemetery.

**Rutt, Amos S.**, son of David and Elizabeth (Sensenig) Rutt, was born in Hinkletown, Pa., July 6, 1893; died at Lancaster General Hospital on May 22, 1987; aged 83 y. He was married to Mabel Hershey, who died in 1926. On Nov. 29, 1928, he was married to Cora Harbold, who survives. Also surviving are 3 daughters (Grace Shirk, Ellen Neff, and Anna Mary Hershey), 2 sons (Ira H. and Mervin), 43 grandchildren, 62 great-grandchildren, 20 great-great-grandchildren, and one brother (David). He was preceded in death by 3 children (Elizabeth Foreman, Erma Herr, and Amos). He was a member of Landis Valley Mennonite Church. Funeral services were held in Mennonite Home, Lancaster, on May 25, in charge of Ralph G. Ginder and Lester Hoover; interment in Hershey Mennonite Cemetery.

**Smoker, Fannie E. Fisher**, daughter of Gideon and Sarah (Kauffman) Fisher, was born at Gap, Pa., Oct. 7, 1901; died at Honey Brook, Pa., May 30, 1987; aged 85 y. On Jan. 16, 1921, she was married to Abner B. Smoker, who died on July 27, 1977. Surviving are 5 sons (Norman G., Earl F., Abner, Jr., Levi F., and Parke B.), 3 daughters (Martha Bauman, Sarah Summers, and Dorcas Hostetter), 26 grandchildren, and 26 great-grandchildren. She was a member of Maple Grove Mennonite Church, where funeral services were held on June 2, in charge of J. Richard Umble, Herman N. Glick, and Philip M. Freed; interment in Millwood Mennonite Cemetery.

**Speigle, Margaret Blough**, daughter of Levi and Annie (Wingard) Blough, was born in Somerset Co., Pa., July 23, 1896; died at Memorial Hospital, Johnstown, Pa., May 29, 1987; aged 90 y. She was married to Lawrence Speigle, who died in 1954. Surviving are one daughter (Twila Ogburn), one son (Donald), two stepchildren (Erma Hostetler and Paul), 34 grandchildren, 67 great-grandchildren, and 23 great-great-grandchildren. She was preceded in death by 3 grandchildren, 5 stepchildren, 8 sisters, and one brother. She was a member of the Blough Mennonite Church, where funeral services were held on June 1, in charge of David Mishler, Harold Thomas, and Norman Moyer; interment in Blough Cemetery.

**Stetter, Carrie E. Brubaker**, daughter of David B. and Mary (Huber) Brubaker, was born at Lancaster, Pa., Mar. 24, 1905; died at Lancaster General Hospital, May 29, 1987; aged 82 y. On June 28, 1930, she was married to Robert Stetter, who survives. Also surviving are 2 sons (Robert M. and Donald B.), one

daughter (Eva Marie Rudy), 10 grandchildren, and 4 great-grandchildren. She was a member of Neffville Mennonite Church. Funeral services were held at Fred F. Groff, Inc., June 1, 1987, in charge of Terry Yoder; interment in Mellingers Mennonite Cemetery.

**Umble, Dennis R.**, son of Harold M. and Lena (Mast) Umble, was born at Gap, Pa., Oct. 17, 1943; died of a brain tumor/cancer at Peoria, Ariz., May 7, 1987; aged 43 y. On Mar. 9, 1985, he was married to Susan Johnson, who survives. Also surviving are one son (Lance), one daughter (Dana), one stepson (Travis Coravin), one brother (Kenneth M.), and 3 sisters (Twila Charles, Loretta Sharp, and Joanne Weaver). He was preceded in death by one brother (Galen). Funeral services were held at Glendale, Ariz., on May 11, in charge of Donald Wilson; interment in Rest Haven Park Cemetery.

**Wittmer, Raymond**, was born at Hartville, Ohio, Mar. 13, 1921; died of heart problems at Sarasota, Fla., June 10, 1987; aged 66 y. On Feb. 14, 1942, he was married to Mattie Erb, who survives. Also surviving are 6 sons (Joseph, Ronald, Daniel, William, Richard, and Robert), 3 daughters (Caroline and Rose Wittmer, and Theresa Raber), 15 grandchildren, 2 brothers (Earl and William), and 4 sisters (Mary Yoder, Ruth Nisley, Sylvia Yoder, and Alta Davenport). He was a member of Bahia Vista Mennonite Church. Funeral services were held in Wiegand Brothers Chapel on June 12, in charge of Stanlee D. Kauffman; interment in Hartville Mennonite Church Cemetery.

**Yoder, Loretta C. Gascho**, daughter of Daniel and Mary (Brenneman) Gascho, was born in Johnson Co., Iowa, Mar. 26, 1911; died of cancer at Pleasantview Home, Kalona, Iowa, May 24, 1987; aged 76 y. On Oct. 15, 1933, she was married to Merton W. Yoder, who survives. Also surviving are 3 daughters (Lois Gorla, Mary Charness, and Doris Yoder), 11 grandchildren, 3 great-grandsons, 2 sisters (Katie Landis and Gladys Ott), and one brother (Cleo Gascho). She was a member of West Union Mennonite Church, where funeral services were held on May 26, in charge of Merv Birky and David L. Yoder; interment in West Union Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Northwest Conference annual meeting, Duchess, Alta., July 3-5  
Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2  
Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9  
Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31  
Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2  
Hesston College fall classes begin, Hesston, Kans., Sept. 7  
Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20

## CREDITS

Cover design and photo on p. 473 by David Hiebert; p. 476 by Louise Yoder, p. 477 by Dave Linseheid.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Televangelism scandal: a time-bomb ticking for years

For long-time observers of teleministries like PTL, the scandal that erupted this year was a time bomb that had been ticking for years. Although it took a widely publicized sexual indiscretion to focus national attention on the financial matters at PTL, questions about fund raising tactics and proper use of donated money have been raised regularly over the years in connection with a variety of TV ministries.

Evangelist Jerry Falwell, who took over PTL from the discredited Jim and Tammy Bakker in March, has also had his financial problems, including a civil suit by the Securities and Exchange Commission, and his fund raising techniques have been called into question. Another TV preacher who has had problems with his fund raising is Rex Humbard, whose Cathedral of Tomorrow ministry underwent a court-ordered reorganization in the mid-1970s.

Bakkers, Falwell, Humbard, and other televangelists have been criticized for years about the way they raise their money and the way they spend it—including luxurious living for themselves. Humbard defends this, however, by saying that surveys of his supporters show that 99.5 percent of them “don’t care what we do with the money.”

### Sullivan abandons guidelines; wants tougher antiapartheid action

The Sullivan Principles will go on, but without the backing of the distinguished black Baptist preacher who authored the set of ethical guidelines for American companies that do business in South Africa. Leon Sullivan, pastor of Zion Baptist Church in Philadelphia, announced recently that he was, “after prayerful consideration,” abandoning his own 10-year-old voluntary code in favor of tougher action against the South Africa government, which strictly enforces a policy of rigid racial separation. The Sullivan Principles had attempted to steer a middle course by allowing for continued U.S. investment in South Africa.

At a packed news conference in Washington, Sullivan called on all American companies to pull out of apartheid-torn South Africa and said they should do so within the next nine months. He also urged a “total U.S. economic embargo” of

the country, saying increased resistance to racial equality by South Africa’s white-minority government made it necessary to go beyond the Sullivan Principles. “There is no greater moral issue in the world today than apartheid,” Sullivan declared, his voice rising with emotion. “Apartheid is against the will of God and humanity.”

Business leaders, meeting in a conference room next door to where Sullivan formally broke with the principles, responded swiftly and poignantly. The U.S. Corporate Council on South Africa, consisting of 104 companies that abide by the Sullivan Principles, said the businesses will continue to do so and voiced regret that they and the Baptist preacher were parting ways. “We owe a great deal to Leon Sullivan,” said a statement issued by Mobil Corporation’s Allan Murray on behalf of the council. “But we will now have to carry out the Sullivan Principles without Sullivan.”

### Long-running religious broadcast looks for new directions

A Canadian religious radio program which spawned a powerful populist movement during the Great Depression is looking for new direction. *National Bible Hour* has been on the air for 62 years, and for most of that time its host has been the premier of Alberta—first William Aberhart and then Ernest Manning. Aberhart founded the radio program as well as the Social Credit Party and then was elected premier of his province. After his death in 1943, Manning—one of his radio converts—succeeded him in all three of those areas.

At its height the program was heard coast to coast on nearly 100 stations. Currently heard on 45 stations, the program has gradually been reduced to a half hour, as Sunday radio time became more expensive. And now Manning, at age 78, thinks it’s time for new blood. In a recent full-page advertisement in *Faith Today*, the magazine of the Evangelical Fellowship of Canada, Manning made a “request for prayers and proposals.”

### Bishop who died of AIDS was gay, sources tell ‘Houston Chronicle’

A Houston gay activist and an unidentified United Methodist minister have stated that retired Bishop Finis Crutchfield, who died of AIDS recently, was a practicing homosexual, according to the *Houston Chronicle*. The newspaper was the first to put on record allegations that Crutchfield was an active homosexual. Rumors had long circulated among United Methodist clergy that the bishop, a married man who was the father of a grown son, was involved in homosexual activity.

Crutchfield served for more than 30 years as a pastor of churches in Oklahoma, including the prestigious Boston Avenue United Methodist Church in Tulsa, one of the denomination’s 10 largest churches. He was credited with bringing noted evangelist Oral Roberts into the United Methodist Church during his years in Tulsa. Elected a bishop in 1972, he headed the church’s Louisiana Area for four years and was bishop of the Houston Area from 1976 until his retirement in 1984. He was also prominent as a national United Methodist leader, serving on major church boards and leading the church’s Council of Bishops for one term.

### TV-monitoring group seeks boycott against two sponsors

Christian Leaders for Responsible Television (CLear-TV), a 1,600-member coalition that includes the heads of 70 Christian denominations, has announced a nationwide boycott of Mazda Motors and the Noxell Corporation to protest the television programs they sponsor.

Billy Melvin, chairman of CLear-TV and executive director of the National Association of Evangelicals, said the coalition decided to boycott products of the two companies because they “have expressed no concern regarding the kinds of programs they help sponsor and the negative effect those programs have on our society.” He said that Mazda was “the leading sponsor of sex, violence, and profanity in monitoring periods during the past five years” and that Noxell, whose products include Cover Girl cosmetics and Noxzema skin cream, “had shown an increase in the amount of sex, violence, and profanity it helps sponsor by 70 percent in the past five years.”

### United Church asks more discussion of free-trade pact with U.S.

A United Church of Canada gathering, placing theological and pastoral matters on the back burner temporarily, has called on Canada’s Prime Minister Brian Mulroney to suspend the country’s bilateral free-trade negotiations with the United States. A resolution adopted at the annual Montreal and Ottawa conference of the United Church in Lennoxville, Que., called for “democratic procedures such as public consultation” before talks on free trade with the United States is resumed.

The church is concerned that some companies or factories would have to close if Canadians had access to U.S. goods. The fear is that the U.S. would flood the market with certain products and overwhelm Canadian manufacturers. Textile factories, in particular, may have trouble competing with larger U.S. companies, said church sources.



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## The business of the church (2)

In the special pre-Purdue 87 issue of the *Herald*, I wrote of how the work of the six official Mennonite Church boards described in that issue is to be reviewed by the General Assembly. Recently I viewed the assembly from another perspective: leaders of Allegheny Conference met with our Allegheny delegates to consider issues they will face in the assembly business sessions. With the assembly *Workbook* before us, we asked ourselves about the relative significance of these issues and how Allegheny delegates might respond.

We found it an awesome task. Our time was limited and the list of "items for special consideration or action" ran to nine items. "All agenda items in the General Assembly *Workbook* are significant," says the introduction at the top of page 7. But some "include proposals that require action or call for special counsel. It is the latter that are noted here so that delegates may be better prepared for response."

I find on further examination 47 different items listed for attention during the delegate business sessions. As listed in the *Workbook* each is given a suggested time allotment: from 10 minutes for the shortest to 60 minutes for the longest. The nine items on the special consideration list have suggested time limits from 15 minutes for "Churchwide Budgets and Finances" to 60 minutes for "Human Sexuality in the Christian Life."

As I remember our discussion, we seem to have spent more time on item 6 than any other. This one is captioned "MBM/MBMC/Associate Groups Structures Task Force" and is assigned only 30 minutes on the agenda. Why did we spend so much time on this? In part it may have been because our conference minister, Dale Stoltzfus, has been a member of that task force and could interpret the significance of the study. In part I think it was because we felt that how our church is organized is important for efficient operating and that there are some awkward relationships in our present structure.

We noted too the importance of the human sexuality report, the bylaws changes, the nominating committee report, and minority leadership education. With some satisfaction we observed that Allegheny has been one of six district conferences which took action to support minority education at the full askings for one biennium.

I have written before about the anomaly of a few hundred delegates doing business every two years for 100,000 Mennonites. (Actually, this editorial should be "the business of the church (3)" since my October 15, 1985, editorial had this same title). What can they expect to ac-

complish? In his Gettysburg address Abraham Lincoln predicted that "The world will little note nor long remember what we say here." Lincoln was wrong. His observation applies more to a Mennonite general assembly than to his address.

Yet the work of the delegates at Purdue 87 will not be in vain. What can they accomplish there? Here are some things they may do.

1. By their very presence, assembly delegates keep us as representatives of the various church boards on our toes. Every two years it is understood that board leaders shall give reports to the assembly.

2. They may reorder priorities. The assembly agenda has been carefully prepared—down, as I have noted, to the point of time allotments for discussion of the various topics. Delegates need to take these allotments seriously, but not too seriously. If it is perceived by a significant number of delegates that a specific subject needs more attention than can be given in the allotted time, they should ask for it. In doing so, they need to recognize that such on-location agenda revision may have consequences that will need to be dealt with later. Nevertheless they should not be intimidated by the agenda.

3. They should ask questions. To ask good questions at a general assembly is not easy. It is a little like my experience with Educational Statistics 201. The professor, who seemed to know statistics better than how to teach, would typically begin a class period with "Are there any questions?" And I would sit there wishing that I could comprehend enough about statistics to ask a question. But delegates should not hesitate to ask questions. Issues that would remain fuzzy otherwise may be clarified by questions.

4. They will affect the activities of the Mennonite Church for some years to come by how they vote in the election. As much as any, the election is an activity of clear-cut discernment. The delegates choose from a slate of nominees already prepared. But they do choose.

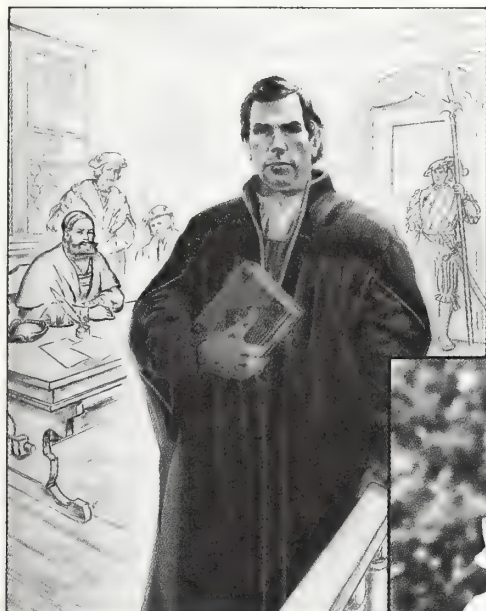
The results of Purdue 87 may be expected to appear in a publication called *Proceedings*. This will be placed in delegates' files and copies sent to historical libraries. It will be consulted occasionally, but not often or widely.

Of more significance will be the ripple effects in the Mennonite Church of the work of the delegates to Purdue 87. No doubt, "The world will little know . . ." But if our delegates have labored faithfully and in the mind of the Spirit, we will know and be affected. And that should be quite enough.—*Daniel Hertzler*



July, 7, 1987

# GOSPEL HERALD



*A 16th-century  
Anabaptist:  
Michael Sattler  
in Europe*

*They do not speak peaceably, but devise  
false accusations against those who live quietly  
in the land.*

*—Psalm 35:20*



*A 19th-century  
Mennonite:  
a farmer in  
North America*



*A 20th-century  
Mennonite:  
the author, Levi Miller*



## **I am a Mennonite, not an Anabaptist**

**by Levi Miller**



# I am a Mennonite, not an Anabaptist

by Levi Miller

*They do not speak peaceably, but devise false accusations against those who live quietly in the land.—Psalm 35:20*

I have lived my adult years in a church in which the basic stuff of sermons and conversations was to be against those who live "quietly in the land." As a youth, I was taught that all that is needed for evil to triumph is for the good ones to be quiet. I still believe that.

I have been a part of a church which has had a love affair with warm and sometimes noisy evangelicalism and radical and sometimes also noisy activism. Yet even today when I hear someone condemn us for being the quiet ones, I confess some guilt. After all of our church planting, justice, the fast lane, Ronald Reagan, video, and the Ten-Year Goals, I'm still a Mennonite, one of the quiet ones.

It's the difference between the 16th century and the 19th century. In the 16th century we were Anabaptists; in the 19th century we were Mennonites. It's the difference between a revolutionary European restorationist movement and a North American experience which has lasted for generations. It's the difference between the turbulent 1960s and the quieter '80s. If you would ask me if I'm an activist or a quietist, I might answer the latter as readily as the former.

In the '60s the Anabaptists fascinated and guided us with their fanaticism and faith. They belonged to a romantic era when we believed that we could turn the world upside down, especially if we could change the structures of our societies. Our heaven-stormer ancestors seemed exactly what was needed for an era when we

sought to stop an unpopular war. Peace, justice, and racial fraternity seemed within grasp.

But today such activism and Anabaptism have lost their hold on us. I thought of this at a '60s and '90s retreat I participated in last year. We wanted to use the '60s to look at the '90s. But we were mostly looking back, fondly and almost sadly. Too much had changed.

Today we realize that spirituality and contemplation are also a part of the Christian life and community. Some of us admit to being a part of the middle class and wear

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**When I hear someone condemn Mennonites for being the quiet ones, I confess some guilt.**

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suits as readily as denims. We have children to raise, spouses to love, and vocations to pursue. We should grieve the loss but not lose our identity. We have become less Anabaptist, but we can still be Mennonite Christians.

We are less Anabaptist in part because the Anabaptism of today is no longer the Anabaptism which Harold Bender introduced and domesticated in 1943. An Anabaptism of sisterhood and brotherhood, of discipleship, and of love and nonresistance can be accepted (Bender's ideal). But the scholars have convinced us of the many origins of early Anabaptism. Some were violent peasants, some were scholars, some were spiritualists, and alas, not all were Swiss/South Germans. If the new definitions were

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Levi Miller, Scottdale, Pa., is program director at Laurelville Mennonite Church Center.



more authentic historically, they nonetheless had the effect of removing Anabaptism further from our North American Mennonite reality.

And as we move further away from the '60s and Anabaptism, we find ourselves looking again at the 19th century. In pluralistic North America, Anabaptism lost its meaning as a faith of the persecuted and we became Mennonites. Humility and a deep piety preserved the way of yieldedness to Christ, community, and nonviolence. By the mid-1970s, Goshen College student Joseph Liechty, now a missionary in Ireland, would do a study of the gentle 19th-century bishop John M. Brenneman and discover a paragon of Christian virtue ("Humility: the Foundation of Mennonite Religious Outlook in the 1860s," *Mennonite Quarterly Review*, January 1980). In Brenneman and in the letters of that period, Liechty discovered what he called "much spiritual treasure of great value." It was as though a thirsty man had deliberately gone to the desert and had found—of all things—water.

Some, of course, still appeal to Anabaptism. The stories are gripping and powerful and it is admirable history. Nonetheless, at its worst, such an emphasis can lead to individualism, because to appeal to an Anabaptist community today is to appeal to a non-functioning society. An older generation of scholars such as John H. Yoder (*The Priestly Kingdom*, Notre Dame, 1984) and Norman Kraus (*Anabaptism and Evangelicalism*, Herald Press, 1979) have spent most of their adult careers appealing to this type of community.

Some evangelical church planters also like to call themselves Anabaptists. The Anabaptists were a growing evangelistic group and the term is sufficiently vague that one can use it to mean many things. It is not burdened with some of the cultural characteristics of North American Mennonitism. The Mennonite Brethren, for example, like it for this reason.

In any case, the point here is not to eliminate Anabaptism; the point is rather to take the North American experience seriously. And for the late '80s and the '90s, I believe that there is much in the legacy of the 19th-century Mennonite experience to help us keep the faith. I have several suggestions:

**1. Recognize and appreciate the resilience and ongoing vitality within North American Mennonitism.** We would note that, by the grace of God, we have lived and worked and maintained Christian communities in North America for 300 years. Indeed we have planted such communities all over the globe. We would appreciate how this movement has had strong renewing qualities within itself.

It has gone from a martyr motif to humility, to missionary, to Anabaptist recovery, to our present peace, charismatic, and church-planting phase. We would not shout "crisis" at each turn of North American Christianity's yearnings, but we would have some perspective.

We have borrowed from and also defended ourselves from other movements throughout our history.

**2. Basically accept the economic and social order in which we find ourselves** and give thanks to God for the many privileges and responsibilities of living in North America. We would be aware that our North American forbears were wealthy farmers who lived frugally and were quite literate about their economic system.

Mennonites have a long history of treating wealth, sometimes faithfully and sometimes in unfaith. Richard McMaster's *Land, Piety, and Peoplehood* (Herald Press, 1985) documents this story quite well. The love of wealth and great disparities of wealth are the roots of all evil, as

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## There is much in the legacy of the 19th-century Mennonite experience to help us keep the faith.

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the Bible says. But our peasant-to-riches litanies are often beside the point. First, many of today's professional daughters and sons of farmers have less real wealth than their grandparents, even if they may have more money to spend. Second, the question is usually addressed with a view to finding the ideal economic system.

We need not agree as to whether the British Tories, the French Socialists, or the Canadian Conservatives—three ruling governments—have the best economic blueprint for a just society. The more basic question for us is what to do with the wealth which God has given to us. God may be a democratic socialist, such as Duane Friesen argues in *Christian Peacemaking and International Conflict* (Herald Press, 1986) or God may be a democratic capitalist. The 19th-century Mennonite would have been reluctant to identify God too closely with any economic system.

**3. Be more intuitive and less scholastic in our teaching of the faith.** We would accept, for example, that a Mennonite Christian is by definition a pacifist. Interestingly, the 19th-century Mennonites did not write much about peacemaking. They simply taught the Christian story from Genesis to Revelation and assumed pacifism to be a part of it. The biblical story was, of course, strongly reinforced by the martyr history with which we identify. But rather than teach Christian peacemaking like a driver's education course to adolescents—which, to be sure, is better than no peace teaching—we would make peace and nonresistance a part of our total understanding of being Christian.

Ron Sider, in an interview last year with *The Other*



*Side* magazine, noted this influence in his Brethren in Christ church and home: "Without fully realizing it at the time, I acquired a deep commitment to peacemaking and to caring for the needy as well as a solid, orthodox theology which taught the deity of Christ, the bodily resurrection, the atonement, the Trinity, the person of Christ as both fully God and fully human—all the doctrines Christians have held down through the centuries" (October 1986, p. 10).

**4. Accept our being a part of the North American middle class,** in it but not totally of it. This is not easy. I would be the first to agree with Thomas Merton that it is hard for God to penetrate the middle class. In his autobiography Merton writes, "The one thing that seemed to me more or less impossible was for grace to penetrate the thick, resilient hide of *bourgeois* smugness and really take hold of the immortal soul beneath that surface, in order to make something out of it."

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### Quietism is not our only response; nor is it always the best one. But for many, it is both authentic and biblical.

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Yet Merton became attracted to St. Therese of Lisieux precisely because she kept everything which was *bourgeois* about her but not incompatible with the faith. "She became a saint, not by running away from the middle class, not by abjuring or cursing the middle class, or the environment in which she had grown up: on the contrary, she clung to it in so far as one could cling to such a thing and be a good Carmelite" (*The Seven Storey Mountain*, p. 354). St. Therese became a great Christian because, like many 19th-century Mennonites, she simply applied the gospel to her middle-class life. We should do no less.

**5. Recognize that there are various ways of being prophetic.** The Hebrew prophets knew that sometimes the strongest prophetic word was to live in a "foreign land" with faith and hope. Protest and rebellion are only one form of prophetic witness. The 19th-century Mennonite style was more in keeping with Jeremiah during the dark hour of Jewish captivity. Do not rebel, he counseled, "build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters . . ." (Jer. 29:5-6).

This stance is especially hard for us today because we are so attached to our countries. The reason we had to hate America so intensely during the '60s was that we loved her so madly. We were the Christian citizen's answer to a jilted lover. We were a generation who had

come to believe that we were young Americans, and we had redefined America as a country of the peaceful, the just, and the disarmed.

I thought of this several years ago when I visited Washington with my son and showed him the mall where over a half million of us had gathered on May Day of '71. We were angry that our government should have troops killing and being killed in Southeast Asia. If only, I thought, our government would act justly like the Canadians or the Europeans or the Vietnamese; then these people could return to peace and tranquillity. Alas, we were still to hear more of killing in Southeast Asia.

Our hope and love for America, coupled paradoxically with an intense hate of the government, were probably misplaced emotions for a nation and how it behaves. The 19th-century American Mennonites were more philosophical and realistic about the nature of nations. They hated America less, because they knew that no nation deserved the love that we had given to America.


**6. Cherish a certain modesty and quietness.** This is a biblical virtue which is often aesthetically pleasing and even has some utilitarian value. Roelf Kuitse of Associated Mennonite Biblical Seminaries spent some time visiting Mennonite churches, service workers, and missionaries in Africa. He reported later that an African Christian leader told him Mennonites are still one of the most welcome groups on the continent because "they do a lot but they don't make so much noise."

Last summer my family spent several days in the gentle hospitality of Guillermo and Eva Zuniga in Mexico City. Zuniga is a physician who by choice lives in a modest sector where he serves the people and leads the Mennonite Church Council of Central Mexico. Guillermo said that he learned his service ethics from the Trique Indians of Mexico among whom he and Eva had lived and served for several years. Although they had little, the Triques shared with their neighbors.

On Zuniga's walls, among the Aztec and Mayan art, was a Pennsylvania bank barn. That barn, he said, was a part of a Mennonite family who helped him go through medical school. And now he wanted to serve and heal in the same way that others had helped him. This quiet Christian pietism is good and just and merciful. It is to love Christ deeply and to share that love.

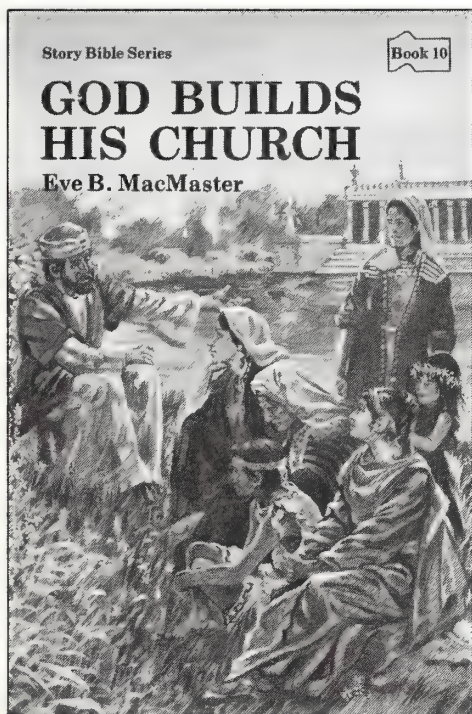
I'm not saying that this is the only mode of behaving or the total Christian message. My stay in Mexico also reminded me that some 19th-century Mennonites might well have joined Henry David Thoreau in refusing to pay the poll tax in order to refrain from supporting America's war against that country in 1848.

Quietism is not our only response; nor is it always the best one. But for many, it is both authentic and biblical.

To "live quietly in the land" has deep rootings in the biblical and Mennonite tradition. We would do well to cherish it and not discard it cheaply. 



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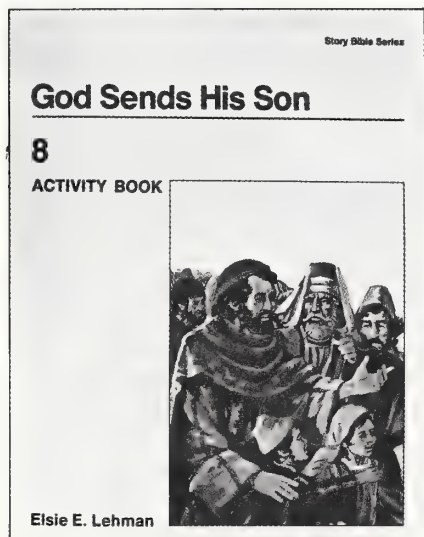
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# A new church in Gamonal

by Dennis Byler

It is exciting to hear that Mennonites in the United States and Canada are currently working hard at making the good news available to their neighbors. I am thinking of the Goals for '95 to that effect. No doubt this is one further step in the "recovery of the Anabaptist vision" begun a few decades ago. After all, perhaps the one most impressive characteristic of the Anabaptists was their rapid expansion. In just a few years their witness drew thousands of new converts throughout central Europe.

With this current thrust among North American Mennonites in mind, it has been suggested to me that the Gamonal story from Spain might prove inspirational.

**A bit of background.** Burgos is a small city in north-central Spain. Its population is about 250,000. It is known in Spain as a bulwark of conservatism. Someone has said that Burgos Province is a land of farmers, soldiers, and priests. All of these tend to be conservative, slow to accept changes in society, quick to exalt the virtues of the past. Fittingly enough, Burgos is one of the strongholds of conservative Roman Catholicism. Priests here still walk down the streets in their traditional long black cassocks, sometimes set off with a wide-brimmed black hat. Not that long ago, when it began to be possible for Protestant missionaries to witness in Spain, Burgos developed a reputation as a "hard" city, a missionary-breaker.

Yet in the last 15 or 20 years three non-Catholic churches have sprung up. One is an evangelical fellowship, currently independent, though of Baptist background. We call this the San Francisco Street Christian Fellowship. The second group is the San Pablo Street Christian Fellowship. Its roots are a curious mix, the unique result of Pentecostalism trying to stretch toward an acceptance of Roman Catholicism. The net effect has been surprisingly similar to Anabaptism. This is perhaps most obvious in its adherence to practical obedience and discipleship, biblical pacifism, and a strong communal idealism. Currently my wife, Connie, and I are serving in this church, supported by Mennonite Board of Missions and Shalom Communities (Reba Place, Plow Creek, Hope, and such). The third non-Catholic church is a lively group of Pentecostalist Gypsies.

And now we have an additional congregation: Gamonal Christian Fellowship.

**Vision: the first step.** Several years ago the fellowship we serve was undergoing rapid growth among young teenagers. At that time witness was centered in communal households for teens. So the idea arose of beginning a communal household in the northern part of the city—the Gamonal neighborhood. Before this could be carried out, however, the fellowship went through a series of crises. Founding a new communal household was out of the question. Yet the spark of vision, of desire, of

expectation that God would raise up a witness in the Gamonal neighborhood continued to burn in the hearts of a few brothers and sisters.

Housing in Gamonal is less expensive than in the rest of the city. And the teenagers in our fellowship grew older, and many of them got married. So with no particular intentionality, there were eventually several young Christian families living in the neighborhood. Over at the San Francisco Street Fellowship something similar was happening.

The one remaining communal group in Burgos runs a rehabilitation household for drug addicts, alcoholics, and

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## Is the Lord calling you to participate in opening a new church as part of the current Mennonite Church goals?

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so on. They have discovered that a high proportion of the drug problem in Burgos originates in Gamonal. Then two or three years ago a small group from our fellowship gained access to the local prisons. They began an evangelistic and rehabilitation ministry among prisoners. We soon realized that much of the criminal underworld in Burgos was based in Gamonal. As they became involved with prisoners' lives, the prison team came into contact with prisoners' families. In Gamonal.

By this time many of us were fully aware of the desperate need for Christ in many of the lives and families there. We knew of the hopelessness there driving people to drugs. We were saddened by the violence, the crowding, the unemployment that affected over 20 percent of the population. Surely a message of hope was needed.

**Unity: the second step.** Something interesting had been happening all along, which was to set the tone for much of what was—and still is—to come. In our fellowship, the communal and charismatic idealism tempered and matured as the teens grew older. And the willingness to sacrifice biblical teaching in order to maintain dialogue with Roman Catholics was abandoned. Meanwhile at San Francisco Street Fellowship, the evangelicals were beginning to loosen up a little. The work of the Holy Spirit began to be more clearly understood and experienced by the congregation at large. Today a practical biblicism marks their approach to salvation and church community life.

Largely coinciding with some of these changes, the leaders of our two groups began to meet weekly. We were not necessarily seeking unity between fellowships, but as

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Dennis Byler, Burgos, Spain, is a missionary sponsored by Mennonite Board of Missions and Shalom Communities.





*Jose Gallardo (right) and Connie and Dennis Byler helped start a new church in the Gamonal area of Burgos, Spain, this year. Jose and his wife, Carmen, are the leaders of the emerging group.*

we met we were drawn into deep friendship. We found we could trust each other in very significant ways. Without looking for it, we discovered love for each other. We found we could share our pastoral burdens, our struggles, our inadequacies. We discovered that as shepherds of God's people, we had no need to compete. That we were called to support each other in a common task.

And this positive attitude between leaders began to affect the way our churches felt about each other. Eventually our churches met jointly on Thursday evening for 20 or 30 weeks to cover some basic discipleship materials together.

**A movie: the third step.** At this point our growing unity and the still-live vision for Gamonal finally came together. We decided to organize a public witness for Jesus Christ in Gamonal. We opted for a movie on the life of Jesus, in the largest theater in Gamonal. A place known for its constant fare of pornography and violence! Our two fellowships again gathered together, this time for training in witnessing and promoting the movie. We canvassed the neighborhood, and put leaflets in every mailbox and on every automobile windshield.

On the night of the movie, crowds began to line up 45 minutes ahead of time. Riot police were eventually called out to manage the crowd of people who wanted in! And in the end hundreds were turned away for lack of seats.

In every Christian home in Gamonal, while the movie was showing, those Christians who were not expressly needed at the theater were praying. After the showing, a brief, pithy invitation was issued to anyone who might wish to follow Jesus. Radically. With all their heart and life. In total obedience and loyalty. "Please stand if you are willing to make such a commitment."

Slowly a few people rose. Then more. And more. And then, with a quiet rustle, a thousand people were on their feet. It makes a good story. But even then we knew that after the first hundred or so, a kind of mass psychology had taken over. Even so we were moved by the response.

And then came the follow-up. Hundreds to homes to visit, hundreds of Gospels (Luke) to deliver, with free conversation included. And small discussion groups to be organized for everyone who had expressed a desire to get together to discuss the movie and its implications.

One clear result of this effort is recognition. In Gamonal they now know who the "Christian fellowships" people are. It was a memorable evening for many. Which helps us come to terms with the fact that out of the whole effort only one family today worships with the Gamonal Christian Fellowship!

**Beginning a new church.** In spite of the Jesus movie, the Gamonal story is really not a story of massive mobilizations, nor of large numbers of dedicated Christians. The San Francisco Street Fellowship had perhaps 120 members. Our fellowship numbered about 70. Eventually, we each commissioned some of our members to begin the Gamonal Christian Fellowship. They have gone, with their enthusiasm, with their presence, with their tithes. It is not easy to see several members leave at once. But in the excitement of furthering the reign of God over Burgos, who cares? We have decided to make up the difference in new converts, and add a few more besides! We have a faith goal of doubling our number this year. It should be easy enough if each of us brings one more person under the lordship of Jesus Christ.

Today we consider the Gamonal Christian Fellowship one of our sister congregations. Jose and Carmen Gallardo have accepted leadership responsibility there, partially supported by Mennonite Board of Missions. By early 1987, about 30 Christians began worshiping in a newly rented meeting hall. This followed several months of midweek meetings there, while people continued to worship on Sundays with the two parent fellowships. The new group's goal is to reach 100 members in this first year.

Perhaps a not altogether unrealistic goal, after all. Currently almost half of the congregation's members are recent converts. Under Gallardos' leadership the fellowship continues to have high visibility in the neighborhood. Balloons were given away once, with a message printed on them. For a time they sang with guitars regularly witnessing on the streets. More significantly, they have befriended their new neighbors. Some of these new friends are developing a habit of dropping in whenever they want conversation! The faith and zeal of the saints is strengthened by new conversions. Even though the church is very small, it is divided into small home groups. This is done to provide even more personal attention for new and interested persons.

Is the Lord calling you to participate in opening a new church as part of the current Mennonite Church goals? All it takes is a sense of vision. Constancy in prayer. The eradication of competitive motivations. A dedication to the people you wish to reach, addressing their total needs. And setting about the task in the power and grace of our risen Lord.

What is necessary for beginning a new church? Not many resources. Not large congregations. Any small church can do it.

Perhaps in another year or so we'll start another fellowship here in hard, cold, conservative Burgos. There are plenty of other neighborhoods.



## MBM Board of Directors grapples with church structures, long-range planning

Church structures and long-range planning highlighted the June 4-6 meeting of the Board of Directors of Mennonite Board of Missions in Elkhart, Ind.

Much discussion centered around the recent recommendation of the Structure Task Force appointed by Mennonite Church General Board that proposed merging the Home Ministries Division of MBM with Mennonite Board of Congregational Ministries. The proposal is being tested with conferences, agencies, and the black and Hispanic associate groups after being accepted in principle by General Board in April.

Although the MBM board affirmed the work of the task force, it asked James Metzler, a member of both the MBM Board and the task force, to communicate with the task force some concerns they have. Metzler, who had reported on earlier discussion in the Home Ministries Committee, said the committee was *not* convinced that a merger is needed.

Another concern raised was funding for the new agency that would result from the merger. Members of the board and the Home Ministries Committee also expressed reservations about a possible name change, which would cause confu-

sion, especially during the crucial Goals for '95 period. A few persons, like board chairperson Glen Miller, favored the proposal. "If we feel congregations are the key where mission happens," he said, "this is an efficient way to make resources available to congregations."

In another structural matter, the board authorized negotiations with Mennonite Mental Health Services on organizing an institutional management service open to all Anabaptist health and welfare institutions in North America (see news story below). The authorization follows the board's 1982 decision to begin transferring ownership and management responsibilities of MBM-related institutions to local corporate entities. Up to 180 Mennonite and Brethren institutions could be involved in the proposed system.

In looking at long-range plans, the board noted the difficulty of developing a budget for the next fiscal year without knowing what contributions will be this year. MBM administrators were encouraged to modify their procedures so that budgets are based on actual income received in a prior period rather than on income projections.

The board also asked that the various

MBM divisions and departments outline their plans for three to five years into the future. "Long-range planning will help strengthen MBM's effectiveness in a dynamic and rapidly changing world," said Rick Stiffney, vice-president for home ministries. "It will also help with budget concerns and MBM's ability to respond to unanticipated opportunities."

In other matters, the board:

- Approved a fund-raising plan for the remainder of the year, with board and committee members committing themselves to help raise funds in their own congregations and beyond.

- Encouraged further development of the LIFE (Living In Faithful Evangelism) program to help congregations with outreach and evangelism.

- Appointed 20 persons for long-term assignments in Argentina, Brazil, England, India, Ireland, Israel, Japan, Nepal, and Uruguay.

- Endorsed the first four study documents board and staff have processed during the past year as working missiological statements available to interested groups and individuals for study, review, and feedback—"Sin and Salvation: Motivation for Mission" "Jesus Christ: Author of Our Salvation," "The Meaning of Culture," and "Keeping Word and Deed Together."—*Phil Richard*

## Economic trends push MMHS to consider health-care network

The board of Mennonite Mental Health Services, which met recently in Bakersfield, Calif., for its annual meeting, spent many hours discussing the feasibility of creating a large health care network of which MMHS centers would be only one component. The discussion grew out of a report by the Mission and Structure Review Task Force set up a year ago to review MMHS's mission, its relationship to constituent churches, and its structure.

Task Force chairperson Paul Quiring noted that other Mennonite health-care organizations have had similar discussions about identity and structure. These groups are concerned about maintaining an emphasis on Christian health-care delivery in a fiercely competitive economic marketplace.

Several of these organizations have approached MMHS about the possibility of establishing a larger health-care network. It would provide a strong resource base for economic survival in an arena where "for profit" hospital chains often use

profitability as the primary measure of institutional success.

Centralization would enable Mennonite health-care institutions to cooperate in personnel recruitment, management training, marketing, and capital acquisition. It would also strengthen the institutions' ability to define and implement a unique Anabaptist-Mennonite vision for health care.

A decision to form this type of network would change MMHS significantly, Quiring observed. Some board members wondered if the unique focus of MMHS on mental health could be maintained in a different structure. Others reasoned that this centralization might represent the next logical step in the evolution of MMHS' mission.

The board discussed whether Mennonite Central Committee is the appropriate "parent" for this new entity that could provide an umbrella organization for 180 Mennonite and Brethren organizations, including hospitals, mental health centers, retirement communities, and agencies that support people who are developmentally disabled. (MCC is the parent organization of MMHS.)

MCC executive secretary John Lapp en-

couraged MMHS to consider what unique needs are best met by Mennonite institutions. "Mennonites can't do everything," he noted. "Is this the type of venture where our gifts are best used or isn't it?"

The board was hosted for its annual meeting by Kern View, the MMHS mental health center in Bakersfield. "Being at Kern View was important for both Kern View and us," noted MMHS executive director Carl Good later. "It signals a movement toward reconciliation in relationships that were once stormy."

In November 1985 Kern View stopped paying its MMHS dues because the center felt that the guidelines MMHS had drawn up the previous month for the selection of chief executive officers and board members were "philosophically and morally exclusive." The guidelines asked that people in the position of chief executive officer be Christians who appreciate the Anabaptist perspective.

Since that time, Kern View has set up a church relations committee to strengthen ties between it and local churches, and the response has been good, said Stan Loewen, who chairs the committee. The center has also resumed paying MMHS dues.





*The Historical Committee of the Mennonite Church: (standing left to right) Winifred Paul, Merle Good, Steve Reschley, James Lehman, Leonard Gross (executive secretary), Jan Gleysteen, Rafael Falcon, (seated) Wayne North (General Board executive secretary), Lorraine Roth, Shirley Hershey Showalter (vice-chairperson), and Al Keim (chairperson).*

## Historical Committee seeks to strengthen Mennonite identity

The Historical Committee of the Mennonite Church spent considerable time with the current churchwide discussion on Mennonite identity during its May 29-30 meeting in Harrisonburg, Va.

Next year the committee will help commemorate the Quaker-Mennonite slavery protest of 1688. In 1989 the committee will help the Mennonite Church and the General Conference Mennonite Church look at their contrasting historical roots before those two bodies meet together in Normal, Ill. And in 1990 at the Mennonite World Conference assembly in Winnipeg, Man., there will be reason to reflect on general Mennonite history since the founding of MWC in 1925.

Jan Gleysteen, in responding to the quest for Mennonite identity, noted at one juncture that the Historical Committee and others need to work at "continuing awareness," that a quick course to solve all the problems is not realistic. One person noted that there is solid hope in the fact that so many Mennonites are aware of the problem of identity and want to do something about it.

One evening, as is its custom, the committee met with local Mennonite leaders to plumb their views. The general question of Mennonite identity was either in the background or foreground throughout the two hours of dialogue.

Marg Foth, writer-speaker of the *Your Time* radio ministry, said identity becomes most conscious and focused as Mennonites share beyond themselves and their own group. The process of sharing and communicating "outside of ourselves" is probably the strongest distillation of what is happening inside," she said. This

idea found strong resonance.

Sam Weaver, executive secretary of Virginia Conference, expressed concern about the need to accept a variety of worship practices. Pluralism of worship practices, he hoped, could be accepted within the church at large. Weaver also reported on the heritage program the conference developed for its recent 150th anniversary observance—including a

booklet, a drama, and a slide presentation.

Ed Stoltzfus, a professor at Eastern Mennonite Seminary, said more effort on the part of scholars will be needed in discovering the Mennonite history of ideas as a part of the quest for identity. "Have we contributed anything unique to ongoing patterns of thought within the Western world in this regard?" he asked.

George Brunk III, dean of EMS, looking to the joint MC-GC convention in Normal, Ill., said the two groups need to take on each other's stories. He mentioned that pluralism is a given for Mennonites—unified, however, on the basis of an Anabaptist identity. "We must strive for globalization," he said. "We must also find content in our quest for identity that includes faithfulness to a Christian commitment in everyday decisions and growth in our common life together."

On top of celebrating a variety of Mennonite milestones—including its own 75th anniversary—and conducting numerous research projects, the committee added a new element in the way of program. The committee set a new goal for itself: to establish new directions that can better serve the Mennonite Church in awareness of its nearly 500-year-old tradition. The committee hopes to employ a promoter and storyteller who can crisscross the church to help ensure that a still-living tradition will indeed live on.

—Leonard Gross

### GROWING AS STEWARDS AND WITNESSES

## Get everyone involved

A Mennonite high school teacher invited students to share responses to the Ten-Year Goals of the Mennonite Church. Listen to their views:

- The goals set up a structure for the Mennonite Church to strive toward. The goals are good ones. Mennonites aren't known for their outgoingness nor their ability to accept strangers. These goals give encouragement in accepting outsiders to the Mennonite world.

- Without these goals the church would have no motivation and would continue on in the same rut. I don't think the goals are well-known. To achieve them, it's going to have to be a church effort; everyone has to get involved.

- Everyone has to go out and witness, not just a select few. I can talk to people. I can go out with groups and give church services. Service projects to help in the community is another way to get involved.

- These goals are high and will be difficult to reach. But if we know we can reach them, they really aren't goals. You have to have something to work for to be a true goal.

- I'm surprised the goals don't focus on youth very much. I think that's important, as well as goals to help poor or crippled people.

- The Ten-Year Goals are high. I'm glad that the church set up such high standards. Doubling total witness is hard, but very possible.

- To go about accomplishing the goals I would first get the news about them published. Second, get everyone involved one way or another. Finally, share with other people about God.

As Jesus once said, "Those with ears to hear, let them listen!"

—Willard Roth





Shanks (left to right): John (9), Jean, Mara (6), Reuben (12), Absalom (3), and Stephen.

## BACK TO BELGIUM

### Shanks serve on stage and in library

Serving as laypeople in a children's library and in drama are some of the responsibilities of Stephen and Jean Gerber Shank, Mennonite Board of Missions workers in Belgium since 1980. They will return to that country in July following a seven-month North American assignment.

Jean works part-time in the children's peace education library of Brussels Mennonite Centre with fellow MBM worker Sylvia Shirk Charles and a local library committee. Jean's duties include selecting and cataloging books and welcoming groups of local schoolchildren. Many of the children who come to the library do not have books in their homes. "It is exciting to watch these children experience books for the first time," says Jean.

Stephen is an actor in a professional theater group, which sees its task as telling stories, proclaiming, incarnating fundamental texts, and creating images that inspire. The scope of the works range from the performance of classical literature to the interpretation of the Bible. One of the recent productions featured Jerome Savonarola, a 15th-century monk and reformer in Italy. Stephen and his European colleagues are exploring videotaping their work, particularly Stephen's biblical monologues. A video was produced last December on the theme of the Passion. It was done in collaboration with a Roman Catholic audiovisual center.

Stephen and Jean are members of the Protestant church in Rixensart, near Brussels. Stephen is a member of the pastoral council. Both he and Jean have helped lead worship services.

While in North America, Stephen taught an art history class at Goshen College and translated some theater texts. Jean studied at Goshen to complete her degree in music education.

Stephen grew up in Belgium, where his parents, David and Wilma Shank, were MBM workers, 1950-73. Now they are in Cote d'Ivoire (Ivory Coast). Jean is from Bluffton, Ohio.

## Boston Mennonites and Messianic Jews to build joint facility

The Boston suburb of Natick experienced a taste of Lancaster County, Pa., culture on June 13. An Amish buggy sat outside the doors of the local high school. In the cafeteria, Mennonite women presided over displays of strawberry pies, shoofly pies, chow-chow, homebaked breads, and other Pennsylvania Dutch goodies, while in the gym, traditional Amish and Mennonite quilts hung in neat rows.

The occasion was an auction to benefit New England Worship Center. Auction receipts totaled more than \$72,000, with an additional \$15,000 in donations.

New England Worship Center is a joint project of Good Shepherd Christian Fellowship, a Mennonite congregation, and Ruach Israel, a Messianic Jewish congregation. These two groups are working together to finance, construct, and maintain a building. They have purchased land in the Boston suburb of Needham and hope to begin construction later this summer. This unique venture is known as Shalom Project.

"I think this is the first time in history that a Messianic Jewish congregation and a Christian congregation have combined their resources to purchase a worship center to be used by both groups," said Art McPhee, Good Shepherd's pastor. Richard Nichol, Ruach Israel's leader, added, "We want to make a statement to the world that Jews and Gentiles can find unity in Jesus Christ."

Both groups are currently using rented church basements. Ruach Israel meets on Friday evening and Saturday morning and continues to observe traditional Jewish ceremonies and holidays. "We believe that Jewish people do not have to give up their Jewishness to become followers of Jesus Christ," said Nichol. Good Shepherd meets for worship on Sunday. To foster their bond of unity, both groups meet periodically for joint services.



Heading up Shalom Project are Mennonite pastor Art McPhee (left) and Messianic Jewish leader Richard Nichol.

New England Worship Center will have a 275-seat sanctuary, classrooms, offices, and library. In addition, it will house a prayer room and offices for other area Christian ministries. "The building is not where everything happens, but rather where things get started," McPhee said.

Lancaster Conference Mennonites became involved in Shalom Project in February when Field Representative Harold Stoltzfus called together a committee of women to explore ways to raise funds for the project. This committee discussed the possibility of holding a benefit auction in Boston, and consultations with the two Boston congregations revealed their willingness to host an auction. Hundreds of Lancaster women became involved in the auction.

On the weekend of the auction, one tractor trailer load of donated items and two busloads of people traveled from Lancaster to Boston. The weekend was a kaleidoscope of activities: a Jewish meal and worship service on Friday evening, an exhausting day at the auction on Saturday, and a worship service and fellowship meal with the Good Shepherd congregation on Sunday.—Nancy Witmer

## MMA's Health Ethics Review Committee winds up work

"Where does MMA go from here?" was an important question addressed on June 6 as the Health Ethics Review Committee of Mennonite Mutual Aid met for the last time.

During the past two years, the committee has met several times to report on and discuss medical ethics issues. It initiated the seven health ethics hearings held throughout the United States in 1986 and early 1987. The committee also collaborated with MMA and Mennonite Publishing House to plan a study guide addressing medical ethics issues such as prolonging life, organ transplants, and cost containment.

The committee reviewed a set of guidelines, which will be included in the study guide, for families or congregations to use in making health ethics-related decisions. A planning guide for health ethics hearings was also reviewed. This guide will help people organize hearings for their communities, with MMA providing resource people.

The eight-member committee had several suggestions for MMA as it continues addressing health ethics concerns. Some possible projects include a video and a library of resources available to churches, a follow-up to the study guide, and a hot line. Vyron Schmidt, vice-president for fraternal and congregational services, will manage MMA's ethics program.



## MCC and MCC Canada respond to challenge for 'sharing Christ'

The executive committees of Mennonite Central Committee and MCC Canada had their first joint meeting recently at MCC Canada headquarters in Winnipeg, Man. Their agenda included an extended discussion of "priorities for the future," and it quickly turned to the issue of word vs. deed.

David Chiu of Saskatoon, Sask., raised the issue of "holistic" missions, and suggested that MCCers should be "sharing Christ" more boldly. Ron Penner of Landmark, Man., agreed that "we should loose MCCers to get more directly involved in verbal missions."

This was not a new topic for MCC, and Europe secretary Edgar Stoesz noted that "this isn't a theological issue. It is an organizational issue. As long as we have this division of duties (with MCC commissioned to do service and the denominational mission boards carrying most of the church planting) we will have these discussions. There are places where it would be inappropriate to be more evangelical and places where it would be appropriate to do more than we are doing."

Stuart Clark, an MCC Canada staff person and former worker in Nepal and Bangladesh, noted that "here we are very concerned about words. But there it's not words, it's the way that we lived. People would come and ask us questions. This separation of word and deed we talk about here doesn't have any meaning in

those rural situations in Asia."

Hugo Jantz of Winnipeg, who will become Europe secretary later this year, observed, "In the West we have lost our right to speak. We have said many words, but Christianity has given conflicting messages on the gospel. It is time for a compassionate demonstration of our faith that has the patience to wait for questions that follow a relationship."

MCC executive secretary John Lapp noted that "MCC supports Mennonite churches around the world, enriching and nurturing them." Some participants said they would not want to see MCC more involved in church planting. "We can be holistic without planting churches," said MCC Canada chairman Ray Brubacher. "Our work is to strengthen churches that exist."

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## READERS SAY

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*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Esther Miller, Honey Brook, Pa.

I appreciated the article "No Ugly Mennonites" (June 16). For 19 years my husband pastored one of the "out there" churches. We would have welcomed with open arms the Waybills and their warm fellowship from Mennonite Publishing House. Sometimes one feels so alone as a representative of the Mennonite Church. Keep communication open!

### Kenneth Cressman, New Hamburg, Ont.

Ed Bontrager's presentation on church growth on p. 411 in the June 2 issue does indeed provide some points which require considerable thought. I did find his discussion became somewhat weak when he suggests that larger churches (usually in old established Mennonite communities) have people power to reach out to many more.

I can't speak on behalf of the communities he named. In the rural, small-town scene where I live, there are at least 10 Mennonite congregations of varying sizes within a 15-minute drive of our home. If all of these churches take this approach seriously, we will be scrambling over each other in an attempt to meet these goals (and probably brag about it), while some congregations could possibly be hurt in the process. May I suggest that congregations in established Mennonite communities need to be in close communication with each other on such matters as outreach? Otherwise, the intent of the Ten-Year Goals will be lost as the goals them-

selves become an end in themselves.

While old established churches need to be challenged, I believe it is more to the point to extend our thrust into new communities all over the continent. There are still many cities in Ontario without a Mennonite church and some larger cities (such as Toronto) which could easily absorb several more churches.

While I sympathize with those who deplore the fact that many Mennonite young people are not attending Mennonite colleges, it remains a fact that this is how it is. Churches in university cities need to rise to the challenge of reaching out to students who arrive each year from the old established churches. Careful study will show that only a handful of these students return to their home communities, especially the rural, small-town centers. Unless efforts are made to reach out to them while in university, we are in danger of experiencing a major brain drain from our ranks as they become part of other denominations or become church dropouts.

### Zelda Knisley, Chester, Vt.

"No Divorce Is of God" (May 19): Certainly it is not God's intent or desire. But if a young couple have made a mistake, are they to be punished the rest of their lives?

Example: He wants her. She is pleased. But she is just out of high school—what about her education? He convinces her that she needs no further education since she is only going to be wife and mother. He is successful without college.

They marry and have children. Then he learns about such extras as orthodontist fees. She gets outside work while still trying to be perfect wife and mother. She be-

comes exhausted and depressed and he, disgusted. They stick it out until the children are on their own, but they no longer have anything in common. Love, if there ever was real love, is dead.

Why don't they turn to God as they did at first? If you have ever been deeply and hopelessly depressed and wallowing in failure, you won't criticize—you will hurt with them. Does God decree that they must endure the remaining years together, but so very much alone and apart?

This is not my story, but I have seen it happen and felt the deep hurt. Churches seem to be either coldly dogmatic or warmly liberal. And nobody helps.

### Sue Coffey, Dundee, N.Y.

My husband and I have come to deeply appreciate the ideas expressed in "Some Theological Implications of Acid Rain" (May 12). Most people use cars and electricity constantly and refuse to acknowledge the harmful side effects. We've lived without these conveniences for seven years and feel our lives are fuller in many regards.

Once a person steps back from the urban-industrialized-consumerized economy it's much easier to see the situation clearly. And doesn't being a Christian demand that we establish adequate distance so that we do have understanding?

It's easy to blame some DuPont factory for acid rain, a little harder to boycott their products. But the hardest task yet remains. If we can see how we ourselves are destroying this beautiful world by overconsumption, then we're on our way to doing something about it. Will we start to change these trends around now or will we make our children pay the whole price for our thoughtlessness?



**Former "Mennonite Weekly Review" editor Menno Schrag, 83, died** of leukemia on June 12 in Newton, Kans. He edited the independent Newton-based newspaper from 1935 to 1969. He took it from a paper circulated mostly in Kansas to a publication serving Mennonites—of all stripes—throughout North America. Schrag was also manager of Herald Publishing Company, which publishes the *Review*, from 1946 to 1974. He was a member of the company's board of directors until his death.

**Former Lebanon hostage Lawrence Jenco was the speaker at an ecumenical worship service** on June 8 coordinated by Lombard (Ill.) Mennonite Peace Center. The American Catholic priest, who had been abducted by terrorists, reflected on Jesus' words, "Love your enemies, pray for those who persecute you," as he told how he had been blindfolded and locked up alone for months at a time. Over 800 people attended the "Peace Pentecost" service that was sponsored by Friends for Peace, a network of over 45 Chicago area churches organized by the peace center. The center is a ministry of Lombard Mennonite Church.

**The new John Yoder Activity Center was dedicated at Adriel School** on June 6. The building includes a gymnasium, five classrooms, a kitchen, offices, and rooms for art, music, and activity therapy. It was named after a longtime board member who was instrumental in the Mennonite school's transition in the mid-1950s from a children's home to an educational center for slow learners.

**Construction has begun on a major expansion of the Menno-Haven retirement community** in Chambersburg, Pa. The project was launched during a recent "Celebration of Growth" ceremony attended by U.S. Rep. Bud Shuster and others. Called Village Square, the project will include 80 personal-care studio units, 35 assisted-living one-bedroom units, and a community center for the entire Menno-Haven complex. It is scheduled for completion next year at a cost of \$5.8 million. The 23-year-old Mennonite retirement community currently serves over 400 people.

**Indiana-Michigan Conference has received two new congregations and closed another one.** The action came during the conference's recent annual meeting in Goshen, Ind. The new congregations are *Iglesia Anabautista Emanuel* of South Bend, Ind., and *Christian Fellowship Center* of Sturgis, Mich. The South Bend group, led by Gilberto Gaytan, currently has an average attendance of 58. It is also affiliated with the General Conference Mennonite Church and the Church of the Brethren. The Sturgis group, led by Glenn Middleton, has over 120 participants. Signing up as charter members recently were 42 people. The congregation that closed was *Jefferson Avenue Fellowship* of Kalamazoo, Mich. Received into the conference two years ago, the group did not experience the growth that it anticipated and decided to dissolve itself after much prayer, discernment, and counsel.

**June 7 was "Charter Membership Sunday" at Peace Mennonite Community Church in the Denver suburb of Aurora.** The four-month-old congregation now has a formal membership of 33, including nine who were baptized during the service. The special service, attended by about 90 people, also included the congregation's first communion. The Aurora congregation is a church-planting project for both the Mennonite Church and the

General Conference Mennonite Church. Leonard and Joan Wiebe are the leaders.

**Peace Community Fellowship is the name of a new Mennonite congregation in Burlington, Iowa.** A dozen people attended the first regular Sunday morning worship service in April, and nearly 90 people came to an open house in May. The congregation is led by Clarence and Jo Sutter.

## Pastoral transitions:

- **David Weaver** became pastor of Poarch Community Church, Atmore, Ala., on July 1. He and his wife, Ida, former longtime mission workers in the South, served most recently as resident managers of Grand Oak Retirement Villas in Pensacola, Fla.

- **Allen Lehman** was ordained as pastor of Pleasant View Mennonite Church, Chambersburg, Pa., recently. He was licensed in 1983.

## New resources:

- **Planning kit for 1987-88 Sunday school year** from Mennonite Publishing House. In addition

to the usual Curriculum Preview, congregations are now also offered a planning kit containing 11 books from the Curriculum Preview. Books not chosen for Sunday school classes can be placed in the church library or returned for credit. The Curriculum Preview is free, and the planning kit is available for \$83.35 (plus 10% for postage/handling) from Congregational Literature Division at MPH, 616 Walnut Ave., Scottsdale, PA 15683.

- **Library-improvement opportunity** from Mennonite Publishing House. Called Provident Library Associates Network (PLAN), it offers a number of helpful services at no charge to church librarians who join. The services include discounts, coupons, a newsletter, and a subscription to *Provident Book Finder*. PLAN memberships are available from Provident Bookstores at MPH, 616 Walnut Ave., Scottsdale, PA 15683.

- **Audiovisual introduction to children's Foundation Series** from Mennonite Publishing House. This is a 22-minute slide-sound set which shows how this Sunday school curriculum nurtures children in faith. Called *Building Foundations: How Children Grow in*



**The disabled in Africa have great needs, says Enns.** "By and large, the needs of disabled persons in Africa are ignored by the international community," noted Henry Enns (center) after a recent six-week trip to 10 countries on that continent. Enns is one of two staff people at the Disabled People's Concerns Desk that Mennonite Central Committee established last fall. He traveled to Africa to learn more about the needs of Africa's disabled, to visit organizations of disabled people, to promote the United Nations' Decade of Disabled Persons (1983 to 1992), and to identify ways MCC can develop and improve programs for people with handicaps.

"Disabled people were crawling around on their hands and knees with no technical aids, such as wheelchairs or crutches, available to them," reported Enns, who is also president of the international organization, Disabled People's Concerns. The idea that the disabled are always cared for by their extended families is a myth.

But Enns did not come home from Africa feeling depressed or despondent. He came home inspired and full of hope because of the tremendous commitment and innovative projects that he saw there. In Senegal (pictured), for example, Enns tried out a three-wheeled chair developed at a technical aid center. These wheelchairs, unlike the one Enns uses in North America, can move easily through sand and over rough sidewalks. In Botswana he was introduced to the Southern Africa Federation of the Disabled, a self-help organization. This group is "determined to improve the lives of disabled people in Southern Africa, particularly blacks, many of whom have been disabled through violence," said Enns. The group has also taken a strong stand for peace and against South Africa's system of racial segregation.

Enns traveled alone, without someone to carry him or push his wheelchair. "I was carried around by people who did not know how to handle a handicapped person," he said. "But the experience was valuable because I was experiencing Africa as the disabled people I met experience it."



*Faith*, it can be used at meetings for teachers or in a Sunday morning worship service. A study guide accompanies the audiovisual. The set is available for \$50 (plus 10% for postage/handling) from Congregational Literature Division at MPH, 616 Walnut Ave., Scottsdale, PA 15683.

#### Church-related job openings:

•*Member of multidisciplinary team*, Philhaven, Mount Gretna, Pa. The person should be able to integrate Christianity and psychology. Philhaven is a Mennonite psychiatric hospital. Contact the Personnel Office at Philhaven, Box 550, Mount Gretna, PA 17064; phone 717-273-8871.

•*Teachers*, Shalom Christian Academy, Chambersburg, Pa., starting this fall. Needed is a social studies teacher for grades 7-12 and a language arts teacher for grades 7-8. Contact Bruce Billings at the school, 126 Social Island Rd., Chambersburg, PA 17201; phone 717-375-2223.

•*Construction Supervisor*, Faith Housing and Job Training, Harvey, Ill., starting around Sept. 1. Needed is a contractor/builder-type person with broad residential rehabilitation skills and the ability to train an assistant. Faith is a program associated with Community Mennonite Church of Markham, Ill. Send résumé to the agency at 155th and Turlington, Harvey, IL 60426, or call Vince Albrecht at 312-957-8050.

•*Booking/reservationist*. Black Rock Retreat, Quarryville, Pa., starting in July. Contact Robert or Vi Bender at the retreat, 1345 Kirkwood Pk., Quarryville, PA 17566; phone 717-786-1266.

**Special meetings:** Stan Shirk, Lyndhurst, Va., at Zion Hill, Singers Glen, Va., July 26-30.

**New members** by baptism and confession of faith: *Sandy Hill, Coatesville, Pa.*: Abe and Anna Mae Stoltzfus by confession of faith. *Zion, Hubbard, Oreg.*: Joel Stutzman and Jana Stutzman. *Hartville, Ohio*: Alice Doll, Kelly Krabill, David Miller, Margaret Otto, Jennifer Schlabach, Beverly Stoltzfus, Cynthia Troyer, Lucinda Wittmer, Jonette Yoder, and Trishea Yoder. *Freeport, Ill.*: Dan Bardell, Richard Guzzardo, Kris Graybill, David Graybill and Matt Tallacksen by baptism and Carolyn Schult by confession of faith. *Community, Lakewood, Ohio*: Lindsay Beyer, Debbie Freed, Terri Simons, and Bob Williams by baptism and Bill Allan, Tom Forsee, Karen Forsee, Gerry Freed, John Van Horn, Donna Van Horn, Rita Williams, Donna-Marie Yoder, and Jason Yoder by confession of faith. *Forest Hills, Leola, Pa.*: Krissy Martin, Ruth Ann Martin, Richard and Joy Stoll, Dan and Becky Unger, and Nelson and Bonnie Weaver.

**Change of address:** Homer Yutzky from Tavistock, Ont., to 311 Whitney St., Apt. 3, Morenci, MI 49256.



**Summer volunteers scatter to seven locations.** Eleven persons began Summer Voluntary Service or Mennonite Youth Venture leadership assignments following an orientation, May 26-30, in Elkhart, Ind. Summer VS is a program of Mennonite Board of Missions. Mennonite Youth Venture, sponsored jointly by MBM and the General Conference Mennonite Church, offers short-term opportunities for high schoolers. The volunteers are:

Front row (left to right)—Annette Kauffman, West Liberty, Ohio, camp counselor in Albany, Oreg.; Carla Wenger, Wayland, Iowa, teacher aide for migrant day care ministry in La Jara, Colo.; Carol Shoup, Dalton, Ohio, camp counselor in Albany, Oreg.; Carol Bluckford, Congerville, Ill., recreation leader in Mashulaville, Miss.; and Suzanne Schiller, Gloucester, Ont., camp counselor in Albany, Oreg.

Back row—Kathy Summers, Gap, Pa., deaf ministries assistant in Orrville, Ohio; Laura Martin, Osler, Sask., Youth Venture leader in the Philadelphia area; David Moser, Berne, Ind., Youth Venture leader in Arvada, Colo.; Ron Kelley, Eureka, Ill., recreation leader in Mashulaville, Miss.; and Pam Branson, Newton, Kans., Youth Venture leader in Arvada, Colo.

Not pictured—Saul Murcia, Goshen, Ind., Youth Venture leader in Bogota, Colombia.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bachman**, Jay and Shirley, Roanoke, Ill., first child, Thomas Jay, born May 17, 1987; received for adoption on May 22.

**Buhr**, Burl and Rena (King), Detroit Lakes, Minn., first child, Elizabeth Mary, May 19.

**Detweiler**, Rodney and Betty (Zoss), Metamora, Ill., third child, second son, Brian Joseph, May 30.

**Eng**, Ken and Ruth Ann (Derstine), Levittown, Pa., first child, Ellison James, June 16.

**Giesking**, Brad and Ruth (Leichty), North Liberty, Iowa, first child, Mary Sue, born on Aug. 21, 1984; received for adoption on June 11.

**Hershberger**, Leon and Esther (Beachy), Wooster, Ohio, third child, second daughter, Teresa Renae, June 4.

**Hershey**, Les and Lois (Groff), Kirkwood, Pa., first child, Linford Aaron, June 1.

**Hoylman**, Robert and Bernadine (Delisi), Gettysburg, Pa., second son, David Delisi, May 28.

**Lebold**, Robert and Nancy (Wagler), Shakespear, Ont., third child, second son, Jonathon Aaron, June 3.

**Lehman**, Dave and Jan (Harmon), Los Angeles, Calif., first child, Benajamin Harmon, June 11.

**Meyer**, Tim and Debbie (Irvine), Sarasota, Fla., third child, first daughter, Rachael Marie, June 16.

**Miller**, Dick and LaWanda (Scheetz), Holmesville, Ohio, second child, Tekoa Nicole, June 14.

**Nitsche**, John and Carolyn (Stucky), West Point, Nebr., third daughter, Rachelle Brianne, June 11.

**Nussbaum**, Dean and Bonita (Kreider), Eugene, Oreg., second child, Zakary Aaron Kreider, May 21.

**Nussbaum**, Ted and Kathy (Shroeder), Eugene, Oreg., first child, Tyler Schroeder, May 21.

**Petersheim**, Arnold and Esther (Howe), Elverson, Pa., third child, second daughter, April Dawn, June 11.

**Tate**, Larry and Cheryl, Metamora, Ill., third child, second son, Ryan Michael, June 1.

**Weaver**, Wayne and Esther (Byler), Sarasota, Fla., fourth child, first son, Nicholas Wayne, June 1.

**Zimmerman**, Nelson and Elaine (Engle), Akron, Pa., first child, Brent Christian, June 9.

**Correction:** The last name of Nicholas James reported in the June 16 issue should have been *Lovan*, not *Louan*.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

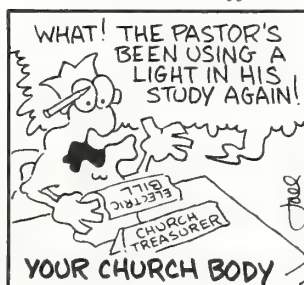
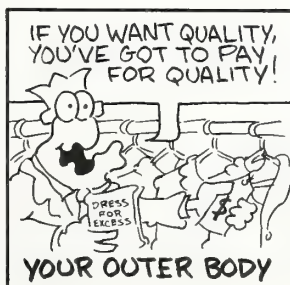
**Bayler-Eichelberger**. Michael Bayler, Fisher, Ill., Church of Christ, and Crystal Eichelberger, Fisher, Ill., East Bend cong., by Wilbur Nachtigall, May 16.

**Beachey-Miller**. Gregory Scott Beachey, Arthur, Ill., Arthur cong., and Cheryl Annette Miller, Shipshewana, Ind., Shore cong., by Harvey Chupp, May 2.

**Calmer-Stutzman**. John Calmer, Shelby, Nebr., and Hope Stutzman, Milford, Nebr., Milford cong., by Vern Heiliger, Feb. 13.

**Eby-Leaman**. LaVerne Eby, Greencastle, Pa., Marion cong., and Kristin Leaman, Boons-

### Pontius' Puddle



Joel Kauffmann



boro, Md., Mt. Zion cong., by Jim Beachy, May 23.

**Hershberger-Chupp.** Kent Hershberger, Washington, D.C., and Brenda Chupp, Washington, D.C., Shore cong., by Harvey Chupp, Apr. 25.

**Kratzer-Smidt.** Tom Kratzer, Iowa City, Iowa, First Mennonite cong., and Darla Ann Smidt, Iowa City, Iowa, Lutheran Church, by J. Stanley Friesen, June 13.

**Mitchell-Mager.** Jeffrey L. Mitchell, Blooming Glen, Pa., and Georgette L. Mager, Chalfont, Pa., both of Blooming Glen, Pa., by Robert L. Shreiner, June 13.

**Rider-Naylor.** Michael Rider and Roxanne Naylor, both of Gettysburg, Pa., Bethel cong., by Dennis R. Kuhns, June 6.

**Shreve-Heflin.** Tony Jerome Shreve, Biglerville, Pa., and Diane Louise Heflin, Gettysburg, Pa., Bethel cong., by Dennis R. Kuhns, May 23.

**Sommers-Corder.** Dan Sommers, Hubbard, Oreg., Zion cong., and Jennifer Corder, Colton, Oreg., Zion cong., by Michael Cassidy, May 30.

**Stutzman-Schrock.** Clayton Wayne Stutzman, Sarasota, Fla., Bay Shore cong., and Pamela Jean Schrock, Sarasota, Fla., The Tabernacle, by Neville Gritt and Howard Schmitt, June 13.

**Swartz-Castle.** Terry Swartz, Phoenix, Ariz., and Shannon Castle, both of Sunnyslope cong., by David Mann, June 13.

**Wyse-Wallerich.** Curtis Paul Wyse, Harri-sonburg, Va., College Church, and Dawn Renee Wallerich, Kalona, Iowa, Kalona cong., by Howard Keim, June 6.

## OBITUARIES

**Albrecht, Mary E. Gunden,** daughter of John and Mary (Swartzendruber) Gunden, was born in Wright Co., Iowa, May 2, 1897; died at Huron Medical Care Facility, Bad Axe, Mich., June 15, 1987; aged 90 y. On Sept. 28, 1919, she was married to Mose Albrecht, who died on Jan. 24, 1980. Surviving are 3 sons (John E., Melvin, and Lyle), one daughter (Doris), one foster daughter (Hazel Luz), 6 grandchildren, 6 great-grandchildren, and one sister (Laura Gunden). She was preceded in death by 2 infant children, 7 sisters, and 5 brothers. She was a member of Pigeon River Mennonite Church, where funeral services were held on June 18, in charge of Luke Yoder, Herb Troyer, and Kenneth Dietzel; interment in Pigeon River Church Cemetery.

**Bair, Martha M.,** was born Feb. 22, 1916; died of massive heart failure at South Mountain, Pa., June 11, 1987; aged 71 y. Surviving are one brother (Daniel J.). She was a member of Bethel Mennonite Church, where funeral services were held on June 16, in charge of Dennis R. Kuhns and Robert L. Shreiner; interment in Bair Mennonite Cemetery.

**Burkhart, Caroline D. Witwer,** daughter of Henry Z. and Mary (Dohner) Witwer, was born at Kissel Hill, Pa., June 24, 1893; died at Fairmount Rest Home, West Earl Twp., Pa., June 12, 1987; aged 93 y. On Feb. 10, 1925, she was married to Edwin G. Burkhart, who died on Dec. 14, 1979. Surviving are 2 sons (Richard W. and Clifford W.), 2 grandsons, and 2 great-grandchildren. She was a member of Ephrata Mennonite Church, where funeral services were held on June 16, in charge of David Kniss and J. Elvin Martin; interment in Metzler Mennonite Cemetery.

**Christner, Wilbur E.,** was born in Lagrange Co., Ind., Dec. 2, 1919; died at Goshen General Hospital, Goshen, Ind., June 12, 1987; aged 67 y. On Nov. 22, 1944, he was married to Mary Bontrager, who survives. Also surviving are one daughter (Darlene Bontrager), 3 sons (Fer-

man, Kenny, and Richard), 7 grandchildren, and 2 brothers (Freeman and Vernon). He was a member of Maple Grove Mennonite Church, where funeral services were held on June 15, in charge of Gene Troyer and Rex Rogers; interment in Maple Grove Cemetery.

**Culp, Ethel Neterer,** daughter of George and Mary (Rearick) Neterer, was born in Goshen, Ind., Mar. 2, 1905; died at Nason Hospital, Roaring Spring, Pa., June 9, 1987; aged 82 y. In May 1923, she was married to Wilbur J. Culp, who died on Sept. 10, 1971. Surviving are one son (George), one daughter (Opal), 5 grandchildren, and one great-granddaughter. She was a member of Cove Mennonite Fellowship, Woodbury, Pa., where funeral services were held on June 12, in charge of Nelson R. Roth and Harold F. Horst; interment in the Holsinger Cemetery.

**Geiser, Mary Beller,** daughter of Rudy and Leah Beller, was born in Milverton, Ont., Sept. 16, 1913; died at Shady Lawn Nursing Home on May 19, 1987; aged 73 y. In 1941, she was married to William Christner, who died in 1944. On Apr. 10, 1960, she was married to David F. Geiser, who survives. Also surviving are one son (Donald Christner), 5 stepdaughters (Anna Amstutz, Verna Snyder, Lavina Bissler, Ella Amstutz, and Laura Tennefoss), 5 stepsons (Clair, Lloyd, Ray, Dennis, and David Geiser), 23 grandchildren, 9 great-grandchildren, 3 sisters (Idela Eschliman, Eva Shumaker, and Irene Beck), and one stepsister (Mildred Dietzel). She was a member of Sonnenberg Mennonite Church, where funeral services were held on May 23, in charge of Willard Mayer, David Garber, and Delvin Nussbaum; interment in Sonnenberg Mennonite Church Cemetery.

**Gingerich, Joseph,** son of Mose and Magdalena (Gerber) Gingerich, was born in Wilmet Twp., Ont., Jan. 9, 1916; died at St. Mary's Hospital, Kitchener, Ont., June 4, 1987; aged 71 y. On Nov. 11, 1943, he was married to Ruth Brenneman, who survives. Also surviving are one son (Murray Gingerich), one brother (Bill), and 3 sisters (Elmina Brenneman, Helena Zehr, and Ruth Mayer). He was a member of Steinmann Mennonite Church, where funeral services were held on June 7, in charge of Fred Lichti and Elmer Schwartzendruber; interment in Steinmann Mennonite Church Cemetery.

**Hege, Jonas E.,** son of Henry and Susan (Eby) Hege, was born on Apr. 25, 1893; died at Menno Haven on June 9, 1987; aged 94 y. On Sept. 4, 1917, he was married to Elizabeth M. Baer, who survives. Also surviving are 4 daughters (Lois Brenneman, Barbara Risser, Dorothy Groff, and Martha Hossler), 2 sons (Nathan and David), 17 grandchildren, and 25 great-grandchildren. He was a member of Marion Mennonite Church, where funeral services were held on June 12, in charge of Merle Cordell, James Beachy, and J. Mark Stauffer; interment in Marion Mennonite Church Cemetery.

**Mast, Erma L. Gardner,** daughter of Levi and Edna (Yakley) Gardner, was born in Trail, Ohio, in 1913; died at Wooster Community Hospital, Wooster, Ohio, June 11, 1987; aged 74 y. On Aug. 24, 1929, she was married to Ray Mast, who died on June 2, 1967. Surviving are 3 daughters (Betty Martin, Mary Ellen Martin, and Ruth Ann Oswald), one son (Richard), 12 grandchildren, and 10 great-grandchildren. She was a member of Martin's Creek Mennonite Church, where funeral services were held on June 14, in charge of Richard F. Ross; interment in Berlin Cemetery.

**Noe, Louella K. Schrock,** daughter of Peter B. and Katherine (Imhoff) Schrock, was born in Lowpoint, Ill., June 9, 1919, died at Peoria, Ill., May 5, 1987; aged 67 y. On Nov. 23, 1941, she was married to Arthur J. Noe, who died on Mar. 27, 1984. Surviving are 4 sons (Dennis, Keith, James, and J. Thomas), 2 grandchildren, and one brother (Bill Schrock). She was a

member of Metamora Mennonite Church, where funeral services were held on May 8, in charge of Paul Sieber; interment in Olio Cemetery.

**Oswald, Mary Ellen Schweitzer,** daughter of Joseph and Katherine (Troyer) Schweitzer, was born in Milford, Nebr., Oct. 15, 1893; died at Morton, Ill., June 6, 1987; aged 93 y. On Jan. 16, 1910, she was married to Peter J. Oswald, who died on Sept. 14, 1957. Surviving are 6 daughters (Ethel Roth, Ruth Raymer, Lois Wilson, Erma Christiansen, Arlene Halder, and Bonnie Jean Hammontree), 3 sons (Donald, Ken, and Joe), 32 grandchildren, 61 great-grandchildren, and 4 great-great-grandchildren. She was preceded in death by one son, one daughter, 3 sisters, and 4 brothers. She was a member of Hopedale Mennonite Church, where funeral services were held on June 8, in charge of H. James Smith and Carl Horner; interment in the church cemetery.

**Swartzendruber, Thresa Hershberger,** daughter of John A. and Susan (Rediger) Hershberger, was born at Milford, Nebr., June 21, 1910; died of complications of arthritis at Mercy Hospital, Iowa City, Iowa, June 16, 1987; aged 76 y. On Aug. 2, 1931, she was married to Rolla G. Swartzendruber, who died on Apr. 27, 1977. Surviving are two sons (Donald and Ronald), 8 grandchildren, 5 great-grandchildren, 4 sisters (Hilda Roth, Elva Troyer, Iola Hershberger, and Burdette Hershberger), and 3 brothers (Clarence, Albert, and Edgar). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on June 19, in charge of Dean Swartzendruber and Orie Wenger; interment in Lower Deer Creek Cemetery.

**Wittmer, Raymond,** son of Joseph and Amanda (Sommers) Wittmer, was born in Stark Co., Ohio, Mar. 13, 1921; died of heart failure at Sarasota Memorial Hospital, Sarasota, Fla., June 10, 1987; aged 66 y. On Feb. 14, 1942, he was married to Mattie Erb, who survives. Also surviving are 6 sons (Joseph, Ronald, Daniel, William, Richard, and Robert), 3 daughters (Carolyn Miller, Rose Wittmer, and Theresa Raber), 15 grandchildren, 2 brothers (Earl and William), and 4 sisters (Mary Yoder, Sylvia Yoder, Ruth Nisly, and Alta Davenport). He was a member of Bahia Vista Mennonite Church, where funeral services were held on June 12, in charge of Stanlee Kauffman and Martin Sommers. Services were also held at Hartville Mennonite Church, Hartville, Ohio, on June 15, in charge of Richard Ross and Martin Sommers; interment in Hartville Mennonite Church Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Church General Board, West Lafayette, Ind., July 6-7  
Afro-American Mennonite Assembly, West Lafayette, Ind., July 7-12  
Purdue 87, Mennonite Church biennial convention, West Lafayette, Ind., July 7-12  
Mennonite Board of Education board of directors, July 13  
Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2  
South Central Conference annual meeting, July 31-Aug. 2  
Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9  
Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31

## CREDITS

Cover design by Jim Butti; cover photos (top left) from Jan Gleysteen collection, (center) by Kenneth Murray; photo on p. 489 by Jim Bishop; p. 492 by Henry Enns; p. 493 by Phil Richard.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **U.N. Commission on Human Rights recognizes conscientious objection**

For the first time, the United Nations' Commission on Human Rights has declared conscientious objection to war a basic human right. It is calling on all nations to exempt COs from military conscription and recommends the introduction of alternative service for those who cannot serve noncombatantly. It also specifically objects to imprisonment for COs.

The recent action follows years of U.N. discussion. During the 1985 International Youth Year, conscientious objection was raised as a key dilemma faced by the majority of the world's youth. Led by the Quaker United Nations Office, a substantial lobbying effort that included Mennonite Central Committee participation was launched. This resulted in a proposed resolution which was introduced to the commission in 1985. As the debate moved toward a vote, it became clear the resolution would be defeated and it was withdrawn. But by 1987 the mood had shifted sufficiently to allow a successful vote in favor of the resolution.

Just what factors assisted the success of the resolution this year are hard to pinpoint. A number of South American countries are considering CO legislation. Spain has just passed a new law recognizing COs and providing for alternative civilian service. And the Parliamentary Assembly of the Council of Europe is considering some far-reaching recommendations for treatment of COs by member countries.

### **InterVarsity head resigns after admitting 'adulterous relationship'**

Gordon MacDonald, a noted evangelical author and lecturer, in a surprisingly candid disclosure, resigned the presidency of InterVarsity Christian Fellowship after confessing that he was "involved in an adulterous relationship in late 1984 and early 1985." He and his wife, Gail, who will celebrate their 26th wedding anniversary in August, made the announcement to the InterVarsity board at its regularly scheduled meeting recently.

The admission and MacDonald's willingness to be held accountable were immediately contrasted favorably by evangelical leaders to the recent scandals involving TV evangelist Jim Bakker and

presidential aspirant Gary Hart. The news of MacDonald's resignation and the reason for it was made public by InterVarsity in a news release issued the same day. Robert Peitscher, director of public relations for the organization, said this was done at the agreement of the board and MacDonald "so that it would be dealt with in a forthright and honest and true fashion."

"Gail and I would wish this board and our companions in ministry to know how sorry we are that we have so badly hurt the Lord and his people," MacDonald said at the meeting. "I need your forgiveness. Rightly or wrongly, I had hoped for a long period that, having taken all the biblically defined steps that call for confession, repentance, and restoration, the tragedy in my past would have been over and buried. But when rumors about this matter began to circulate in the past weeks, I knew that I must withdraw from InterVarsity's leadership for the best interests of a great organization."

### **Bakkers 'talk religion but live in culture,' says NCC head**

Cultural religion—in which the culture is more important than religious faith itself—ranks high as a cause of tension for the ecumenical movement, says the leader of the National Council of Churches. "In a nutshell," the central question posed by cultural religion is "Who's in charge here?" said Arie Brouwer, NCC general secretary, in a recent lecture in Rochester, N.Y. "Is it the truth of the gospel or is it the values of the culture and the electronic church, so-called, which is not a church at all?"

Cultural religion "is very much influenced by a kind of spiritualized secular value system, which was clear in the Jim and Tammy Bakker episodes. They talk religion but they live in culture," said Brouwer, who lectured at Colgate Rochester Divinity School. NCC, whose core is in the old-line or mainline churches, was formed in the 1950s when churches were at a strength they haven't returned to since, he said. "Now the churches are not dominating the cultural situation, but the culture is dominating the churches."

### **China's Amity Press, almost finished, to begin printing Bibles soon**

Construction of the modern complex which will house the Amity Printing Press in Nanjing, China, is on schedule, and the plant has already received its first orders for Bibles. The state-of-the-art press and ancillary equipment now await installation, and employee training is underway. Test runs are due to start this fall and, by the end of the year, a steady stream of Scriptures should begin to issue from the new full-service facility.

Funded by the United Bible Societies at a cost of \$6.7 million, the Amity Press will give priority to the production of Bibles, New Testaments, hymnals, and other Christian literature. The project is attempting to meet a mounting demand within China for the printed Word of God.

### **Japanese firms blunt impact of South Africa sanctions, says Boesak**

Many South Africans believe Japanese companies are blunting the impact of economic sanctions by grabbing the business left behind by firms leaving the country, according to Allan Boesak, a prominent South African religious leader. Boesak, president of the World Alliance of Reformed Churches, leveled the charge in Tokyo during a recent five-day visit to Japan sponsored by 35 church, union, and activist groups. "The sad truth is that Japan today counts among the main supporters of the South African government and the apartheid system, in spite of the verbal denunciation of the apartheid system that we hear so often," said Boesak, a mixed-race Reformed Church pastor.

### **New statistics show U.S. church membership holding steady**

Overall, U.S. churches are neither gaining nor losing membership, says Constant Jacquet, editor of the 1987 *Yearbook of American and Canadian Churches*. He said church statistics for 1985, the most recent year available, show that "main-line church losses have slowed, and growth in even the fastest growing church bodies has tended to slow down a bit." The new yearbook, based on 1985 reports from 218 U.S. religious bodies, showed collective net membership increased by half of one percent to a total of 143,000,000.

### **Polish officials warn pope about his pro-Solidarity remarks**

Officials of Poland's communist government warned Pope John Paul II recently to tone down his pro-Solidarity messages after supporters of the outlawed labor union clashed with police following speeches by the pope in Krakow and Gdansk. The leader of the world's Roman Catholics was visiting his troubled homeland for the third time since he became pope.

Cheers and prayers greeted John Paul II as he traveled across Poland for six days, culminating with a visit to Gdansk, birthplace of Solidarity. Thousands of people took part in sometimes violent pro-union demonstrations after the pope spoke forcefully in favor of Solidarity, saying the union movement was the true wave of Poland's future.



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## Yes, Tom Sine, we heard you

Tom Sine is a Presbyterian who addressed the youth convention at Ames 85. As a result, he told the Pacific Coast Conference recently, he has been meeting with Mennonites roughly once a month. Sine was guest speaker for the annual PCC assembly at Western Mennonite School, June 19-21.

Sine gave three addresses and led a workshop. His burden was to help PCC Mennonites appreciate their heritage and use it for a creative response to the Ten-Year Goals accepted at Ames 85. His observations can be broadly summarized as follows.

1. Mennonites are in danger of forsaking their Anabaptist birthright for a mess of fundamentalist potage. Sine spoke at length in appreciation for the Anabaptist vision, which he first encountered, he told us, in the old *Post American*, a tabloid newspaper which preceded *Sojourners* magazine. He was converted to Christ as a teenager and then converted to peace during the Vietnam War. Anabaptist teachings gave him a theology to fit his concern.

But, he complained, Anabaptist teachings are too much tied up in scholarly writings. So Mennonites are influenced by the fundamentalist siren song, with two false sides of a false message: waiting for soul rescue and working for fat city. According to the left side of the equation, everything in the world will get worse and worse. So following Plato's philosophy, we should rescue disembodied souls and let the material world go to ruin. On the other side is the message to get a piece of the great American pie. There is no biblical basis for either side of the equation, but it has a good sound for those who want to enjoy themselves in the face of tremendous social and economic problems.

In contrast to this, the biblical view is the kingdom of God. In the Anabaptist tradition Christians are the messianic people of Jesus who know that God is concerned about the whole person, not just disembodied souls. To follow this calling will change the vision from that of an upwardly mobile life to an outwardly ministering life.

2. The party's over. That is, the state of the world suggests that we should not count on the dynamics of the period after World War II to carry us along. A man with an eye to the future, Sine made enough predictions to get anyone uneasy who is reasonably satisfied with life as it now is. By the year 2000, he said, the population of the world will increase from 5 billion to 6.2 billion people.

Thirty-four nations have an annual population growth of 3 percent, but an economic growth of only 2 percent. That spells famine.

Eight hundred million people live in absolute poverty, with less than \$90 per-capita annual income. Half their children die before the age of five. Of these 800 million, 195 million are Christians. Why do we Christians allow this?

3. To respond to the Ames 85 goals will require greater dedication than the Mennonite Church has yet demonstrated. The only way to double our giving, he said, is whole-life stewardship: scaling down our economic needs in order to have more for ministry. And every Christian a minister: "Get everybody out of the bleachers and spend a night a week to work for God's righteousness, justice, and peace."

In order to assess how concerned Mennonites are about our mission, Sine distributed a questionnaire at the conference of which about 60 were returned. A few things reported were that: (1) the respondents do not spend as much time in Bible reading and prayer as one would expect of people who are serious about the goals; (2) a good many read the *Gospel Herald*, but Sine was alarmed at some of the other literature being read; (3) he was astounded by the level of giving reported—13.6 percent of income.

To reach the goals is possible, Sine insisted, if they are taken seriously. In a workshop he directed, persons from the Pacific Coast Conference worked out specific proposals for response to the challenge and presented these to the assembly. Not many of these stick in my mind, but I recall one man who has vowed to spend as much time in Bible reading and prayer as in watching television!

Like an old-time visiting revivalist, Sine left the conference with a lot of unfinished business. His suggestions were in broad categories. Many details need to be filled in by local congregations and small groups. Some may want to refer to his books *The Mustard Seed Conspiracy* and *Taking Discipleship Seriously* in order to help fill in the details. No doubt also there will be consideration by PCC leaders of the plans which emerged from the workshop.

Yes, Tom Sine, we heard you say that the goals are reasonable if we will respond with Anabaptist dedication instead of the easygoing stewardship of American Protestantism. But sometimes, perhaps maybe at the end of a tiring day, we kind of wish we hadn't heard you.

—Daniel Hertzler



# GOSPEL HERALD

A profile of Atlantic Coast Conference

## Pennsylvania seeds, Ohio fruit

JUL 13 '87



by Glenn Lehman

**Atlantic Coast Conference  
grew from two  
Pennsylvania seeds  
put into Ohio soil.**





If you want to tour Atlantic Coast Conference of the Mennonite Church, prepare to survive the Pennsylvania Turnpike. While ACC people range as far north as Massachusetts and as far south as North Carolina, the majority of them live between Valley Forge and Gettysburg in Pennsylvania.

Twenty-two autonomous conferences, like the 23 independent cantons of Switzerland, voluntarily associate to form the Mennonite Church. ACC weighs in as an average-sized one. The Mennonite Church is not an upside-down kingdom. Like Switzerland, it is a horizontal confederation. Perhaps brotherhood and fellowship describe not so much its creed as its government—how it prefers to do business.

Working and living in Lancaster Conference, I didn't have far to go to find Atlantic Coast Conference, since its telephone wires and zip codes overlap with mine. When I was assigned this article, the moderators of the Lancaster and Atlantic Coast conferences lived less than three miles apart.

In the broadest strokes, ACC grew from two Pennsylvania seeds put into Ohio soil. (Citing this historical origin in no way devalues the many people who came into the fold by other routes.) One of the seeds was an Amish Mennonite community situated originally in Berks, Chester, and Lancaster counties of Pennsylvania which, before the present conference was formed in 1978, was called the Conestoga-Maple Grove District of Ohio and Eastern Conference. The other seed, known grandly in the mind of Ohio and Eastern Conference as Atlantic States District, was a group of Mennonites transplanted from original conferences.

**Squashed coverings.** I have memories of each of those ACC seeds. A child of Lancaster Conference, I was raised beside Monterey Mennonite Church. As their cars passed our front porch, I saw the women, in western coiffures, taking squashed coverings from glove compartments and pinning them on. I generously excused them because they were "Mennonite Central Committee people" who worked at MCC headquarters in nearby Akron. Local wisdom had it that you made allowances for people from west of the Susquehanna River.

My father and I would walk to summer services at Monterey, where I met new things like ushers with bulletins (even for evening meetings). On Monterey's acre in the middle of wheat, corn, and tobacco fields, instead of country air, colognes and perfumes engulfed me. I discovered a thing called "children's church" in their basement, *Songs of the Church*, and women song leaders.

Well, that was Monterey—my first churchwide romance. Later the congregation moved to a classy develop-

ment and became Forest Hills Mennonite Church. It spun off Akron Mennonite Church, which in turn spun off Community Mennonite Church of Lancaster. Along with Bethany and Neffsville, these churches started in the 1950s largely with Lancaster Conference people who wanted to live in a new church culture. Now that group of over 1,275 souls is known as the Lancaster District of ACC.

A district of six congregations in the Hagerstown, Maryland, area—the Penn-Mar District—left other Mennonite groups over issues involving the practice of the Christian life.

**Original group.** At the same time Monterey was surprising me, I learned about the other seed by the marriage of a few relatives. This group, located 40 miles west of Philadelphia, might be called the original group because it cast its lot with Ohio and Eastern Conference in 1927.

Straddling the eastern Lancaster-Berks county line, it was a strong and stable community of "good, old Amish stock," as one of them told me. It was settled in 1760 and had to pay tribute to no one. In fact, it was the "old country" of many of the Ohio Amish communities. Nonetheless, the Conestoga congregation, not far from the site of the Hochstetler massacres, became a distant daughter of Ohio and Eastern Conference. In historical sequence, as Grant Stoltzfus told the story, you might say that Ohio put Mom in the *grossdaddy* house.

The Conestoga District came to include Oley, Rockville, Zion, Ark, and Rock, now known as Hopewell. (Now a separate district, fast-growing Hopewell has sprouted



David Stoltzfus (left) succeeded Herman Glick as moderator of Atlantic Coast Conference earlier this year.

Glenn Lehman, Lancaster, Pa., is a free-lance writer and editor of *Lancaster Conference News*.

#### GOSPEL HERALD

Volume 80 Number 28

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*Atlantic Coast Conference held its 1987 annual meeting at fast-growing Hopewell Mennonite Church, Elverson, Pa.*

runners almost like a parallel conference, with groups located from Oxford, New Jersey, to Mount Joy, Pennsylvania.) In another valley to the south were the Maple Grove and Millwood congregations. In 1945 Millwood transferred to Lancaster Conference. Maple Grove produced such daughter churches as Christiana, Media, Sandy Hill, and Ridgeview.

So these are most of the 45 ACC congregations of a conference barely nine years old as they are listed in the 1986 *Mennonite Yearbook*. If you visit them all you will log over 1,000 miles.

**Modest organization.** The conference employs the equivalent of 2.22 full time-staff, spread over the positions of conference minister, executive secretary, youth minister, office secretary, and conference editor. The Conference Fund pays the overseers' meager allowances. ACC owns no institutions, although several of its congregations operate elementary schools. In 1941, Maple Grove formed West Fallowfield Christian School. In 1950, the Maple Grove and Conestoga churches formed Tel Hai Camp. And in 1956, the same two groups added to the grounds the Tel Hai Rest Home.

Six commissions—evangelism, youth, nurture, ministerial, peace/service, and women's missionary/service—carry on the work. Although Atlantic Coast Conference has no institutions, already it is into real estate and mortgages, holding deeds to three church buildings plus a Youth Evangelism Service facility in Baltimore. ACC is also giving high priority to two new churches in Maryland—Ocean City and North Baltimore.

For a few years, ACC has been thinking of doing what a new group often does—move out of the executive secretary's rumpus room. A proposal for this came to the Conference Assembly this past March. The motion "that we favor establishing a fund for a Conference Center, Visitors Center, and Archives" did not carry. To a jaded

reader of minutes, a 28-to-28 vote is a refreshing sight.

Naturally, a new conference spends a lot of time getting acquainted. This is high on ACC's agenda. Last year the conference produced a video, *Together*, featuring every congregation. It was shown at this year's Conference Assembly. Melville Nafziger, ACC's executive secretary, can get you a copy. A conference-goer told me that while they were a part of Ohio and Eastern Conference the individual parts of what is now ACC "knew absolutely nothing of each other."

The conference publication, *Atlantic Coast Conference Currents*, one of the key common properties, likewise has been profiling congregations, one by one. Conference Assembly itself creates common history, although attendance by delegates is far from 100 percent. The common kitty, the conference budget, is adopted unanimously. In large measure, it is a revenue-sharing device, with established churches supporting the newborns. Another way the conference builds networks is through what it calls its Brother to Brother Program, a sort of congregational musical chairs.

Finding the way procedurally is another task of a new

## **Atlantic Coast Conference**

**founded** 1978

**states** Pennsylvania, Maryland, New Jersey,  
New York, North Carolina, Massachusetts,  
Tennessee, Virginia

**congregations** 45

**members** 4,700

**average worship attendance** 6,100

**moderator** David Stoltzfus

**chief staff person** Melville Nafziger

**office** Box 369, Gap, PA 17521

**phone** 717-442-4791



conference. On the assembly floor, issues related to finding consensus often are heard: How should we respond to churchwide boards when we are so close to the big Lancaster Conference institutions? How do we keep the date of Conference Assembly from conflicting with Lancaster Conference's annual meeting? Have we thought through the idea of where we are going as a conference in relation to congregational programs?

The cooperation between the people of the sister conferences (Lancaster, Franconia, and Franklin) is greater now than it could have been imagined 15 years ago. ACC,

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## Some 65 percent of ACC people are members of a church started since World War II.

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for example, appoints board members to Lancaster Conference's mission, education, and high school boards, and to many secondary groups. This past school term, 121 ACC students enrolled at Lancaster Mennonite High School.

**Youth is beauty.** If youth is beauty, Atlantic Coast Conference ought to look good. Some 65 percent of ACC people are members of a church (34 in all) started since World War II. Eight percent of ACC people go to a church founded since 1980. Only 24 percent of the people go to the 11 churches begun during or before World War II. Conestoga Mennonite Church, organized in 1760, is the oldest Mennonite congregation of Amish origins. Its first meetinghouse was built in 1882.

If smallness is beauty, ACC will look good again. Nearly half—21 congregations—have memberships of 50 or less. However, 55 percent of the people go to the eight largest congregations. The Lancaster District alone accounts for 28 percent of the conference. Most of the congregations with more than 100 members have full-time pastors.

Speaking of ACC, congregational size these days always raises interest in Hopewell, the mushrooming megachurch (at least by Mennonite measurements) birthed on Conestoga turf. However, since its membership is only a fraction of its attendance—even of its baptisms—Neffsville still has the largest membership, with 469 members.

A few things can be said about ACC that cannot be said about any other conference. Of the 59 ministers with official responsibility in their congregations, eight of them, 14 percent, have the last name Stoltzfus. ACC has the renown, Melville Nafziger tells me, of having the oldest youth minister in the Mennonite Church—himself, over 60.

**Leaders deliberate.** One morning I listened to the Executive Committee deliberate. They talked about procedure, since the rituals of conference meetings are

not set yet. Is the Sunday evening meeting needed if half of the delegates go home anyway? When do we have votes by hand? When by ballot? Why don't people talk on the floor of assembly? Are they afraid to be labeled as contentious?

The conversation soon turned to money:

"What's the Ocean City property obligation?"

"We split it 50-50 with Allegheny Conference."

"Hey, I know Allegheny runs tight."

"Eastern Board payments are down to 7 percent."

"Let Ocean City pay as much as they want. They'll be on their own sooner."

The offering at the March Conference Assembly was analyzed:

"It was \$3,700."

"That's pretty good."

"What were we shooting for? \$5,000?"

"No. That was last year."

"Look, we're shooting for all we can get. We're going to have to work this year to make budget."

"Shall we appoint someone to present the conference budget in each congregation?" It was so ordered.

The ACC Council had intended to address the issue of women in ordained ministry, but at the last minute the overseers suggested a change of direction from the printed program, and the council accepted. The Executive committee:

"Why didn't the people talk?"

"The way it was handled squelched discussion."

"Why didn't we start by confessing we made a change in plans?"

"And not have a raised-hand vote."

"They figured if we discussed it, it wouldn't help anything."


"If we'd have only gone with the booklet."

"We don't discuss issues in general."

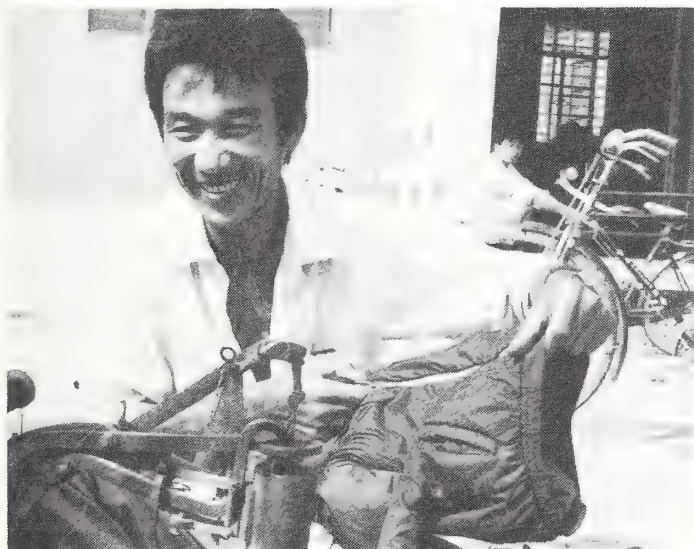
After the meeting, Ross Goldfus, the Conference Minister, told me that "evangelism is really on the front burner." Ross also believes that the conference is "working toward a stabilized ministry." That is, there is little pastoral turnover. He credits this stability to the fine screening the conference does of pastoral candidates.

**Fruit is borne.** Ohio Conference, some sources have it, was organized in 1834. During the years 1927 to 1978 its name changed, first to Ohio Mennonite and Eastern Amish Mennonite Joint Conference and then to Ohio and Eastern Mennonite Conference. Now its eastern fruit is borne and it is again simply Ohio Conference.

"Emotional strings had to be cut," says Esther Martin, the founding editor of *Currents*. "Ohio suffered financially when we left. It turns out ACC was a greater asset than a liability."

Ohio's 1927-78 interlude of trans-Allegheny alliances has given birth to an association of Mennonite congregations that reflects many hues of American life. "At Conference Assembly," says ACC historian Lois Ann Mast, "we find both conservative and progressive persons sitting side by side working together in God's work. The family spirit fosters a desire to attend assembly every year. I appreciate the humor expressed in our conference. Fortunately, Herman Glick and Melville Nafziger gave us that the past few years as we experienced growth." 






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## *That Everyone Might Hear*

**W**hen Jesus commissioned the church to take the gospel to all the world, he meant *everybody in the world!* That's why workers from Eastern Mennonite Board of Missions are spreading the good news on every continent and in over 20 countries. And the people being reached are as varied as the locations and circumstances in which they live. From the Amerindians in the coastal countries of Latin America to the modern secularists in the post-Christian

island-continent of Australia. From a variety of ethnic peoples in America's inner cities to apartment dwellers on the crowded island of Hong Kong.

In obedience to the Great Commission, Eastern Board missionaries are engaged in evangelism, church planting, theological education, medical work, relief, and development. And more workers and prayer partners are needed—now! So that everyone might hear.



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Worldwide Missions Conference  
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 Lancaster Mennonite High School  
 2176 Lincoln Highway East, Lancaster, PA

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# When a pastor leaves

by Ross Miller

"Hey, did you hear about Pastor Jones?"

"No, what happened?"

"Well, the congregation accused him of golfing too much, gaining too much weight, driving too fancy a car, not reading the Bible enough, and not working on his day off. Pastor Jones, on the other hand, thought the congregation slept too much during his preaching, didn't sup-

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**It scares me as a new pastor to think that someday a hurtful, forced, and unresolved transition might become my lot.**

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port his ideas, and took cheap shots during business meetings. Communication broke down and Pastor Jones left the church."

When a pastor leaves a congregation, no matter what the reasons, the stories fly. During my years of study in seminary and now in the ministry, I have been exposed to a number of situations in which the pastor-congregation relationship becomes strained, the tension heightens during an evaluation, hurtful things are said by both sides, and finally the pastor leaves.

Many times the pastor is forced to leave friends and community—and sometimes family—with a bagful of hurt, resentment, and unresolved conflict. The ripples affect many people: the congregation, the community, the pastor, the leadership team, the pastor's family, and so on. No one wins in these situations. Though I have felt a strong call to the ministry, these interactions have caused me to wonder: What if this happens to me? What if all of a sudden an unplanned evaluation pops up and I am out of a job? Is this something that every pastor will go through at least one time? It scares me as a new pastor to think that someday a hurtful, forced, and unresolved transition might become my lot.

Though this fear and wondering is brief, I think that another issue surfaces and that is the issue of future leadership. We have heard projections concerning the Ten-Year Goals and how many leaders the Mennonite Church will need. What do the situations discussed above do to a young person's desire to enter the ministry? Are we encouraging or discouraging new leadership?

How can we avoid the situations described above? I am far from being an expert in pastor-congregation rela-

tionships, but let me in a loving and caring way suggest four ideas that I think can be helpful.

**1. A pastor is human.** It is easy for congregations to place pastors on pedestals and fail to extend grace to them. For example, as a pastor approached a room where a committee meeting was to be held, he heard laughter. As he entered the room someone began to tell another joke, but as soon as they saw him, the speaker quickly lowered his voice to a whisper. For the pastor to be seen as "God in the flesh" creates a barrier and therefore many times pastors are lonely because no one is willing to break this barrier. Pastors struggle with many of the same issues that their parishioners do. They struggle with self-esteem, attaining a sense of accomplishment, keeping an active devotional life, anger and discontentment, being fulfilled, and so on.

There is no easy way for a pastor to measure a successful ministry and therefore obtain a sense of accomplishment and self-worth. When pastors and congregations relate, grace needs to be extended to both sides. There will be times when pastors and congregations let each other down, and unless true reconciliation, forgiveness, and grace is extended, both sides will suffer.

**2. Congregations need to be honest, open, and gentle.** When pastors unknowingly wrong someone or are lacking in an area of work, they are usually the last to know. These issues may be heightened during an unplanned evaluation time. Evaluations are important and helpful as long as they are planned at regular intervals, conducted in an honest and open manner, and there is evaluation of the congregation as well as the pastor. Too many times evaluations are done only when trouble arises.

It is important for congregations to be honest with pastors and to be ready to listen to their point of view. Good communication is an essential part of a pastor-congregation relationship. Too many times, especially in conflict situations, we refrain from discussing it with our pastor and then we find that it later explodes in our face. If something is bothering you, discuss it with your pastor. Discuss it with your pastor out of love and compassion so that your relationship can be made stronger.

**3. Congregations need to be sensitive to pastors' needs.** At times pastors hurt, feel lonely, feel overloaded, sense burnout, lack fulfillment, and become discouraged. Take time to get to know your pastor on a more personal level so that his or her needs will become evident. Congregations need to allow their pastors to take time off for renewal and refreshment and time to spend with their families. Sabbaticals, weekends away, and times of education can do amazing things for a pastor's renewal and replenishing. Maybe a pastor doesn't have to preach

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Ross Miller, Archbold, Ohio, is associate pastor of Zion Mennonite Church.



every Sunday or be on every committee. Pastors have responsibilities to their families above their responsibilities to the church.

**4. Communication is a two-way street.** If we are going to ask our congregations to operate by the above suggestions, then we as pastors must follow them also. Pastors need to realize that congregations are human, and we must be able to extend grace. Pastors need to be honest, open, and gentle to insure positive communication. Pas-

tors need to be sensitive to the needs of the people and minister to them.

Are pastors a dying breed? I think that with healthy two-way communication, studies on pastoral transitions, and sensitivity to each other's needs pastors won't be a dying breed. I praise God that I have been called to the ministry to serve him. Pastors are pastors because they love God and want to follow his calling for their lives. As congregations and pastors we need to support each other as we attempt by the grace of God to live out our callings. ☺

## **An open letter from the new president of EMC&S**

# **Partners in risks, dreams, and rewards**

*by Joseph L. Lapp*

This month I began a new job—a new vocation—as president of Eastern Mennonite College and Seminary. A new beginning for me is only the opening of another chapter for EMC&S. Six men have gone before me, writing their own chapters as presidents of this institution of Christian higher education. I accept the privilege of becoming a part of that ongoing story.

Eastern Mennonite School began as a vision. The people of the Mennonite Church established it to help Mennonite young persons discover the meaning of faithfulness to God through biblical study. Service to the church was always a central focus. Today we seek to remain faithful to that vision, helping students hear their primary calling to follow Jesus as Lord. Vocational and career preparation is the context for persons to practice Christian faith.

The uniqueness of a Christian liberal arts education is that students can discover through listening, reading, questioning, and observing how their faith should be integrated into their vocational life. Students learn to announce the kingdom in word and action in whatever setting they find themselves. The marketplaces, boardrooms, and street corners of the world need persons with a commitment to Christian faith, peacemaking, and justice; persons who have also developed intellectually, socially, and professionally. This desire to serve the kingdom comes directly from a personal commitment to Jesus as Lord. We are pledged to nurture that commitment and see it bear fruit.

In the early years of this century, the founders of a Mennonite school in Harrisonburg, Virginia, took a risk.

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Joseph L. Lapp, Harrisonburg, Va., became president of Eastern Mennonite College and Seminary on July 1, succeeding Richard Detweiler. He was an attorney in Souderton, Pa., and chairman of the EMC&S Board of Trustees.



They dreamed and hoped that a cornfield and a few small buildings in the Shenandoah Valley could somehow become a cradle of opportunity, guiding many lives into committed Christian service. In human terms, it was indeed a risky undertaking. To those people of vision and faith, however, it was a response to God's leading.

Through the past seven decades, over 10,000 people have come as students, sharing that risk *and that dream*. They have gone on to serve God in a myriad of roles and locations. Thousands more have also shared the risk and the dream—by encouraging people to seek an education here, by working on the faculty and staff, by contributing large and small gifts of money to support the mission, and by interceding in prayer for our staff, faculty, and students.

Six months were given me to prepare for this new assignment. My preparation has been filled with conversations, conferences, and readings. The opportunities that loom before us can appear as the Amalekites did to Israel. Those opportunities are our chance to participate in enlarging the kingdom of God. Now, as I assume the responsibility of serving as president of Eastern Mennonite College and Seminary, I hope you will partner with me in the risk, the dream, and the rewards of a Christian liberal arts education.

You brothers and sisters in the church are partners with us in Christian higher education. We're grateful for your partnership. Many of you have expressed your support, saying, "Our prayers are with you." As the new president of EMC&S, my courage increases, knowing that I am not alone in this situation. Share the risk with me—find a way to continue the vision by supporting Mennonite education. As you pray and express your caring and loving concern for us, we will know God's presence. ☺



## Conrad Grebel College to begin graduate program in theological studies

Conrad Grebel College will begin a graduate program in theological studies in September. It provides an opportunity for people from all academic backgrounds and with a variety of vocational and professional orientations to engage in graduate studies in the faith, life, and work of the church. Students who complete the program requirements will be awarded the degree of Master of Theological Studies (MTS).

The MTS program will integrate a variety of disciplinary approaches to

theological studies. Hence, alongside courses in Bible, church history, formal theology, and ethics, the program includes courses in such areas as the philosophy of religion, Christianity and the arts, the church in the third world, and the sociology of Christianity.

A variety of academic resources, including faculty members and library holdings at the colleges and universities with which Conrad Grebel is associated, will contribute to the scope and texture of the program. Some relevant graduate

courses offered by the University of Waterloo and Waterloo Lutheran Seminary will be available as well, to augment Conrad Grebel's own course offerings.

The course of study leading to the MTS degree will normally require two years beyond an undergraduate degree. Students may elect either a generalist (non-thesis) or a specialist (thesis) MTS program.

Applicants must have an undergraduate degree from a recognized college or university. Advanced standing will be granted on an individual basis. Students may apply as full-time or part-time students.

More information is available from the registrar at Conrad Grebel College, Waterloo, ON N2L 3G6.

## Committee for Women in Leadership Ministries reports progress

Women are making gains in the Mennonite Church, according to the Committee for Women in Leadership Ministries—a group appointed by the General Assembly in 1981.

For example, at the recent Indiana-Michigan Conference annual meeting, conference minister Willis Breckbill reported that Indiana-Michigan has officially credentialed 10 women for leadership ministries to date. Of these, four are ordained, three are licensed, and three are commissioned. This is an increase over the nine listed in the October 1986 General Board report based on the 1986-87 *Mennonite Yearbook*. That listing also includes six lay women in leadership positions in Indiana-Michigan Conference.

The General Board report lists a total of 91 women in leadership ministries—17 are ordained, 17 are commissioned, 19 are licensed, six are deacons, and 25 are lay women in leadership positions.

In an October 1986 report to the General Board, Harold Bauman of Mennonite Board of Congregational Ministries gave the results of a questionnaire sent to conference ministers regarding conference practices and positions on women in ministry. Eleven of the 22 conferences reported that they have official statements which permit the ordination of women. Four others reported that they are in the process of studying the issue and developing a statement. One conference indicated its statement does not permit ordination of women. Six other conferences reported that they have no statement on the issue.

The Committee for Women in Leadership Ministries observes that much gain has occurred in official conference positions on this matter over the last five years. The major challenge facing the Mennonite Church now is for individual congregations to commit themselves to full inclusion of women in leadership ministry by being genuinely open to considering women for positions in pastoral ministry. Congregations which have the pattern of plural or team ministry are especially urged to incorporate women into the ministry.

## Virginia Board's third Alive Seminar pushes church planting

"Church Planting Is Doing Evangelism" was the theme for the third annual Alive in Evangelism Seminar sponsored by Virginia Mennonite Board of Missions recently in Harrisonburg, Va. Glendon Blosser, director of home missions, wants the seminars to be a resource not only to church planters but to everyone who is interested in evangelism and outreach. Around 90 persons attended.

Dale Stoll, evangelism and church development consultant for Mennonite Board of Missions, was the primary speaker. In addition to his MBM work, Stoll is pastor of Tri-Lakes Mennonite Chapel in Bristol, Ind. When he began in 1979 the congregation had only about 40 members. Now it has around 140.

"The church gets into trouble when it thinks it is in church business rather than kingdom business," Stoll said in his opening address. He then pointed out that kingdom business is taking one's place in "the army of the Lord" to let people know

about the redemption God has provided through Christ. "It's easy to get comfortable in the church; it takes effort to reach out," he said. "The church is not an end in itself; it is a means to an end!"

Stoll discussed planned goals, growth strategy, and maturing life in his three other addresses. The apostle Paul was used as an example of one who intentionally planned and yet was flexible. He emphasized the importance of making friends. "The longer people are Christians, the fewer non-Christian friends they tend to have," he said. "Get acquainted with your neighbors and co-workers." Stoll also emphasized the importance of worship, Bible study, pastoral care, and friendship for new people in the congregation.

Curt Ashburn, pastor of Cottage City Mennonite Church near Washington, D.C., spoke on urban church planting. Mission in the city requires people who are willing to move into places where "sin is ugly," he said. This can cause fear on the part of the mission workers but the confidence that God has called can overcome fear. "We must talk more about the city and provide opportunities for persons to go in and see the need," he said.

Participants selected from a smorgasbord of workshops related to church planting. Three different methods of church planting were described at another session by persons who have used the core group model, the swarm group model, and the church planter model. Testimonies of persons who have become Mennonites because individuals demonstrated the love of Christ to them were added highlights of the sessions. The concluding talk was a challenge by Virginia Board president Paul Yoder on "Getting on with the Task."

—Richard Good





An Ethiopian government agronomist (left) and Mennonite worker Ken Litwiller select sorghum seeds for a germination test.

## Mennonite Mission gets okay to continue project in Ethiopia

Mennonite Mission in Ethiopia has received permission from the Ethiopian government to continue its Gerado Catchment Rehabilitation Project, which had been on hold for nearly a year. Mennonite Mission is a joint effort of Mennonite Central Committee and Eastern Mennonite Board of Missions. The three-year development project calls for afforestation, the establishment of woodlots, and terracing and contour farming to help restore a 900-square-kilometer area in Welo Province. The \$2.9-million project is a follow-up to Mennonite emergency relief during the 1985 famine.

The Ethiopian government's Ministry of Agriculture put the project on hold because it argued that though the ministry was not included in the original project agreement, it should be responsible for the project since the project was largely agricultural. The government's Relief and Rehabilitation Commission, which signed the initial April 1986 contract with Mennonite Mission, argued that the commission was responsible since it coordinates the work of nongovernmental organizations in the country.

The Ministry of Agriculture, in a recent letter giving the go-ahead, told its personnel in Welo Province to resume their cooperation with Mennonite Mission in the Gerado project. The Ministry of Agriculture also noted that a new agreement will be signed in the near future that includes the ministry, the relief commission, and Mennonite Mission, reported

Marc Hostetler, MCC assistant secretary for Africa, who visited the Gerado project recently. "In the meantime, we have already begun certain aspects of the project."

Mennonite Mission hopes that its three workers with the project will soon be able to move to the project site. While the project was on hold, the three—Ken and Laura Litwiller of Hopedale, Ill., and Tim Fretz of Ridgeway, Ont.—studied the Amharic language and learned about the local culture. Litwillers and Fretz have also been able to develop good relationships with government officials in the Gerado area.

Fretz has already helped distribute sorghum seeds to farmers in the area, so that they could begin planting immediately and not miss this year's growing season. He also made plans for the distribution of horsebean, wheat, and chickpea seeds later in the year. Laura has been looking for sites for tree nurseries and field sites for transplanting tree seedlings. Ken has obtained a one-hectare site for Gerado project buildings, including housing for the workers.

"Our role in relief and development here in Ethiopia could be seen as responding to conditions created by decades of neglect and exploitation of the rural population and environment, combined with adverse climatic conditions during the recent drought," said Ken. Stu Clark, MCC associate secretary for Africa, observed that in Ethiopia, as elsewhere, Mennonite agencies must carefully balance their response to immediate human need and the longer-term causes of those needs.

## Hesston honors its first graduates in pastoral ministries

The first four graduates of Hesston College's Pastoral Ministries Program were commissioned on May 23 at Hesston (Kans.) Mennonite Church. "One of the keynotes at Hesston has been the desire to produce leaders for the church," said Academic Dean Jim Mininger.

He noted that "there have been previous programs that attempted to formally prepare pastoral leaders at Hesston" and that "Hesston's newest response to meeting the need for pastoral education in the Mennonite Church did not happen overnight." But it gained urgency a few years ago when Hesston found that nearly 80 percent of the Mennonite Church congregations west of the Mississippi River had pastors without formal training.

Marion Bontrager, who was responsible for the program this past year, is encouraged by the direction the Pastoral Ministries Program is going. "We'll have six returning sophomores and prospects for a slightly larger freshman group this fall, he said.

Three of the four graduating pastoral students have received assignments: Henry Wiens as a church planter in Grand Junction, Colo.; Jay Ulrich as the pastor of a new congregation in Henry, Ill.; and Jesus Hernandez as assistant pastor at a congregation in Brownsville, Tex. The fourth student, Terry Miller, will complete requirements for a B.A. degree in Bible at nearby Bethel College.

### GROWING AS STEWARDS AND WITNESSES

## Media boosts church planters

Dennis and Linda Gingerich, church planters in Cape Coral, Fla., and their core group used letters, newspaper announcements, posters, radio spots, and a Sunday morning program on a secular station to invite attendance at their first public service Easter Sunday. The group hand-addressed 16,000 letters to homes in greater Cape Coral and mailed these 10 days before Easter to household heads under age 50.

Publicity included news stories and announcements in local newspapers just before Easter. Public service announcements were released on WSOR, Ft. Myers, and WJIS, Sarasota, and *Choice IX* was released on WSOR. A cable TV channel also announced their "kickoff" service, as did "Just Moved In" posters from Media Ministries of Mennonite Board of Missions.

Of the 97 persons who attended the Easter service on Apr. 19, some 60 were new contacts who showed keen interest, according to Dennis. For the four Sundays after Easter, attendance averaged 65, and Dennis reports that new people continue to come as a result of the publicity.

Don Reber, who worked with the fellowship in planning the publicity, feels the well-executed use of print and broadcast media helped the congregation get off to a strong beginning.—Allen Brubaker



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **John Martin, Kitchener, Ont.**

I would very much like to affirm Katie Funk Wiebe's "yes!" to relief sales (June 16). We need rituals, and we need celebrations. What better way to celebrate our peoplehood than raising money for relief and development and helping the poor?

I would like to add a word of caution, however. We shouldn't think that simply because we have done the relief sale we have finished our job. We need to work at the injustices of our capitalistic economic systems which we are all a part of. We need to work daily against self-centeredness and live simply so that others can merely live. Thus we also need to work at economic justice and simple living or our relief sales will not symbolize a real dedication to helping the poor but will be cosmetic only.

### **Harold K. Yoder, Canadensis, Pa.**

In the June 16 issue, Robert Roberg writes his view of auctions. He started his article by "risking his head on the chopping block." I will not chop off your head, Brother Roberg, but as a licensed auctioneer (now inactive) I feel I do need to disagree on a few of your statements.

First, I really question the statement of the early Anabaptists seeing sin in the profit principle. They may have disagreed with it, but sin? Didn't Jesus himself talk about the ability to increase talents and use this example in a parable? How does a person determine a fair price? What I may call a fair price could be a high price for someone else. So the Anabaptists could probably then have sinned by defrauding another who may have felt differently about a price. An auction is one way of determining what a fair price is.

An auctioneer basically controls the bidding of the people who are willing to pay what they feel they can afford for that item. Just because someone drops out of bidding is not necessarily because he can't afford it and a rich person can, but rather to him it is not worth what the current bid is.

I really doubt whether Roberg thought out completely the implications of his statements. He really left me stranded in his last paragraph. Somehow I don't get the connection between nonresistance and honesty when it comes to auctions. As an auctioneer who is both nonresistant and honest, I feel I have something to share with those seeking fair prices

who want to dispose of their items via auctions.

One final question: Why do you have anything at all in your possession, Brother Roberg? Practically all merchandise available is a result of the bidding (auction) process somewhere along the line. Are you not sinning by enjoying something that came via what you call "an abomination"?

### **Naomi Yoder, Boyertown, Pa.**

This is in response to the letter by Ruth Brunk Stoltzfus (June 16): There is one restriction, according to the Scripture, that the Lord placed on women regarding teaching and speaking—that is for her not to speak "in the church" or assembly. In 1 Corinthians 11 Paul does not say women are to prophesy "in the church." To infer that he did would be contradicting what he said in 1 Corinthians 14. When Jesus sent the women to tell the disciples about the resurrection he did not say they should tell it to them "in the assembly." When Priscilla helped Aquila to teach Apollos they did not do it "in the assembly" but took him aside.

The slavery issue has no bearing on this subject because Paul never gave a command that all runaway slaves must be returned. However, on this issue of women speaking in the church he emphatically states that the things he is writing are the commandments of the Lord and all who are spiritual will recognize this. If we really believe God's will is good, acceptable, and perfect, we women will want to be obedient in this matter also.

### **Alvin Bontrager, Topeka, Ind.**

I would like to say Amen and Amen to "Marching to a Different Drumbeat" by William Hooley (June 9). We have five daughters who graduated from Bethany Christian High School and all went on to attend a Mennonite college. They are all Christians and active members of the church today.

We believe the church schools have had a positive effect on their lives. It saddens me that our church schools are not promoted by some of our churches and pastors. Young people need encouragement to make the choice of Christian school attendance. Most junior high students have friends in the public school who put pressure on them to continue there. Sports advantages in a larger public school are often a factor to cause students to choose the public school.

Our conference had designated Feb. 22 as Church School Day. Representatives from our church schools were available as speakers to provide information and to promote church school attendance. The church I attend did not take advantage of this. Nor was Church School Day even

mentioned. I think pastors have an obligation to promote and encourage church school attendance and set an example by enrolling their own children in our church schools.

### **Stuart W. Showalter, Goshen, Ind.**

Congratulations on a strong pre-Assembly issue (June 2).

Although I'm married to a Hershey and occasionally write for a Hertzler, my friends have been asking me about that *H* which you gave me as a middle initial. It really should be a *W*, as in Wesley.

### **David A. Shank, Abidjan, Côte d'Ivoire**

Thank you very much for the special pre-Purdue 87 issue (June 2). It will indeed help all of us church members to evaluate the ministries that the boards and agencies are carrying on in our name and that we have authorized and enabled through our delegates, prayers, labors, tithes and offerings, and consecration.

Yet there is a recurring note in your editorial which should be one of concern: your reference to the issue as being a kind of "stockholder" review (Lapp said that this is one of the metaphors used); your supposition "that the Mennonite Church operates as a sort of cross between a business and a political party"; your recognition and acknowledgement that the Mennonite Church (as church) is in business, and the need to take into account the competition. There is a kind of ho-hum recognition that the church tends to adopt patterns of activity from the culture where it lives and operates.

The use of such metaphors can be simply that. Yet they are also very profoundly significant—full of meaning.

The first meaning is that they "speak" because of the power that the word already carries in the mind of the hearers. Since it is their language, there is an ease of communication ("this is like that"). The reality of "that known" (corporation, stockholders, political party, business, competition) makes "this unknown" (the body of Christ, members of Christ's body, assembly, servant ministries, mission) of Purdue 87 more meaningful in the mind of the readers. That business and political metaphors are the most useful for this communication tells us something of who we are.

It is also meaningful in that the use of the metaphors reveals the perception, by those that use such language, that the body of Christ as lived out in the Mennonite Church is in fact a sort of North American corporation (with \$19 million returns on our investment last year, a stockholders meeting coming up with a hierarchy of officers ready to defend and sell their programs to stockholders which they wish to maintain, in the competitive



world). There are differences, of course: worship, preaching, Bible study, prayer, faith, action of the Holy Spirit . . . but there is an essential, structural, cultural sameness.

The third significant thing is that in such a context where the cultural pressures are so powerful as to inhibit the understanding of temptation, such metaphors and perceptions tend to reinforce in the minds of everyone, justifying and validating them, so that in fact reality is transformed according to the metaphor, and is no longer a metaphor but becomes God's will for us at this time.

I personally should like to see the *Gospel Herald* editor remind the Mennonite Church as it meets at Purdue 87 that it is not just another North American religious corporation but truly the body of Christ, that the delegates are not stockholders, but members of the body of Christ, that the boards (though incorporated under state laws) are called to carry on servant ministries within the body to which they are also subject under Christ, and that to do this together calls for much discernment under the power of the Holy Spirit.

**Brenda K. Witmer, Chatenay-Malabry, France**

Just a quick note of appreciation for a challenging and hope-filled publication! With little reading material (in English, that is) to plug into, I've been enjoying *Gospel Herald*. The articles are interesting and to-the-point. I appreciate how *Gospel Herald* zeroes in on tricky issues, obviously risking criticism and/or disappointment from one or more of the many varieties of Mennonites in our church. Thanks for taking that risk! My husband and I are here in France for a two-year term, fulfilling his French service obligations. Suddenly I'm realizing how important "roots" are. Thank you for helping us, in a small way, stay in contact with our Mennonite roots.

**Beth Styer, Telford, Pa.**

I have been reading with interest the recent articles on spirituality and the various forms of worship and expression that are used individually and in church services. As I take my morning walk as the sun is rising, I am daily amazed at the variety found in God's creation and marvel at the many ways that God has revealed to us the personality of the Creator. Just as there are many ways God is revealed, so too are there many ways that we can meet God.

Personality tests show that there are many different personality types, and each of these types have different attitudes and preferences for the way they approach life, relationships, and God. We

as a church need to be open to the creative variety that God has given to our world so that we may be enriched by various expressions of spirituality. Our churches need to learn that variety is not threatening but enriching to our spirituality and our deeper understanding of the Creator. When we limit expression, we limit God.

**Name Withheld**

Your news article of May 12 on "Mennonites Suffer from Depression" was very enlightening. In a group of 10 at Oaklawn Psychiatric Center in Elkhart, Ind., this past winter, six were of either Mennonite or Amish background. I made note of this and asked a counselor about it. Her answer was, "Because of our upbringing." I was one of the six. I was the oldest there, in my 60's.

Why doesn't the church do more for those of us who suffer from depression? It is a most *awful* illness. My faith in God got me through the past 2½ years. I'm thankful.

A friend in the same church had cancer and also depression, and said the depression is by far the worst to cope with and it came before the cancer. Friends are helpful at a time like this. Too often a husband or other family member cannot or do not help. I'm grateful for *Christian* counseling.

**Ruth K. Stauffer, Lancaster, Pa.**

For some time I have felt the urge to add a comment on the article "An Ordinary Mother" (Apr. 28). When I read the beautiful story of the visit of Mary the mother of Jesus and Elizabeth the mother of John the Baptist before the births of their babies (Luke 2:39-56), I am impressed with their personal love for God, their confidence in him to fulfill his promises, and their perception of God's purpose in the world.

Yet a statement in the article indicates that, "For all we know, Mary may have been the village brat." It seems Mary's conduct and conversation show she was not immature, foolish, snobbish, or a *brat*, as the article says, albeit she was just an ordinary mother, common and imperfect in herself.

**Michael Yeakey, Chicago, Ill.**

I have been slightly amazed at the letters which have been flowing in to *Gospel Herald* concerning Ryan Ahlgrim's article on Mary (Apr. 28). Some have spoken of the "degrading" way in which Mary was referred to in the article, and have been so insulted that they ask for their subscriptions to be halted.

The Gospel of Matthew tells us that

Mary was found to be with child before her wedding to Joseph "being a just man and unwilling to put her to shame, resolved to divorce her quietly." In other words, Joseph meant to save *himself* the scandal of marrying a woman who was giving birth to another's child and decided to divorce Mary. His action, though we might question his motives, was common and understandable. Mary's "condition" was common and not confined to women of her century.

Sometimes we forget that God works in the common people—in the common, everyday world that God created for us. Mary was exalted, yes; but Matthew notes her humble beginnings and the near disaster of the dissolution of marriage banns that preceded Jesus' birth. We know Mary as the mother of Jesus, but we forget her almost accidental position. We know Moses as the great prophet of Israel, and the savior of the people from Pharaoh; but we forget that he was a murderer and had a speech impediment besides. We know Paul as a tireless worker for the Lord after the resurrection, but we forget that he was a persecutor of Christians before his conversion and sometimes an unwanted busy-body afterward.

None of us has perfect families. God did not create us to be perfect in this life, and the life of Mary was doubtless no exception. She probably was spoken of unfairly, just as people are gossiped about today. I see nothing wrong with pointing out Mary's scandalous origin as the mother of Jesus. As we all know as Christians, she was the mother of scandal, in a way; her son went on to preach scandalous things like the kingdom of God, forgiveness of sins, and acceptance of people by God despite their sins.

We all are part of God's family. As Ryan spoke of Jesus in his article, the people of Nazareth would say to him, "We know you; you're one of us." If we can see ourselves in the family of Joseph and Mary, maybe we can see what God can make out of us from far worse beginnings.

**Steven Martin, Tavistock, Ont.**

I want to affirm you for printing two articles recently: Michael King's "Where Would Jesus Meet Sinners Today?" (Mar. 24) and Ryan Ahlgrim's "An Ordinary Mother" (Apr. 28). I am sad that many people have reacted violently to these articles. I am also sad that a picture of a pregnant woman causes "shock." Pregnancy is the gift of life given to us by God.

I encourage *Gospel Herald* to print articles which help us to translate biblical stories into our own culture. Even if the article is controversial, it helps us to think about what it means to be faithful in our own time period.



**Three Mennonite congregations in Elkhart County, Ind., have declared themselves "sanctuaries" for undocumented aliens.** In a recent joint announcement, Hively Avenue Mennonite Church and Southside Fellowship in Elkhart and Assembly Mennonite Church in Goshen said they offer refuge to "persons fleeing war and persecution." The three are now part of the growing sanctuary movement that often puts congregations at odds with the U.S. Immigration and Naturalization Service. "Increasingly, many of the refugees seeking asylum in this country are coming from Central American countries in which the political situation, in some cases agitated by U.S. policy or action in the area, has caused them to leave their homes and families in fear for their own lives," the three churches said in a prepared statement.

## Six Goshen College faculty members are retiring:

- **Mary Oyer**, professor of music. She served 42 years. Upon completion of a special two-year project in Kenya this summer, she will become executive secretary of the Brethren-Mennonite Hymnal Project.
- **Mary Nafziger**, professor of education. 37 years. She started her career as a public school teacher in Illinois and Indiana.
- **Art Smucker**, director of computer services and professor of chemistry. 33 years. He previously chaired the Chemistry Department and led Study-Service Trimester units in Guadeloupe and Poland.
- **Mary Bender**, professor of French. 32 years. She started her college teaching career at Hesston College.
- **Harold Yoder**, professor of physical education. 32 years. He established the intercollegiate baseball program in 1957.
- **Al Albrecht**, professor of communication. 23 years. He was one of the founders of Intercollegiate Peace Speech Association and is its executive secretary.

**Goshen College will continue its team approach to campus ministries during the next school year** when Nancy Lapp and Keith Graber Miller work together with student assistants on the campus ministries team. Lapp will be director of campus ministries on a ¾-time basis while Miller will be campus minister on a half-time basis. This is an interim arrangement. The campus ministries work was shared previously by Lapp and her husband, Jim, who will become executive secretary of Mennonite Church General Board this summer. The couple will move to General Board headquarters in Lombard, Ill., in 1988. Miller, a former newspaper editor and pastor in his native Kokomo, Ind., has also been a student at Associated Mennonite Biblical Seminaries.

**Eastern Mennonite Board of Missions has turned a facility for troubled youth into a home for international students.** The former Millersville (Pa.) Youth Village will open in September as housing for students from a variety of countries at Millersville University. Serving as interim director is Maureen Kraybill, who is working with Eastern Board's Discipleship Ministries Department in setting up the new program. The facility will accommodate 25 students.

## Missionary comings/goings:

- **Eleanor Loewen** went to India in July for a three-month teaching assignment at Union



**New church begins in Eureka, Ill.** On June 7 a new Mennonite congregation, *Living Praise Fellowship*, started meeting in Eureka, Ill. The group is made up in part by families from a couple of local Mennonite congregations who felt a call to plant a church. They had been meeting as a Bible study group for about a year. Pictured is Keith Swartzentruber leading singing with accompaniment by Karen Nofsinger on piano and Sandy Swartzentruber on violin.

Sanford Yoder from nearby Morton is the pastor. The congregation is using the Eureka Chapel for the summer until a more permanent place can be found.

Biblical Seminary. She was appointed jointly by Mennonite Board of Missions (Mennonite Church) and Commission on Overseas Mission (General Conference Mennonite Church). She is on leave from her work as a consultant for the Ministry Development Center in Winnipeg, Man. Her address is UBS, Bibwevadi, Box 1425, Pune 411 037, India.

- **Kenneth and Grace Schwartzentruber** returned to Brazil in July following a six-week North American assignment. They are MBM missionaries who serve Brazil Mennonite Church in the areas of publishing, translating, and hospitality. Their address is R. Taquaritinga 118, J.N. Europa, 13035 Campinas, Sao Paulo, Brazil.

## Upcoming events:

- **Worldwide Missions Conference**, July 18-19, at Lancaster (Pa.) Mennonite High School. The theme is "That Everyone Might Hear," and the sponsor is Eastern Mennonite Board of Missions. The featured speakers are the board's new home ministries director, Freeman Miller, and its new overseas ministries director, David Shenk. Also scheduled is a special slide presentation, testimonies by missionaries and church planters, and a dedication service for mission workers. More information from Eastern Board, Salunga, PA 17538; phone 717-898-2251.
- **Farmers Retreat**, Aug. 14-16, at Camp Hebron, Halifax, Pa. Experts will speak on the new tax laws, Christian investments, and the nurture of the marriage relationship. There will also be a panel discussion on spiritual growth opportunities for farmers. More information from Ralph Swartzentruber at the camp, R. 3, Box 646, Halifax PA 17032; phone 717-896-3441.
- **Labor Day Weekend**, Sept. 4-6, at Camp Hebron, Halifax, Pa. Noted Bible teacher Paul Miller will speak on "Celebration and Rejuvenation." Rosie Stoltzfus will provide music. More information from Dave King at the camp, R. 3, Box 646, Halifax, PA 17032; phone 717-896-3441.

## Church-related job openings:

- **Executive secretary**, Pacific Coast Conference, starting on Nov. 1. Responsibilities include coordination, congregational contacts, communication, administration, and facilitating vision. Contact Jerry Stutzman by July 24 at 1588 Westhaven Ave. NW, Salem, OR 97304; phone 503-585-0287.
- **Head administrator**, Belleville (Pa.) Mennonite School, starting in June 1988. Responsibilities include overall school administration (K-12), staff selection/supervision, and budget planning. Qualifications include a master's degree in educational administration or course work and/or experience in educational administration. Contact Ray Yoder at the school, Box 847, Belleville, PA 17004; phone 717-935-5352.
- **Bible/social studies teacher**, Christopher Dock Mennonite High School, Lansdale, Pa., starting this fall. Send résumé to Elam Peachey at the school, 1000 Forty Foot Rd., Lansdale, PA 19446.
- **Teachers/staff**, Chicago Mennonite Learning Center, starting this fall. Needed is an administrative assistant and teachers for kindergarten, grades 1/2, and grades 3/4. Contact Deloss Schertz at the center, 3835 S. Washenaw, Chicago, IL 60632; phone 312-376-6785.
- **Administrative assistant**, Eastern Mennonite Board of Missions, starting on July 20 or soon after. The person will serve in the Home Ministries Department at Eastern Board headquarters in Salunga, Pa. Preferred skills or experience include bookkeeping, management, social work, and the Spanish language. Contact Freeman Miller at Eastern Board, Salunga, PA 17538; phone 717-898-2251.
- **Communications coordinator**, Goodville Mutual Casualty Company, New Holland, Pa. A communications degree is preferred, but persons with journalism or English degrees will be considered. At least one year of experience in communications, advertising, design, writing, or editing is preferred. Contact Ken Hollinger at Goodville, 625 W. Main St., New Holland, PA 17557; phone 717-354-4921.



**New members** by baptism and confession of faith: *Oxford Circle, Philadelphia, Pa.*: Kathy Arbour, Theresa Ketler, Sharon Martin, and John McGraw by baptism and William Ketler and James and Wendy Muth by confession of faith. *Elmira, Ont.*: Randy Brubacher by baptism and Isobel Acheson and Barbara Beacom by confession of faith. *First Mennonite, Johnstown, Pa.*: Melissa Spory, Trish Miller, and Karen King. *Locust Grove, Burr Oak, Mich.*: Julie Stutsman, Joyce Schwartz, and Traci Hollister by baptism and Mike Stutsman by confession of faith. *Clinton Frame, Goshen, Ind.*: Lois Crispen, Allen Eash, Sylvan Eash, Matthew Fisher, Ulonda Miller, Erin Stutzman, Timothy Swartzentruber, Michael Thomas, Bronson Troyer, and Brent Yoder.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Aguirre**, Richard and Judy (Weaver), Santa Barbara, Calif., second child, first daughter, Ana Maria Weaver, June 15.

**Bailey**, David and Marcy (Jones), Hydro, Okla., second son, Luke Aaron, May 29.

**Beiler**, John, Jr., and Pam (Hochstetler), Sarasota, Fla., first son, David Ryan, June 25.

**Breckbill**, David and Anita (Stoltzfus), Albany, Calif., first child, Hannah Laura, June 6.

**Cassel**, Galen and Loralee (Godshall), Souderton, Pa., second child, first daughter, Jessica Leigh, June 23.

**Chapman**, Jerry and Laurie (Oldfather),

Whitehouse, Ohio, fourth son, Henry David, June 15.

**Crawford**, Murray and Sandra (Poole), Milverton, Ont., second son, Nathan Joseph, Apr. 16.

**Eby**, James and Rita (Greaser), Harrisonburg, Va., third child, first son, Kevin James, June 16.

**Gingerich**, Wayne and Anita (Kauffman), Zurich, Ont., first daughter, Krystal Ann-Marie, Mar. 25.

**Grass**, Steve and Marty (Gall), Goshen, Ind., first and second sons, Quinn Stevenson and Zachary Eugene, June 19.

**Hampton**, Leonard and Norma Jean (Riddle), Weyers Cave, Va., second daughter, Eleanor Irene, June 18.

**Hochstetler**, Ray and Carolyn (Miller), Nappanee, Ind., second child, first son, Kyle Wesley, June 14.

**Hoover**, Dennis and Karen (Wujek), Ledyard, Conn., second son, Andrew Joseph, May 31.

**Hostetler**, Ernie and Linda (Chupp), Middlebury, Ind., third child, second daughter, Bonnie Jean, born on May 13, 1979; received for adoption in May.

**Ivanitsky**, Serge and Dora (Showalter), Lacey Spring, Va., third son, Caleb Boris, June 6.

**Jantzi**, Robert and Faye (Yost), Milverton, Ont., second child, first son, Craig Robert, June 11.

**Johnston**, Dan and Michelle (Stauffer), Elkhart, Ind., second child, first daughter, Kayla Elise, May 19.

**Landes**, Mike and Diane (Zook), Harleysville, Pa., third son, Patrick Tyler, May 15.

**Landis**, Dennis and Susan (Mark), Orrville, Ohio, second child, first son, Joel Mark, June 3.

**Martin**, Dale and Marjorie (Hooley), Ko-

komo, Ind., first child, Ashley Marie, June 18.

**Mast**, Marlin and Shirley (Yoder), Millersburg, Ind., third son, Brodi Tyrone, June 10.

**Miller**, Kim and Dianne (Dunn), Crabtree, Pa., fourth child, second daughter, Kirstin Dianne, June 19.

**Miller**, Ron and Wanda (Warstler), Goshen, Ind., third child, first daughter, Natalie Marie, June 12.

**Nisly**, Gordon and Sue (Mast), North Canton, Ohio, first child, Ross Alan, June 19.

**Nitzsche**, John and Carolyn (Stucky), West Point, Nebr., third daughter, Rachelle Brianne, June 11.

**Schmucker**, Cliff and Judy (Muhlenkamp), Cincinnati, Ohio, second son, Adam Lee, May 31.

**Schultz**, Delmar and Janet (Oldenburger), Millbank, Ont., first child, Robin Janice, May 28.

**Slagell**, Dwight and Joanna (Riley), Hydro, Okla., third child, second daughter, Kerri Noel, Mar. 10.

**Slagell**, Kevin and Keisha (Burgtorf), Hydro, Okla., first child, Cameron BryAnn, Apr. 22.

**Stoesz**, Randall and Ellen (Hoover), Indianapolis, Ind., first child, Laura Janel, May 5.

**Swartzentruber**, Conrad and Sharon, South Hill, Va., first child, June 5.

**Trissel**, Gregory and Lory (Linhart), Harrisonburg, Va., second child, first son, Matthew Gregory, June 16.

**Yoder**, Jeff and Ann (Weeman), Dalton, Ohio, first child, Ryan David, May 25.

**Yoder**, Laverne and Kaylene (Miller), Ligonier, Ind., third child, first son, Kyle Jay, Mar. 29.

**Yoder**, Steven and Debra (Deyo), Lincoln, Nebr., first child, Rachelle Renee, Mar. 26.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Cassel-Kellogg**. Scott Cassel, Nappanee, Ind., North Main Street cong., and Sue Kellogg, South Bend, Ind., Baptist Church, by Charles Reed, June 20.

**Cutler-Freeman**. Richard F. Cutler, Jr., Doylestown, Pa., Catholic Church, and Janet Elizabeth Freeman, Souderton, Pa., Blooming Glen cong., by Mark M. Derstine and Hubert Schwartzendruber, June 27.

**Delp-Swartzendruber**. Gary K. Delp, Pennsburg, Pa., and Julia E. Swartzendruber, Telford, Pa., Blooming Glen cong., by David F. Derstine and Robert L. Shreiner, June 20.

**Elliott-Mullet**. Bane Elliott, Nappanee, Ind., Church of God, and Wanda Mullet, Goshen, Ind., North Main Street cong., by John C. King, May 2.

**High-Zeiset**. Bryan High, Pine Grove, Pa., and Elaine Zeiset, East Earl, Pa., both of Roedersville cong., by James R. Hess, June 20.

**Graybill-Schreder**. John Graybill, Mountville, Pa., New Danville cong., and Wendy Lu Schreder, Mountville, Pa., by Jay C. Garber, May 16.

**Hochstedler-Kolb**. Jay Hochstedler, Elkhart, Ind., Kern Road cong., and Jonell Kolb, Goshen, Ind., College cong., by James H. Waltner, June 20.

**Holsapple-Nesselrodt**. Jeffrey Holsapple, Harrisonburg, Va., and Wanda Nesselrodt, Dayton, Va., both of Weavers cong., by Joseph C. Shenk, June 6.

**Jordan-Midgett**. David Miles Jordan III



**Eastern Board commissions 20 VSers.** Twenty Voluntary Service workers were commissioned for their assignments on June 7 at Weaverland Mennonite Church, East Earl, Pa. They had spent May 29-June 5 in orientation at Eastern Mennonite Board of Missions headquarters in Salunga, Pa. They are:

*Kneeling (left to right)*—Lori Umble, Christiana, Pa., research assistant in Birmingham, Ala.; Nancy Shank, Harrisonburg, Va., physical therapist assistant in Birmingham, Ala.; Jenni Moyer, Killington, Vt., worker with the mentally handicapped in Mobile, Ala.; Ronda Crider, Chambersburg, Pa., office worker in Boston, Mass.; and Robin Myers, Mechanicsburg, Pa., physical therapist assistant and worker with mentally retarded adults in Corning, N.Y.

*Second row*—Jeff and Tammy Wintermote, Homestead, Fla., youth worker/day care worker in Homestead, Fla.; Cindy Eicher, Berne, Ind., community outreach worker in John's Island, S.C.; Bonnie Sauder, New Holland, Pa., child care worker in Bronx, N.Y.; Lisa Gautsche, Coldwater, Mich., worker with mentally handicapped children in Mobile, Ala.; Marty Driver, Hickory, N.C., construction worker in Philadelphia, Pa.; Kay Hartzler, Newton, Kan., office and construction worker in Bronx, N.Y.; Steven Neff, Lima, Ohio, researcher in Syracuse, N.Y.; and Walter Schoenhals, Archbold, Ohio, construction worker in John's Island, S.C.

*Third row*—Phil Eicher, Berne, Ind., construction worker in John's Island, S.C.; Heidi Martin, Lititz, Pa., child care worker in Syracuse, N.Y.; Grace Nolt, Harrisonburg, Va., office worker in Philadelphia, Pa.; Roger Smith, Harrisonburg, Va., research assistant and worker with the homeless in Boston, Mass.; Steven Frederick, Hatfield, Pa., horticulture worker in Homestead, Fla.; and Susan Crandall, Philadelphia, Pa., nurse in Philadelphia.



and Ludda Midgett, Rocky Mount (N.C.) Mennonite Church, by Dwight L. Roth and Daniel J. Yoder, June 13.

**Klingelsmith-Wesolowski.** Kevin Klingelsmith, Alden, N.Y., Clarence Center-Akron cong., and Karen Wesolowski, Cowlesville, N.Y., Catholic Church, by Howard S. Bauman, June 20.

**Landis-Gochenauer.** John R. Landis, Jr., Lancaster, Pa., Willow Street cong., and Bonita Gochenauer, Willow Street, Pa., New Danville cong., by Jay C. Garber, June 20.

**Martin-Kauffman.** Randy Martin, Lititz, Pa., Millport cong., and Jana Kauffman, Goshen, Ind., Mt. Joy cong., by Nelson W. Martin, Apr. 18.

**Nolt-Nauman.** Kenneth M. Nolt, Manheim, Pa., Kauffman cong., and Teresa J. Nauman, Manheim, Pa., Hernley cong., by H. Howard Witmer, June 20.

**Nussbaum-Kanagy.** Steve Nussbaum, Dalton, Ohio, and Stacy Kanagy, Kidron, Ohio, both of Kidron cong., by Bill Detweiler and Rich Lewman, June 20.

**Schumacher-Streb.** Les Schumacher, Kidron, Ohio, Kidron cong., and Susan Streb, Dalton, Ohio, Methodist Church, by Bill Detweiler, June 13.

**Smith-Godshall.** Christopher W. Smith, Gilbertsville, Pa., Berean Bible Church, and Janet A. Godshall, Frederick, Pa., Frederick cong., by Ben F. Lapp and Leroy Hallman, June 6.

**Stewart-Nebel.** Howard Stewart, Tucson, Ariz., and Bethene Nebel, Tucson, Ariz., Shalom Mennonite Fellowship, by Vernon Schertz, Mar. 21.

**Widrick-Edick.** Thomas Jay Widrick and Sharon Mae Edick, both of Croghan, N.Y., Croghan Conservative Mennonite Church, by Richard Zehr and Julius Moser, June 6.

der). He was a member of Cedar Grove Mennonite Church, where funeral services were held on June 23, in charge of Nelson L. Martin and Floyd Shank; interment in Cedar Grove Cemetery.

**Garber, Anna May Wenger,** daughter of Amos Daniel and Anna May (Lehman) Wenger, was born in Millersville, Pa., May 27, 1904; died of a heart attack and stroke at Harrisonburg, Va., June 12, 1987; aged 83 y. On June 5, 1930, she was married to John F. Garber, who survives. Also surviving are 3 sons (Leonard, S. David, and John, Jr.), 5 daughters (Rhoda Cressman, Phoebe Hershey, Lois Lehman, Esther, and Rachel), 18 grandchildren, 8 great-grandchildren, 2 sisters (Ruth Snider and Rhoda Wenger), and 3 brothers (Amos, Paul, and Chester Wenger). She was preceded in death by one son (Ethan) and one sister (Mary Kratz). She was a member of Lindale Mennonite Church, where memorial services were held on June 17, in charge of Lynn Miller, Randy Schweitzer, and Paul Kratz; interment in Springdale Mennonite Church Cemetery, Waynesboro, Va.

**Garber, Mildred Miller,** daughter of Norman S. and Mary (Longenecker) Miller, was born in Mount Joy Twp., Pa., Oct. 20, 1919; died of a stroke at Lancaster, Pa., June 6, 1987; aged 67 y. On Feb. 24, 1940, she was married to Parke M. Garber, who survives. Also surviving are 6 daughters (Hazel G. Charles, Joyce G. Shultz, Faye G. Yoder, Grace G. Hollinger, Dawn G. Meck, and Violet M. Knipe) and 2 sons (Fred M. and Dale M.). She was a member of Bossler Mennonite Church, where funeral services were held on June 9, in charge of Russell J. Baer and Harlan M. Hoover; interment in Bossler's Cemetery.

**Harris, Tessie Oswald,** daughter of Merlin and Betty (Stucky) Oswald, was born in Pender, Nebr., Feb. 3, 1964; died at Omaha, Nebr., June 17, 1987; aged 23 y. On Dec. 2, 1983, she was married to Randall Harris, who also died on June 17. Surviving are her parents, one sister (Cheri Oswald), one brother (Jeffrey), and maternal grandparents (Ed and Ruth Stucky). She was a member of Beemer Mennonite Church, where funeral services were held on June 22, in charge of Ivan Troyer and Sam Oswald; interment in Beemer Cemetery.

**Mancini, Edna Miller,** daughter of John and Emma (Gindlesburger) Miller, was born in Holsopple, Pa., Mar. 1, 1930; died at Memorial Hospital, Johnstown, Pa., June 25, 1987; aged 57 y. She was married to Felix Mancini, who survives. Also surviving are 2 sons (Dennis and Mark), 3 sisters (Beatrice Dunmyer, Pauline Bennett, and Dorothy Keyser), and one brother (Paul). She was a member of First Mennonite Church, where funeral services were held on June 27, in charge of Phillip King; interment in Stahl Mennonite Church Cemetery.

**Moyer, Mamie R.,** daughter of Daniel L. and Annie (Brunner) Moyer, was born in Hilltown Twp., Pa., Jan. 1, 1904; died of pulmonary embolism at Sellersville, Pa., June 18, 1987; aged 83 y. Surviving are 2 brothers (Joseph R. and LeRoy R.). She was a member of Blooming Glen Mennonite Church, where funeral services were held on June 23, in charge of Robert L. Shreiner; interment in Blooming Glen Mennonite Cemetery.

**Nofziger, Irene Short,** daughter of Aaron P. and Verena (Yost) Short, was born at Archbold, Ohio, Jan. 6, 1912; died of a heart attack at Medical College, Toledo, Ohio, June 22, 1987; aged 75 y. On Nov. 28, 1935, she was married to Clifford E. Nofziger, who survives. Also surviving are 2 sons (Denver J. and Dean E.), 2 daughters (Delores A. Smith and Donelda Richer), 13 grandchildren, 12 great-grandchildren, one brother (Kenneth Short), and 3 sisters (Lucinda Riegsecker, Clara Richer, and Alice Short). She was a member of North Clinton Mennonite Church, where funeral services were held on June 25, in charge of Robert Schloneger, Enid Schloneger, and Chauncey Grieser; interment in Pettisville Cemetery.

**Rittenhouse, Ellen Hagey,** daughter of Henry and Hannah (Hagey) Derstein, was born in Hatfield Twp., Pa., Sept. 26, 1896; died at Souderton Homes, Souderton, Pa., June 20, 1987; aged 90 y. On June 5, 1915, she was married to Norman A. Rittenhouse, who died on Oct. 17, 1974. Surviving are 4 daughters (Miriam Ruth, Mary, Ruth Hunsberger, and Eva Alderfer), 2 sons (Norman D. and James), 19 grandchildren, and 15 great-grandchildren. She was preceded in death by one son (John). She was a member of Plains Mennonite Church, where funeral services were held on June 23, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Mennonite Cemetery.

**Roth, Janice Birky,** daughter of Glen and Mabel Birky, was born in Colorado Springs, Colo., Dec. 9, 1938; died of acute leukemia at Salem, Oreg., June 20, 1987; aged 48 y. On Dec. 12, 1958, she was married to Norman Roth, who survives. Also surviving are 3 sons (Ronald, Robert, and Nicholas), 2 daughters (Debra and Cynthia), her parents, one granddaughter, and one brother (Jack Birky). She was a member of Zion Mennonite Church, where funeral services were held on June 24, in charge of John P. Oyer; interment in Zion Church Cemetery.

**Snow, Nettie Mae Dean,** daughter of Bob and Belle (Smith) Dean, was born in Rockingham Co., Va., on May 3, 1897; died of a heart attack at Harrisonburg, Va., June 18, 1987; aged 90 y. She was married to James Snow, who died in 1956. Surviving is one son (Carl), one daughter (Ruby Morris), 10 grandchildren, including Joann Hitt whom she raised, and 12 great-grandchildren. One son preceded her in death. She was a member of Elkton Mennonite Church, where funeral services were held on June 20, in charge of Norman Kauffman and Orval Shank; interment in Hensley family cemetery.

**Sommer, David C.,** son of George and Ann (Shertz) Sommer, was born in Illinois in 1899; died at Smithville, Ohio, May 12, 1987. In 1925, he was married to Viola Spiker, who survives. Also surviving are one son (Robert), one daughter (Georgia Linscheid), 5 grandchildren, 2 brothers (Albert and Joseph), and one sister (Emma Sommer). He was a member of Oak Grove Mennonite Church, where funeral services were held on May 15, in charge of James Schrag and O. J. Thompson; interment in Oak Grove Mennonite Church Cemetery.

## OBITUARIES

**Alderfer, Eva Kratz,** daughter of Wilson H. and Lizzie N. (Landis) Kratz, was born in Morwood, Pa., Aug. 28, 1906; died at Souderton (Pa.) Mennonite Home on June 15, 1987; aged 80 y. She was married to Wilmer D. Alderfer, who died in October 1977. Surviving are 2 daughters (Evelyn K. Wismer and Lizzie M. Alderfer), 3 sons (Clyde K., Arlen K. and James K.), one foster son (Timothy M. Paules), 2 sisters (Minnie L. Derstine and Hannah K. Swartley), and 2 brothers (Irwin and Norman Kratz). She was preceded in death by one daughter (Mary K. Alderfer). She was a member of Franconia Mennonite Church, where funeral services were held on June 19, in charge of John L. Derstine, Floyd Hackman, and Curtis Bergey; interment in Franconia Mennonite Cemetery.

**Brubaker, J. Clarence,** son of Jacob E. and Barbara (Ebersole) Brubaker, was born in Lancaster, Pa., Feb. 23, 1927; died in Cornwall Twp., Pa., June 14, 1987; aged 60 y. He was married to Grace Stahl, who survives. Also surviving are 4 sons (Jerald N., Jay W., James L., and Jan A.), 2 daughters (Susan E. and Barbara R.), and 2 sisters (Barbara and Naomi). He was a member of Akron Mennonite Church, where funeral services were held on June 17, in charge of Urbane Peachey and Don Blosser; interment in Akron Mennonite Church Cemetery.

**Eshleman, Chalice R.,** son of Jonas and Nora (Gerhart) Eshleman, was born in Greencastle, Pa., June 1, 1904; died of cancer at Ravenwood Lutheran Village Nursing Home, Hagerstown, Md., June 21, 1987; aged 83 y. On June 19, 1923, he was married to Evarella Shank, who died on Oct. 25, 1985. Surviving are 2 sons (Jonas and Joseph), 4 grandchildren, one brother (Samuel), and one sister (Vada Sny-

## CALENDAR

*Provided by General Board of Mennonite Church*

Virginia Conference annual meeting, Bergton, Va., July 15-19  
Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2

South Central Conference annual meeting, July 31-Aug. 2  
Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9

Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31

Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2

Hesston College fall classes begin, Hesston, Kans., Sept. 7

Goshen College fall classes begin, Goshen, Ind., Sept. 9

New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12

Lancaster Conference fall assembly, East Earl, Pa., Sept. 17

Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20

## CREDITS

Cover design by Gwen Stamm; photo on p. 505 by Marc Hostetter; p. 508 by Dale D. Gehman.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **John Paul to get crash course in religious pluralism, U.S.-style**

There are not many Catholics in Columbia, S.C.—and that's exactly why the city will be one of the stops on Pope John Paul II's September tour of the United States. The decision to put Columbia, a small city with a large Baptist and Methodist population, on the pope's itinerary is one indication that this year's papal tour of the United States will be very different from his 1979 visit.

In 1979, John Paul went to the largest and most prestigious Roman Catholic archdioceses—New York, Philadelphia, Chicago—and drew huge crowds of admiring Catholics for large outdoor masses. In contrast, this year's visit includes some cities and events planned deliberately to give the pope a crash course in religious pluralism, American style. In Miami, he will meet with leaders of the Jewish community. In Los Angeles, where other world religions are well represented, there will be an interfaith event.

When the leader of the world's Roman Catholics visits Columbia—a city whose Catholics number only 2 percent of the population—he will encounter a distinctive Southern variety of Protestant piety and evangelicalism. The Columbia visit will include a closed-door meeting with 27 top Protestant and Orthodox leaders and an ecumenical preaching service in the University of South Carolina's stadium, which holds 75,000 people.

### **Southern Baptist fundamentalists win presidency, increase their strength**

Southern Baptist fundamentalists showed their frustrated moderate brothers and sisters that they intend to keep control of America's largest Protestant denomination, sweeping to another presidential win and dominating a long-awaited Peace Committee report. Adrian Rogers of Memphis, Tenn., won a second consecutive term as president of the Southern Baptist Convention by a 60-40 margin, and the 25,000 delegates to the annual meeting in St. Louis overwhelmingly approved a Peace Committee report urging their agencies to promote the strict biblical views of conservatives.

"Southern Baptists are an old-fashioned people who believe hell is hot and judgment is sure," said Rogers, pastor of

16,000-member Bellevue Baptist Church in Memphis. "I'm grateful Southern Baptists are going back to who they are—a Bible-believing people who believe in missions."

Reflecting the conservative majority on the 22-member Peace Committee, the panel's report urges agencies to uphold the conservative biblical faith that it says is "dominant" in the denomination, including the view that Adam and Eve were actual people. "It's a clear signal to all our agencies to toe the line on the view that the Bible is without error," said Robert Tenery, a trustee of the Baptist Sunday School Board. Moderates condemned the report as dangerous, saying it will lead to a new inquisition.

### **Scandals said to take toll at CBN; donations down \$12 million**

Citing a drop in donations of \$12 million, Pat Robertson has announced a \$25 million cutback in his Christian Broadcasting Network, including the termination of 470 employees. In a recent appearance on CBN's *700 Club*, Robertson attributed his network's financial problems to the distrust of television evangelists prompted by Oral Roberts' controversial death-threat fund-raising early this year and the PTL scandal. "The direct result of the two things that have been going on in the evangelical world since the first of this year have cost us, through May, \$12 million in lost revenue," said Robertson, who is also a contender for the Republican presidential nomination.

### **United Methodist lesbian minister seeks trial on gay clergy rule**

A lesbian United Methodist minister, who recently made public her sexual orientation, has asked for a church trial to focus public attention on the denomination's rules prohibiting ordination and placement of avowed practicing homosexuals. Rose Mary Denman of Portland, Maine, decided on a public church trial even though she was offered the alternative of leaving the ministry quietly. She said she hopes that a public trial will force people to "study and do some hard thinking" on the issue.

Denman's action, say church observers, is a break with other gay United Methodist clergy who choose to remain secretive or leave the ministry quietly. The only similar case involved a minister in Colorado, who refused to say whether he is a practicing homosexual. The trial, which would take place in the New Hampshire Conference, where Denman last served a parish, would be the first case brought to trial under a 1984 church ruling stating that "self-avowed practicing homosexuals" cannot be ordained or appointed to serve in the United Meth-

odist Church.

Denman, who has been on leave for the last two years, has served parishes in Maine and New Hampshire since her ordination in 1981. She expects to become the first United Methodist minister in the country forced out publicly by the church rule banning practicing homosexuals from the ministry.

### **Pennsylvania proposal would allow religious objections to AIDS lessons**

A regulation ordering Pennsylvania's public schools to provide instruction about acquired immune deficiency syndrome (AIDS) that was approved unanimously by the State Board of Education would exempt students whose parents object to such teaching for religious reasons. The regulation requires further approval by legislative committees, the attorney general, and the Independent Regulatory Review Commission. It provides for AIDS classes at the elementary, middle school, and high school levels.

### **Singer Michael Jackson drops out of Jehovah's Witnesses**

Singer Michael Jackson has dropped out of the Jehovah's Witnesses of his own accord, officials of the denomination have confirmed. Dean Bowman, presiding overseer of the Woodland Hills, Calif., congregation to which Jackson belonged, said the entertainer "disassociated" himself from the group in the spring and no longer wants to be known as a Jehovah's Witness. A recent form letter from the Watchtower Bible and Tract Society, as the sect is officially named, also stated that it no longer considers Jackson to be a member.

### **Catholic bishops, citing no progress in South Africa, vote to divest**

The public policy agency of America's Roman Catholic bishops will divest all holdings in businesses operating in South Africa. The U.S. Catholic Conference's five-member executive committee, headed by Archbishop John May of St. Louis, voted recently to accept a subcommittee report declaring that the South African government had not made "significant progress toward dismantling the system of apartheid" by May 15.

Last September, the bishops' administrative board recommended that U.S. Catholic institutions consider exerting economic pressure on South Africa if the stipulation was not met by that date. The new report also said that the South African government has not attempted to "enter into serious and substantial negotiations with legitimate black leaders," another provision in last September's recommendation.



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## The personality of a conference

We begin in this issue a series of articles different from our usual style. Glenn Lehman's "Pennsylvania Seeds, Ohio Fruit" is the first of what may eventually extend to more than 20 articles, each a profile of one of the district conferences which make up the Mennonite Church in Canada and the U.S.

I write somewhat tentatively because we have never attempted anything quite this comprehensive before and it requires more than usual effort on the part of writers. Will we ever get the series finished? We will never know unless we start. And we have started.

Why publish articles about our district conferences? The task of the *Gospel Herald* includes a concern that as Mennonite congregations we may be brought closer together and engage in a common enterprise. It seems that better acquaintance with one another should foster these endeavors. And in this series we are focussing on the conferences as units for description.

But how do you describe a district conference? What is there about one that others would want to know? An organization, like a person or a town, is one part history, one part present activity, and one part the sum of its component parts. Glenn Lehman uses certain analogies in an effort to describe the reality he found in research for his article. He suggests a Swiss confederation as a model for the Mennonite Church with its 22 conferences, and he refers to the antecedents of the Atlantic Coast Conference as seeds and fruit.

An additional observation may be made. In the present state of Mennonite Church organization, no relationships are strictly clearcut and regular. For example, we speak casually of 22 district conferences. Yet two of them—the Western Ontario and the Ontario and Quebec—are in the process of joining with the United Mennonite Conference to form a new Mennonite Conference of Eastern Canada. In addition, the Conservative Conference, though considered one of the 22, sends observers, not delegates, to the General Assembly. And numbers of congregations have memberships in more than one Mennonite denomination. Almost nothing about Mennonite polity is really tidy.

Yet we do have these entities. There are these conferences. They have their memberships, their designated leaders, their annual assemblies, their individual histories. We start with Atlantic Coast because a writer was available. We have planned no specific order—chronological, alphabetical, or otherwise—but will

proceed with these articles as we are able.

I grew up in one of the antecedents of the Atlantic Coast Conference: the eastern wing of the Ohio and Eastern Mennonite Conference. I first went to Sunday school at the Conestoga Church Glenn mentions in his article. Later our family transferred to Rock, which has now become Hopewell with its "runners." Though I do not recall any specific discussion of the issues, it became clear to me as I grew up that we were Ohio and Eastern Mennonites and not Lancaster Mennonites or Franconia Mennonites. The teaching was subtle but it was effective.

Today I doubt if such a division would be seen as so definite to young people of that area. I can imagine that here as in others where Mennonites of various backgrounds find each other we are approaching the situation described by Daniel Kauffman in 1916. In an editorial quoted in *Not by Might*, our 75th anniversary *Gospel Herald* sampler published in 1983, he noted that "for several decades there has been a flowing together of the two branches of our church known as 'Mennonites' and 'Amish Mennonites.'" He cited four things which impressed him in regard to these relationships. Number 2 in the list is that "There is not a single question or issue at stake in which the body of Mennonites is on one side and the body of Amish Mennonites is on the other side" (p. 35).

That may have been an overeager overgeneralization. Or, should we say, it applied more consistently in some areas than others. And the two historic Mennonite conferences, Lancaster and Franconia, never formally joined Mennonite General Conference which Kauffman had promoted. But then came Mennonite General Assembly in 1971 and Franconia and Lancaster joined with the rest. So why write and publish articles on the conferences one by one? Because, as I said, they are there. They are part of our total picture. They are cells in our corporate body. They are units in our confederation. However you want to put it.

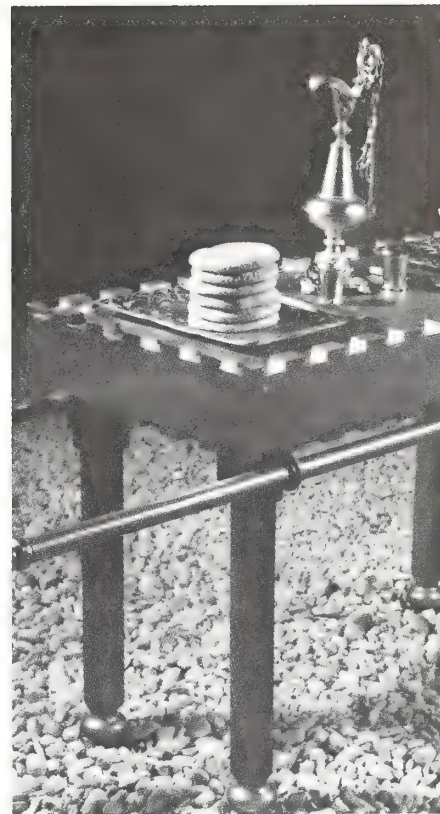
Mennonites of all branches make up a very small part of the kingdom of heaven. But numbers of us believe that we have been able to cherish certain aspects of the Christian revelation which need attention.

This gives us no particular credit or merit. Indeed it may appear to some as too great a burden. But it is a heritage for us to consider and decide what to do with. I hope the series on the district conferences will make Jesus and the gospel more apparent among us.—Daniel Hertzler



July 21, 1987

# GOSPEL HERALD



## Mennonites and witness to Jewish people

by James R. Leaman

Two Jewish rabbis, two Jewish college professors, and four Mennonite scholars teaming up to discuss salvation, the Messiah, land, and community as they relate to Covenant? Yes, that scenario took place. The setting was a consultation on Jewish-Christian relations sponsored by the Shofar Committee of Eastern Mennonite Board of Missions in June 1984. ("Shofar" is the horn of a ram that was used to call Jewish people to worship or celebration.)

The consultation, attended by about 50 people, was an excellent opportunity to learn firsthand from one another. The participants discovered commonalities as well as differences between the Jewish and Christian communities.

A specific result of this consultation was Eastern Board's adoption of the statement, "Mennonite Witness

as It Relates to Jewish People" (available from the Home Ministries Department at Eastern Board, Salunga, PA 17538). The consultation and statement were the outgrowth of the Shofar Committee's concern for a messianic witness and ministry to be shared among Jewish people. The committee has sought to challenge its own Lancaster Conference to be involved in witness to Jewish people which is based on an understanding of our Jewish neighbors and which is devoid of anti-Semitism. Other Lancaster Conference involvements in Jewish witness include:

- The Hebrew tabernacle model in Lancaster, Pennsylvania (see photos above).
- A Mennonite congregation partnering with a Messianic Jewish congregation in Boston to build a



JUL 21 '87





facility for worship and study which both groups will use.

- Work on a study series focusing on relating and witnessing to Jewish people (being done by the Shofar Committee).

The Hebrew tabernacle model is a full-size replica of Moses' tabernacle in the wilderness. It sits next to Mennonite Information Center. A lecture-tour explains the use of the tabernacle by the Hebrew people and its fulfillment in Messiah Jesus. Many of the hundreds of tourists visiting the tabernacle each year are Jewish.

Shalom Project is the name given to the joint Mennonite-Messianic Jewish building venture in Boston. (A messianic congregation is a group of Jewish believers in Messiah Jesus whose worship and life together embody the rich heritage of Jewish culture and biblical tradition.) The Jewish congregation will worship on Friday evenings and Saturdays and the Mennonite congregation on Sundays. These two congregations working together is a beautiful illustration of Jesus being our peace, making the two one, and destroying the dividing wall of hostility between Jewish and Gentile peoples (see Eph. 2:14).

**First for the Jew.** I am thankful for what God has enabled us as Mennonites to do in Jewish ministry. But we can do more. We may ask, "Why should we be concerned for witnessing to Jewish people?" Very simply, because God is concerned for Jewish people, and he proclaims through the apostle Paul that the gospel is "first for the Jew, then for the Gentile" (Rom. 1:16). In Genesis 12, God declares to Abram that he would bless all nations through the one nation that would proceed from Abram.

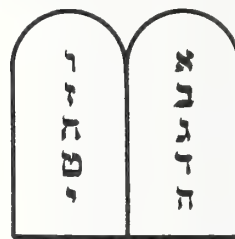
In Isaiah 49, God told Israel through his prophet that it is too small a thing to be concerned only for their own Jewish people. Israel was to be a light to the nations, the Gentiles. Jesus said to the Samaritan woman, in John 4:22, "Salvation is from the Jews." God is not finished with his chosen people. Romans 9–11 has been the basis for much theological debate. At the least, the first part of Romans 11:26 ('And so all Israel will be saved . . .') would seem to predict that at some point in God's timing, many Jewish people will turn to faith in the Messiah.

James R. Leaman, Philadelphia, Pa., is pastor of Oxford Circle Mennonite Church. He is also a member of Jewish Outreach Partnership in the Philadelphia Area (JOPPA) and secretary of the Shofar Committee of Eastern Mennonite Board of Missions.

We may be a part of witness to Jewish people that can help that turning to faith in Christ to happen. I trust we can affirm that for Jewish people as well as for Gentile people, *Y'shua* (Hebrew for Jesus) is the one way to God. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

At the recent conference in England sponsored by the Lausanne Committee for World Evangelization, Gerald Anderson of Overseas Ministries Study Center in Ventnor, New Jersey, indicated that one's commitment to faithful witness to Jewish people is a measure of one's commitment to missions. If we are committed to missions, we will be committed to witnessing among Jewish people as well. We witness, of course, with sensitivity both to the Spirit of God and to the persons to whom we witness.

Romans 1:16 states, in full, "I am not ashamed of the gospel, because it is the power of God for the salvation of



everyone who believes: first for the Jew, then for the Gentile." Mitch Glaser of Jews for Jesus addressed the topic, "To the Jew First," at the conference in England. He suggested that "first" means that "above all, especially" the gospel is "first for the Jew." Note the similar meaning of "first" in Matthew 6:33, ". . . seek first his kingdom" ("seek 'above all' his kingdom"). Glaser asserted that we need not be reticent about giving special focus to Jewish people in outreach, for God himself especially chose Jewish people in salvation history. Glaser did not preach "exclusivism," however. He urged the church to do *world* missions as well.

If the church is faithful in witnessing to Jewish people, I believe God will bless both the church as well as the total missions effort. Let us be reminded that Romans 1:16 proclaims that *the gospel is the power of God* for salvation of everyone who believes. Glaser called for preaching the clear gospel of Christ, because it is only God's Spirit, with loving power, who can draw a person to Jesus the Messiah.

**Start with prayer.** How do we begin? With prayer. A statement coming out of the Alive 85 evangelism and church growth conference is that no one comes to faith in Christ without someone praying for that person. Witness to Jewish people—witness to anyone—must be undergirded with prayer. Consider calling together a group

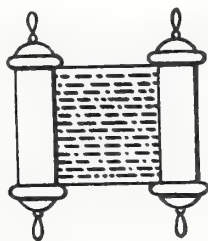


committed to pray for ministry among Jewish people. Pray for God's Spirit to open your spirit to Jewish persons and others.

I have been praying for a particular individual, a Jewish man. One day I was in the neighborhood where he worked and decided to look him up. He took time for a lengthy conversation, and before I left he accepted a New Testament (Old Testament prophecy edition). He also permitted me to have prayer with him. I felt the blessing of God on that encounter. I have had further contact with him, and I continue to remember him in prayer.

**Read and study.** Second, reading and study is important. It is helpful to have some background in Jewish culture and Jewish-Christian relations. Read about the Jewish festivals. Read the Bible with an awareness that it is a Jewish book. Its writers are Jewish, with the probable exception of Luke, but even Luke may have been a Jewish proselyte before conversion to faith in Messiah Jesus. The context of the Scriptures and our faith is Jewish. It was in the middle of celebrating a Jewish Passover *seder* (service and ceremonial dinner) that Jesus, a Jew, broke Jewish *matzo* (unleavened bread) and passed one of the seder cups to the 11 or 12 Jewish men who were his disciples to initiate what we have come to call "communion" in the church.

In studying the subject of Jewish acceptance of Jesus, the book *Betrayed!* by Stan Telchin (Chosen Books, 1981) would help one understand the intensity of the struggle that it is for a Jewish person to profess faith in Christ. *Share the New Life with a Jew* (Moody press, 1976) is a practical guide to witnessing written by Moishe and Ceil Rosen. Moishe is the founding director of Jews for Jesus. In witnessing to a person, one should ask questions of the person concerning his or her culture or faith. Practice being a learner. Ask to accompany a Jewish friend to a



synagogue service, or visit on your own, so you can learn more about Jewish belief and worship.

**Use sensitivity.** Third, approach Jewish people with sensitivity. Recognize that centuries of anti-Semitism have built a barrier between Jewish people and Gentile people. Demonstrate a spirit of love. At all costs, avoid the kind of zeal which would compel you to seek another "scalp" for Christ. A speaker told our congregation of a Jewish man who came to faith in the Messiah after being faithfully witnessed to over a period of 10 years. Do not use terminology like "you Jews" or place all Jewish people into one category. Each Jewish person is an individual. He/she may be an atheist but still feel very Jewish, or on the other hand may be quite orthodox in faith. One may encourage Jewish people to read the Bible. It may be more acceptable to use the term "Hebrew Scriptures" instead of "Old Testament" when speaking with a Jewish person.

Listen to the Spirit. He is the one who turns people from sinfulness to salvation. Be careful about use of the term "conversion" when speaking with Jewish people. The invitation is to turn from sin to faith in God through Messiah Jesus. We are *not* calling people to convert from Jewishness to Christianity. Many Jewish believers in Messiah still identify themselves as Jews. The Jewish community may not accept that, but the Christian community certainly should.

Praise God for messianic Jewish fellowships where Jewish believers in Messiah are coming together in joyous worship and body life. If there is a messianic congregation in your community, take the opportunity to visit a service. Pray for these congregations who express their

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**If we are committed to missions, we will be committed to witnessing among Jewish people as well.**

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faith in Y'shua in a Jewish context and manner of worship. Consider how to integrate some Jewish aspects of worship and/or awareness of our Jewish heritage into your own congregation. Would Jewish believers feel at home in your fellowship? If not, what could be done?

**Working together.** The model of Anabaptist and messianic Jewish believers working together in New England (in New Haven, Connecticut, as well as in Boston) might be duplicated in other locations. Both Jewish people and Mennonite people have heritages of suffering at the hands of Christendom. In general, Mennonites have not been involved in anti-Semitism. Both Jews and Mennonites take seriously the commitment to family, the community of faith, and a holistic expression of faith, including peace and justice. We Mennonites take to heart and attempt to practice Jesus' Sermon on the Mount. Some Diaspora Jews also adopted the ethics of Jesus' teaching in Matthew 5-7.

Fellowshipping with messianic Jews will help us as Mennonites embrace our Jewish roots as Christian believers. It will also help keep us evangelical, affirming that Jesus is the only Savior, because the reason messianic Jews suffer persecution is that they have committed themselves to faith in Jesus as the Messiah.

Let us not forget that we who are Gentile believers are also children of Abraham, if we demonstrate the same kind of faith he did. Check it out in Romans 4. And finally, we dare not neglect Romans 1:16—"I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile."





# Mennonites as lawyers: a hopeful sign

by *Elvin Kraybill*

What do Christian lawyers do when their belief or the church's practice appears to conflict with their clients' desires? That was a key question discussed recently at a Mennonite lawyers conference held at Laurelville Mennonite Church Center. Between sessions, the principal speaker, Thomas L. Shaffer, professor of law at Washington and Lee University and a Roman Catholic, was interviewed by Elvin Kraybill, a lawyer who practices in Lancaster, Pennsylvania. Following are some excerpts from that conversation:

**Question:** Are there greater tensions between the profession and the gospel for a lawyer than for those in other professions?

**Answer:** Maybe the law is special because the law is such an appealing idol, particularly in our liberal, democratic thought, coming out of the notion of delivering mankind from Old World oppression, religious and political. When that is combined with the notion that America is God's new Israel, it seems to me you really have a bigger idol than teachers and doctors have to worry about.

**Q:** Why are you called to be a lawyer as compared to some other way of working at the world's problems?

**A:** The call to be, I guess, is the critical part. That someone might go out from the church and practice law is a mixture of a personal disposition and the possibility of seeing that as an apostolate—that's the word we use in my tradition, describing something I want to do and something I think God wants me to do. I don't think that the law as a way to earn a living has to be excluded from that.

**Q:** Are you a pacifist?

**A:** Well, I think so. It is an odd question for a 53-year-old person because nobody's asking me to wreak violence on anybody else. We are all very fortunate to have that little dialogue about paying over the coin to Caesar because otherwise we 53-year-olds, if we thought of being pacifists, would have to think of financing nuclear weapons. I guess that little dialogue lets us out, or at least in some people's minds it does. But I figure that by now the taxes I paid have bought a lot of destructive weaponry, if I am paying my share.

**Q:** Do you see it as a hopeful sign that Mennonites are entering the mainstream legal profession?

**A:** Yes, I do see that as a hopeful sign. I see that particularly in reference to reconciliation. The alternative



*Mennonite attorney Elvin Kraybill (right) interviews Catholic law professor Thomas Shaffer.*



dispute resolution movement is a big thing in the American legal profession now. Ever since I've been in the profession, businesses realized that litigation is destructive and expensive. What the Mennonites bring is a very strong tradition and a very strong body of learning, procedure, and example that will influence the profession broadly.

**Q:** Is there something about the way the law invokes fear and coercion that is at odds with Christian faith?

**A:** Well, I think so. Mostly, though, it is a matter of disposition. When I was a young lawyer, my mind went rather quickly from problem to imposed solution. All of the ways of working things out so that people were not defeated and left hating one another were available to us then too. It was something in our mind that was the trouble. As litigation has been seen since that time as more destructive and expensive and as a broader view has become more evident, I think the people I teach may not make that snap judgment.

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## **The entry of Mennonites into the legal profession is a hopeful sign. I see that particularly in reference to reconciliation.**

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**Q:** If a Christian lawyer represents a Christian client who is not able to amicably resolve a dispute, when should the client be willing to forego rights in the interest of preserving relationships?

**A:** St. Paul's awfully stark about that. He would say always. Right? I see that as a matter of conversation between the client and the lawyer. Is it a conversation that would occur if they both weren't believers? Well maybe, but let's look at the situation where they both *are* believers. It seems to me to be a perfectly legitimate part of a lawyer's practice and a necessary part of a lawyer's calling to engage in that conversation.

The lawyer may say to the client: "This is the best we can do and you're being asked to surrender something that I don't think under the law you have to surrender, and here is what the Scripture says and let's talk about it. I am not laying the Scripture on you. I am simply saying I know that it is relevant to our conversation, and I am not going to hide it or ask you to hide it. Let's talk about it." I think the really critical thing is that conversation.

**Q:** Is it fruitful to try to develop a framework to guide Christian attorneys regarding such cases?

**A:** I think it is the only alternative to a line of reasoning that would say that you can't practice law without some amount of necessary evil. I don't admit that you have to live in the world in such a way as to do necessary evil. The only alternative is to think very carefully about what you do. In a tradition that thinks of itself as making simple

clear-eyed judgments, it may be a hard thing. If the Anabaptists asked me for advice about that, I'd say go ahead and take the chance. In the example you give I may have to decide where the line is in terms of the coercive tactics I want to take, because I don't believe in using coercion.

**Q:** You don't believe in using coercion?

**A:** I have to weasel on that a little bit. I haven't come from your tradition with a distaste for using coercion. I think I am a nonviolent person. But a little bit of threat, I don't know. I was talking about a hypothetical person, maybe me, who doesn't believe it is right to use coercion in law practice. I must admit, when I was practicing law, I used coercion.

At the Laurelville conference we heard examples of people who had not threatened with the law and had given up something they had a right to. That sort of thing happening in a community radiates a lot more than anybody imagines. People remember that for years and years and years. It's a sign of grace in the world, I think.

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The participants at the Laurelville conference decided to form a Mennonite Legal Association of attorneys, paralegals, and law students. Another conference is planned for the spring of 1989. Persons wishing to be on the mailing list may write to Mennonite Legal Association at Box 1521, Lancaster, PA 17603.



## **The Bible says**

Not long ago I heard a grandmother quoting her little granddaughter as saying, "The Bible says, 'If you hit me, I can hit you back.'" Not long ago I also heard a great-grandmother justifying racial prejudice: "The Bible says we shouldn't mix."

I remember an old story often told to illustrate poor biblical exegesis. A minister, hating the women's pompadours of his day, took from the Bible verse, "Let him which is on the housetop not come down" (Matt. 24:17) a text "Top knot come down."

I can't vouch for the truth of that one, but I did know a ministerial candidate who asked the powers-that-be, "What is the significance of the frock-tailed coat?" The answer was given with a straight face: "It's one of the mysteries of the gospel."

People do not always know chapter and verse when they misquote the Bible to make it serve their own ends. I have heard it said that you can prove anything by the Bible. But I do know that in 2 Timothy 2:15 we are told that we should be "rightly dividing the word of truth" (King James Version).

—Helen Good Brenneman



# The Avenger of Blood

by Bob Bowen

*When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"—Revelation 6:9-10*

This passage has been a difficult one for many Christians to understand. It casts the prayers of the martyrs in a different light than other New Testament passages. Both Jesus and Stephen ask God to forgive the persons at whose hands they have died, and the concern has been one of love even for those who persecute and kill the faithful. Yet here are Christian martyrs, who have been told to forgive their enemies and pray for those who persecute them, calling out to God, asking for vengeance.

**Dealing with the passage.** One way Christians have dealt with this passage was to set it firmly within the context of Revelation, which is filled with scenes of God's sometimes violent judgment on the inhabitants of the earth in a series of grisly visions, culminating in the invitation of Revelation 19:17-18 to all the birds of the earth to "come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Others have focused on the humanness of the prayer, on the pain which the martyrs have experienced and the natural inclination of humans to seek vengeance. Psalm 137 is used as a kind of proof-text, comparing the prayer of the martyrs to the vision of the psalmist: "O Daughter of Babylon, doomed to destruction, happy is he who repays you for what you have done to us—he who seizes your infants and dashes them against the rocks" (Ps. 137:8-9).

It has been noted that the martyrs and the psalmist do not take vengeance themselves, and that God does not answer the prayer of the martyrs for vengeance, but rather clothes the martyrs in white and tells them they must wait a little while longer "until the number of their fellow servants and brothers who were to be killed as they had been was completed" (Rev. 6:11).

However difficult this passage might be to incorporate into a Christian faith centering on forgiveness, reconciliation, and Christian nonviolence, I believe we must seek to integrate it with Scripture as a whole, and to allow the passage to inform our lives today.

As I struggled with this passage, I focused on the prayer of the martyrs, and tried to imagine myself as one of them, having been killed because of the Word of God and the testimony I had maintained. I must confess that this was difficult; I have not always maintained my

testimony. As I continued to struggle with the prayer, the request of the prayer suddenly jumped out at me: "Avenge our blood."

**Avenging the slain relative.** "The avenger of blood" is a legal concept in the history of Israel, in which the nearest relative of a person who was slain had a duty to avenge the blood of the slain person. In cases of murder, the nearest male relative of the victim became the avenger of blood, and was duty-bound to kill the offender and make atonement for the land on which blood had been shed. (Duet. 19; 2 Sam. 14:1-21). The building of cities of refuge in Numbers 35 was to prevent the avenger

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**In ancient Israel, the nearest relative of a person who was slain had a duty to avenge the blood of that person.**

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of blood from extracting vengeance in cases of accidental death, and to allow the assembled people to judge whether or not a person was guilty of murder.

The Hebrew for "avenger of blood" is *go el haddam*, and has its roots in the family law of Israel. Its purpose was to maintain the integrity of the family unit, which extended well beyond the modern nuclear family to include everyone who was related by blood. It is important to note that the Hebrew word *go el*, which is here translated as "avenger," is usually translated "redeemer" elsewhere in the Old Testament. Again, the background for this is family law, and is best seen in the story of Ruth.

Ruth is the Moabitess who has married into the family of Elimelech, a Hebrew, but her husband, brother-in-law, and father-in-law die, and she as well as her mother-in-law, Naomi, are now outside the family, as they are related to no living males, which at that time was necessary to belong to the family if you were a woman. But a redeemer is found in the person of Boaz, and Naomi and Ruth are part of the people again.

The prophets, especially Isaiah, took this concept of the redeemer and applied it to the acts of Yahweh in saving the people and redeeming the creation. One of the prophet's favorite titles for Yahweh is Redeemer, and many times the more personal "your redeemer." Ultimately, God became *the* Redeemer in the person of Jesus, by whose incarnation, death, and resurrection we have been redeemed.

The vision which startled me most during this time of reflection and meditation on the martyrs' prayer was the joining, or perhaps reunion, of the two meanings of the

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Bob Bowen, Suffield, Ohio, is a social worker with handicapped adults. He is a member of First Mennonite Church of Canton.



word *go el* on the cross. The idea that God is both the Redeemer and the Avenger of Blood took hold of me and shook me to the core. Paul says that God adopted us as children when we accepted Christ as Savior and Lord; God is now our nearest living relative. What a concept this is! God will—God has—redeemed us and restored us to full membership in the family. And God will avenge the blood of those reckoned to be the children of God.

**Cities of refuge.** Where are the cities of refuge one can flee to in order to escape *this* Avenger of Blood? I believe that it is more than coincidence that after John records the martyrs' prayer he sees the opening of the sixth seal:

*There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?"—Revelation 6:12-17*

God the Redeemer is God the Avenger of Blood. What a

powerful image this must be for those who are oppressed and dying a martyrs' death! I imagine that part of the comfort of this book of Revelation to the early Christians was just this: that God would redeem them, and avenge their blood. But one of the questions I have asked is what this image means to me. I am not oppressed, and do not seek to die a martyr's death.

How do I deal with this image? One way is to ignore it, to treat it as an apocalyptic image that belongs in some nebulous book, or to take a dispensational view and say that this has happened, or will happen, but it is of no concern to me now, in my life. But I believe this is too powerful an image to ignore or lower to an ideological level. God is my Redeemer; I believe that and in fact stake

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**This world believes it can  
escape vengeance by  
repressing freedom, by taking  
lives, by silencing prophets.**

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my life on that. But I also believe that God is the Avenger of Blood, and so I will endeavor to live in such a way as not to be needing a city of refuge from the coming vengeance of God.

**Living by this image.** I believe that we who claim to fall under the redeeming grace of God must also live by this image of God as the Avenger of Blood, and prophesy to a world which believes it can escape vengeance by "exchanging the truth of God for a lie, and serving the creature rather than the Creator" (Rom. 1:25). This world believes it can escape vengeance by repressing freedom, by taking lives, by silencing prophets. Wherever Christians maintain their witness, some will die, as they are in South Africa, in El Salvador, in Nicaragua, in Poland, in the Soviet Union, and on and on. I believe that these and other martyrs pray continually that God will avenge their blood, and open the sixth seal.

The Lamb that was slain will, I believe, come as the Avenger of Blood, seeking to avenge not his own blood which was freely given, but the blood of the martyrs which was taken violently. One of the images used in Revelation to describe the coming judgment of God is wind—a strong wind that shakes the fig tree, a wind that carries to our ears the prayer of the martyrs, calling for the Avenger of Blood to come. I believe that as Christians, we must listen to that wind blow, and then seek to stop the killing, the oppression, the hate. We must lift up those who die a martyr's death, but we must also bring the unrelenting grace of God's redeeming love to the world, to the kings and generals, to the slaves and the free.

## Writing prophets

The snowy sheet says nothing by itself.  
The pen must mark the surface  
that we read.  
And as it scribes, it scratches that smooth page,  
Raising a fiber here,  
Bleeding into another over there.  
Always in sacrifice is truth revealed.  
So we who will our lives to be the words  
That witness to the greatness of  
God's love,  
Need not be so astounded to observe  
His promises exhibit power  
through our pain.

—Charles A. Waugaman



## General Board debates move from Chicago to Indiana

In an abbreviated meeting just prior to Purdue 87, which entailed more reporting than action, the Mennonite Church General Board in open session gave most attention to the question of moving its headquarters from the Chicago suburb of Lombard to Elkhart, Ind. The issue was brought by the Church Agency Committee, and it was pointed out that the question at this point was not whether to move the office, but whether to begin to formally talk about it.

It became clear that this involved some awkwardness. Indeed, Lombard Mennonite Church, where General Board has a lease due to expire in 1994, heard about the conversation and asked why it was not consulted. The answer was that the Church Agency Committee was not at the point of asking the question—only asking whether to ask.

The committee had indeed polled the district conferences on the issue of office location. As reported by David Mishler, 14 conferences had no strong opinion, two had given it "little discussion," and three had "major concerns." (Harold Newman of Illinois Conference pointed out that the Illinois Conference position was stronger than this: they are against a move!)

The rationale for a move to Elkhart included: (1) General Board staff is in two locations—some in Lombard and some in Elkhart; (2) James Lapp, the new executive secretary, has a vision for an "on-site interactive process" with the five program boards, four of which are located in

Elkhart and nearby Goshen.

Objections to a move included a concern for becoming ingrown if the executive secretary's office is at Elkhart in the same building as a number of the program boards. Some worried about whether the church would lose an important symbol if the headquarters left a metropolitan area such as Chicago. Also it was seen as a loss to leave the area of a major airport. Myron Augsburgberger wondered whether the function of the executive secretary might move too much toward supervision of program boards rather than coordinating the efforts of the district conferences.

Alice Roth, chair of the Church Agency Committee, reported that, through their own investigations, the members of her committee have come to favor making the study. She admitted that they were influenced in this by conversations with the new executive secretary, James Lapp. In the end the board took an action recommending that "the possibility of relocating the General Board office from Lombard to Elkhart be pursued."

In other business the board: (1) adopted a statement of mission for itself, (2) accepted The Hermitage at Three Rivers, Mich., as a "church-related ministry," and (3) received an eight-page set of minutes from the Mennonite Church/General Conference Committee on Cooperation.

Three principles were proposed for relations between the Mennonite Church

and the General Conference Mennonite Church.

1. We declare the commonality of the Anabaptist vision and the need to keep pressing at the frontiers of unity in mission.

2. Where proximity permits, we encourage interaction and cooperation between our two groups.

3. As for areas where there is little interaction, we ask their respect for interaction and cooperation where it can happen.

As the board session wound down, retiring board members were given a chance to comment on their time with the board. "It was an educational experience," said Phyllis Pellman Good. "Not only in the way the church gets its work done, but in the level of caring." Wilmer Hartman observed "growth in 'owning' the work of the board" among board members.

A special item emerged near the end of the session: the unusual number of transitions coming about. Wayne North, it was noted, is concluding two years as interim executive secretary and James Lapp is scheduled to move from moderator to executive secretary on Sept. 1 with only a slight break in between.

This move involves a slight awkwardness in that the former moderator has specific tasks to perform on behalf of the church. When the former moderator becomes executive secretary, the performance of these tasks cannot be assumed. For example, the former moderator is normally a member of the Nominating Committee. It was agreed that special provision will need to be made to fulfill this function during the next two years.

—Daniel Hertzler

## Goshen College board approves dance policy, appoints new faculty

The Goshen College Board of Overseers approved a new on-campus dance policy and appointed five new faculty members during its June 1-2 meeting in Goshen, Ind.

After a trial period this year, a policy permitting on-campus dances by campus organizations received unanimous board approval. The reaction of students and parents to dance on campus has been largely positive, according to President Victor Stoltzfus. Speaking for the board, Nelson Kraybill of Taftsville, Vt., said, "Administrators and students have fulfilled our expectations for supervision of on-campus dances and selection of appropriate music." However, "dancing

should be only a small part of a total recreational program," he added.

Joining the faculty will be:

• *John Roth* in the History and Religion departments and as director of Mennonite Historical Library.

• *Anita Stalter Lapp* in the Education Department (half-time).

• *Jeffrey Birky* in the Physical Education Department and as men's basketball coach.

• *Conley McMullen* in the Biology Department.

• *Marty Kelley* as student activities director.

The board voted to raise salaries and wages 4½ percent for faculty and staff and shifted half of the college's normal 10 percent contribution to faculty retirement to the salary base. On an individual basis, faculty members may designate that amount, or more, to be deposited into

their retirement fund. This action was influenced by recent changes in federal tax law.

The concern with faculty salaries reflects the board's effort to bring salaries up to the average for schools of Goshen's type in Indiana. "We need to get the salaries up in order to continue to attract top-quality faculty members," said board member Robert Shreiner of Bloomington Glen, Pa.

Responding to the national concern about the dreaded AIDS disease, the board adopted a policy for dealing with potential cases on campus. Drawn up by campus physician Willard Krabill in consultation with the Campus Health and Wholeness Committee, the policy notes that prevention "is the only effective weapon against AIDS" and that prevention "is best assured by adherence to the personal lifestyle which Goshen College has always promoted and affirmed."



## MC/GC Committee on Cooperation gets new boost

In separate meetings, the general boards of the Mennonite Church and the General Conference Mennonite Church gave permission recently for the MC/GC Committee on Cooperation to explore merging the two denominations. (The preferred word is "integration.")

However, although both boards affirmed a move in this direction, the MC General Board clearly expressed more caution when it asked the committee "to prepare a statement of the theological, structural, and practical implications for integration" as a means of weighing the advantages and disadvantages of such a step. "We want to remain sensitive to the variety of viewpoints in our church," MC moderator James Lapp explained to the committee.

Meeting in Chicago recently for the first time since the two boards' action, the Committee on Cooperation—formed last year—affirmed the boards' response. "We need to seize this opportunity and try to do all we can to continue this momentum so we can act as a catalyst for integration," said Don Steelberg.

The committee spent much time discussing what helps or hinders the integration process. "People's interest in integration is dependent upon the quality of their experience," said Lapp. "How can we help people gain those good experiences?" The more the two denominations share together, the better, was the advice of Doug Snyder, a veteran of the pending merger of MC and GC conferences in Ontario. Willis Breckbill agreed: "If we could find ourselves in common mission, we'd have a much easier time finding our way to integration."

But, countered GC general secretary Vern Preheim, "We *are* working together," noting that the two denominations are already cooperating in most major areas including some overseas mission work. "Maybe the common mission is there and we just need to articulate it more," replied Breckbill.

Committee members acknowledged that many have fears about integration. "There is a sense that we're family and we won't be any more," said Lapp. "People also wonder whether bigger structures will make the church better. What will size do to us?"

Yet it is unlikely that any local conference or district would surpass the size of the current Lancaster Conference, which has a membership of 17,000, observed Preheim. He also noted that even though organizations such as Mennonite Mutual Aid and Mennonite Central Committee are large, it doesn't seem to hinder their ability to relate to their consti-

tuency.

Committee members recognized that language plays a key role. "The word 'merger' tends to raise a red flag more than the word 'integration,'" said Preheim. Said Jake Fransen: "Integration doesn't have the same sense of loss. It has more the sense of bringing groups together with respect for each other's identity." Committee members agreed it would be best to use the word integration when discussing the possibility of joining the two denominations together.

—Carla Reimer

## VS unit to open in Roanoke, Va., this fall

A Voluntary Service unit will be opened in Roanoke, Va., sometime this fall by Mennonite Board of Missions to help support a ministry to the homeless. VS director Dave Miller said that up to six people will be placed at the unit, serving in roles such as social change advocate, administration, van driver/community worker, and procurement manager.

The unit will assist Justice House, a ministry for the homeless. Begun in 1985 by David and Suzanne Hayden of Virginia Conference, it provides shelter and

meals for up to 40 guests.

Anyone in need is accepted (if there is room) at Justice House and may stay indefinitely. Residents stay an average of six weeks. The ages of residents have ranged from two to 65. A weekly meeting of the residents is held to discuss and reach decisions on various concerns and household responsibilities. Bible study occurs Wednesday evenings and a worship service is held Sundays at Southeast Community Church next door, where David is pastor.

In addition to meeting people's emergency needs, Justice House is committed to justice for the poor. "The pursuit of justice," said David, "is the core of our work." He noted that the number of homeless people in the United States is 3 million—and continues to increase. "Most efforts to help have been paternalistic at best," said David. "There is a qualitative difference between doing something *for* somebody and something *with* somebody. Our approach is one of empowerment and freeing the oppressed."

MBM's Miller said Justice House is "consistent with the direction of VS of ministry with the disenfranchised," which includes the homeless. "VSers will extend the significant ministry already being carried out at Justice House."

### GROWING AS STEWARDS AND WITNESSES

## Part of the family of God

On warm days Dave and Sue heard music from a nearby Mennonite church through their open kitchen window. Dave had grown up in a Mennonite home. Sue had little connection to any church. When they married in their late teens they moved into the housing development near the church. They sent their firstborn, Daina, to Sunday school a couple miles away with Dave's parents. When Ryan came along the parents said, "We can't ask the folks to take him to Sunday school, too." So one Sunday Dave said to his son, "Get dressed. We're going to church." They became walkers to Neffsville Mennonite Church. At first they claimed they came "for the children." But soon, surrounded by loving and caring friends, they found their adult needs being met also.

God brought an internal change in their lives. They began sharing their gifts. They became involved in a Sunday school class and cell group. They agreed to be youth advisers. Dave ushered. Sue added creative enthusiasm to Time Out Program, an outreach ministry to women. Their new Christian vitality produced a concern for the spiritual welfare of Sue's family. Her grandfather, who took ill on vacation, reached for a Gideon Bible in a Florida hospital. God spoke. This searching man responded and deep peace came over him. Prayer does change things.

Sue's grandparents, Stan and Margaret, agreed to try church again. They had never fathomed becoming Mennonite Christians, but they too, like Dave and Sue, enjoyed the worship and fellowship at Neffsville. "We've found what we've been looking for," they said. On the last Sunday of 1986 Margaret was received into the church by confession of faith. Sue and the pastor baptized 71-year-old Grandfather Stan. The Neffsville congregation responded by heartily singing "I'm So Glad I'm a Part of the Family of God."—Ed Bontrager



## Does the church offer hope to the poor? ask community workers

Can the poor and other socially disadvantaged groups in Canada sense hope and liberation because of the witness and work of the church? This question was before church/community workers, pastors, and lower-income persons recently in Hamilton, Ont. This was the third and final seminar on the topic during the past year.

Hubert Schwartzenruber, mission consultant for the Inter-Mennonite Mission and Service Board which sponsored the seminars, asked the 65 participants to look to the Old Testament prophets who were calling people back to faithfulness, especially when they no longer were concerned about the poor in their midst nor about justice.

Two perspectives on poverty were given by Wanda MacNevin and Brice Balmer.

MacNevin described a 21-year-old single mother with three children who is hoping to go back to community college but is also trapped in an abusive relationship. The young woman is looking for options for herself and the children and yet wants to be independent. Does society give her hope? Not usually! Can the church reach out and help her? Christians are often not around, and she feels church rules condemn her.

Balmer described a recovered alcoholic who had mental problems and was not able to receive help, even though church/community workers contacted a crisis clinic. He set fire to a mattress and was then sentenced to a mental health facility and is now on probation. Why does a person have to commit a crime to get proper medical attention? In this case the church was with the man but unable to get the necessary attention.

Robin Gibson, a former Mennonite Central Committee worker in Africa who is now a community worker with Children's Aid in Toronto, described a model for helping people which looks at problems beyond personal circumstances. An upside-down triangle needs struts to stay up. Some of these struts—racism, inadequate housing, lack of career options, not enough day care, and community values—keep socially disadvantaged persons in poverty. Some struts are also personal problems: lack of self-esteem, pregnancy, poor marriage, few friends. Can the community worker see both the personal and social problems and help put the triangle on a long side and less difficult to hold up?

Participants called for *action* rather than just talk about poverty and liberation issues. There was also a call to look directly at Mennonite theology to see if it is liberating or oppressive to socially disadvantaged and lower-income persons.

Participants agreed that the seminars were helpful, and they appointed a committee to plan similar events in the future. They asked that the next meetings begin to address Mennonite churches in a way that pastors and members who do not work directly with the poor can look at their theology and also learn from those who are society's "victims."

—Brice Balmer

## Chicago Mennonite Learning Center sees better days ahead

Chicago Mennonite Learning Center will no longer have to make it totally on its own. In separate action, officials in Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church recently agreed to appoint a board of directors for this inner-city school which was started by Chicago area Mennonites in 1980. The new board began functioning in June.

While this decision does indicate more support for the school on the part of Illinois Conference and Central District, it is not likely to change the way the two bodies relate to the school structurally. Financial subsidies from the two bodies for the school's upcoming school year will remain at their present levels. Their subsidies account for 26 percent (\$46,000) of the school's operating budget.

Still, "we hope this reorganization will move Chicago Mennonite Learning Center in a new direction," says Central District president Howard Baumgartner. "Broader representation on the board should bring wider interest and support." School administrator Deloss Schertz is certain the action of the two church bodies will "have far-reaching implications because now we have their direct blessing. We have become a legitimate project."

Since becoming administrator in 1985, Schertz has worked hard to get more support from Mennonite organizations. His reason for doing this has been primarily economic: The school needs to receive close to 75 percent of its budget from outside sources. Since most of the students come from low-income families, tuition can only account for about 25 percent of the budget. But donations to date have not kept up with expenses.

Faced with the possibility that the school would not be able to open its doors this fall, Schertz attended the delegate sessions of Illinois Conference and Central District to explain the school's dilemma. The delegates were surprised, if not shocked. Their concern was most aptly expressed by the fact that they raised over \$6,000 through impromptu offerings.



Frieda and Delbert Erb

## BACK TO ARGENTINA

### Erbs work in leadership training

Delbert and Frieda Schellenberg Erb are helping train leaders for Argentine Mennonite Church. That is their assignment with Mennonite Board of Missions. They returned to Argentina in July after a six-month North American assignment.

Congregations are especially interested in training people within the congregation to be leaders, Erbs said. To do this, Delbert and Frieda use materials from a program called FLET—the Spanish acronym for Latin American School of Theological Studies. It has several study levels, each level requiring a major commitment from participants who must study weekly lessons for up to one hour every day. Students are also asked to put their studies into practice. During weekly group meetings lessons are reviewed and questions are discussed.

Mutuality is a concern of Erbs. "How can North Americans be brothers and sisters with people in Latin America?" asks Frieda. They note that in the past 20 years money spent in third-world countries by the United States and Europe has been cut in half. "More important than money," said Delbert, "is the investment of people." He feels that to communicate the Christian message without being paternalistic, North Americans need to give of themselves. One way to do this, he believes, is for laypersons to go to third-world countries and live there.

Between them, Delbert and Frieda have served more than 50 years with MBM and Mennonite Central Committee. Delbert and his first wife, Ruth, served seven terms in Argentina with MBM before her death in January 1982. Frieda gained her service experience as a nurse in Bolivia with MCC for nearly 18 years. After their marriage in December 1982, Delbert and Frieda served one year in Bolivia under a joint MBM-MCC appointment.

Delbert, a native of Hesston, Kans., is a son of former *Gospel Herald* editor Paul Erb. Frieda is from Watrous, Sask.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Rosa Stone, Elkhart, Ind.

I want to express appreciation for Gerald Musselman's "Readers Say" response of June 23 to the May 19 condemnation of visualization in a book review by Robert Roberg. He stated the facts very well.

I have been concerned that Roberg's visualization was that of a Christ who was empty, poor, and despised as an end-product rather than pointing up the paradox of "Blessed are the poor in spirit for theirs is the kingdom of heaven."

I would like to examine what I "see," be very careful, very positive, and very in line with the meaning and intention of Scripture in my visualizations!

### Wilmer D. Swope, Leetonia, Ohio

In response to your editorial "Mennonite Identity" (June 16), I have written a five-verse lyrical hymn poem in common meter. The cadence lends itself for singing.

How shall we know, O gracious Lord,  
The deepness of our soul?  
Oh fathom, Lord, divine our way,  
Help us each act control.

Who are we, Lord? Make us to know,

To follow and to live,  
And serve the Lord, a servant be.  
Heart strong, for good to strive.

Lord, make us bold and always strong,  
Be constant as we serve.  
Yes, pilgrims, Lord, upon the earth,  
Gird us and give us nerve.

Come, boldly witness to God's truth.  
Make us to know our heart,  
To wait for strength upon the Lord,  
And n'er the truth depart.

Help us, O Lord, the church make  
strong.

Lord, be our compass Guide.  
Hold forth the Word of God unchanged,  
And serve the Lord worldwide.

### Carl S. Keener, State College, Pa.

Your editorial "Mennonite Identity" (June 16) struck home, and calls for some serious reflections by all of us. A reading of Allan Bloom's *The Closing of the American Mind* underscores what many of us have felt for a long time: we cannot dispense with the wisdom of the ancients. Yet how few of us know church history, including the great thoughts of the ancients? Our identity is nurtured by a community, but there must be more than mere physical presence and the singing of "606"! Certainly your elements—memory, theology, experience, border—are crucial in forming a common identity. I do keep being reminded that a systematic botanist is identified by what one *does* and *knows* (believes). Can we keep these two in balance as the Mennonite Church moves into an uncertain future?

### Bob Pate, Millbrook, Ala.

Maybe it's because I'm non-Mennonite, but I must disagree with your analysis as presented in "What to do with Strangers" (Editorial, June 9).

I consider myself to be as compassionate as most Mennonites, but I do have a dash of "self-survival." Naturally, you don't see it this way, but I feel that our situation is analogous to a boat on a lake, with a 40-person capacity, yet there are others in the lake who need help. *But*, if one more is taken into the boat, it will sink, causing the death of 40 more. God doesn't want me to go jump off a cliff to my death, even if it would help others. Yet, that's exactly what we'd be doing, should we open our gates.

Our welfare and Social Security rolls are full and running over. Our trade deficit is numbing. Our overall deficit is terrible. We aren't in shape to "help." We need help. Of course we have some open land, so has Africa—only it's a desert. Then, there's Brazil: it has more land, more resources, and less people than the U.S. Should they be called on to accept refugees?

Consider this scenario: Should we have a depression anywhere near the 1929 one, we have enough people in this country already to band together and take what they want. The have-nots from the haves. Then, nobody would have anything. Would you like to add to the have-nots?

### Anita Yoder Kehr, San Antonio, Tex.

I appreciated the pre-Purdue 87 issue (June 2). I found the descriptions of the Mennonite Church programs helpful, and the layout and design were attractive as well.

However, after casually looking through the issue initially, I realized that I had missed the segment on Voluntary Service. So I looked through again. Finally, after searching cover to cover and with help, I found three sentences on the program—one on p. 380 and the other two on p. 381.

VS sites did not even appear on the "Mennonite Mission Worldwide" map. As I understand the organization, VS is a program of Mennonite Board of Missions, which is a program of the Mennonite Church. As I understand geography, the United States is part of the world.

Too often, I think, the church views VS as a service to its young people rather than as a service to the communities in which the units reside. While VS has been a critical growing-up phase in many young persons' lives, aiding the maturation process of Mennonite youth is not its goal. Its goal is, however, described in Isaiah 58:6-10 and Matthew 25:37-40.

Voluntary Service is an arm of the church. Can the church affirm that statement? I certainly hope so.

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## MENNOSCOPE

**Victor Stoltzfus has been named to a second term as president of Goshen College.** His three-year term, which began on July 1, came upon a recommendation from the college's Board of Overseers, following a review by a special three-member committee made up of overseers. The committee said Stoltzfus provides good leadership, promotes creativity, and encourages freedom to consider new ideas. "Across the Mennonite Church Victor is perceived as spiritually strong, articulate, and open to counsel from those who differ with him and the college," the committee reported. "On campus students feel he is accessible, personable, and interested in learning to know them individually." Stoltzfus became president in 1984.

**Virginia Conference has opened a Family Life Resource Center** in Harrisonburg, Va. The directors are Randy and Ronda Weber. Randy is completing a doctorate and residency in clinical psychology this summer, and Ronda has a master's degree in social work plus four years of counseling experience. The center, located at Park View Mennonite Church, offers counseling services as well as a broader ministry of helping congregations develop healing and caring gifts among their members.

**Seven new mutual aid counselors have been appointed by Mennonite Mutual Aid** to represent its health, life, auto, and retirement plans. They also serve as contact persons for MMA's congregational and business representatives and for individual members of MMA plans. The seven are *Keith Miller* for the Chesapeake, Va., area; *David Mininger* for the Waynesboro, Va., area; *Barry Layman* for the Harrisonburg, Va., area; *James Roth* for the Lancaster, Pa. area; *John Hess-Yoder* for the Portland, Oreg., area; *James Wall* for the Albany/Salem/Dallas, Oreg., area; and *Gordon Schrag* for the McPherson, Kans., area.

**Lester Culp has retired after 33 years as a teacher at Bethany Christian High School** in Goshen, Ind. He was the only teacher who had been at the school since it opened in 1954. He taught agriculture, earth science, and biology. Culp was previously a faculty member at Hesston College.

**A scholarship fund has been established in honor of charter faculty member Daniel Reinford** at Christopher Dock Mennonite High School in Lansdale, Pa. He has taught continuously at the school since it opened 33 years ago. His subject areas have been math, German, and physics.

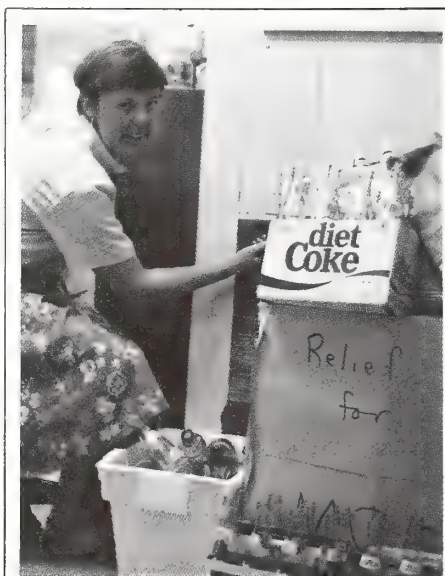
**The first marriage has resulted from the Crossroads introduction service** started last year by Miriam Hurst Harnden of North Tonawanda, N.Y. Many introductions have been made between men and women seeking a mate and also between people wanting a friend to share their special interests. Crossroads' services are available to Mennonites and Brethren throughout North America. (Inquiries have also come from abroad.) Harnden is assisted by an advisory board. More information is available from Crossroads at Box 32, North Tonawanda, NY 14120.

**Mennonite Marriage Encounter may be reorganized as early as next February**, if a plan proposed recently by an inter-Mennonite committee is approved by MME leaders later this year. Presently there are two separate MME programs—one based in Newton, Kans., and sponsored by the Mennonite Church and

General Conference Mennonite Church and the other based in Lancaster, Pa., and related informally to Lancaster Conference. The inter-Mennonite committee, representing both programs, is proposing a merging and blending of the two. Under its plan, MME would be made up of strong regional chapters, with a council overseeing them. "This plan provides a foundation for keeping MME connected with the church and maximizing local initiative," said Gordon Zook, executive secretary of Mennonite Board of Congregational Ministries, which currently sponsors MME on behalf of the Mennonite Church.

**The standardization of computer use in Mennonite agencies, conferences, and congregations** is being recommended by the Council of Mennonite Computer Users. The recommendations—for both personal computers and operating systems—includes suggested manufacturers, models, amount of memory, and diskette drives. The computer group is also making recommendations on teleconferencing networks, electronic mail, and international communication. The goal of the recommendations—and of the computer group itself—is to find effective and efficient ways to share information electronically among Mennonite agencies, conferences, and congregations. Details of the recommendations can be obtained by contacting (and enclosing a self-addressed stamped envelope) Jo Ann Preheim at Box 370, Elkhart, IN 46515.

**Mennonites were among six people arrested in a "witness for life" in Chicago** during the recent annual Armed Forces Day parade. They sat down in front of oncoming jeeps and tanks.



**High schoolers collect pop bottles for world relief.** The students of Western Mennonite High School in Salem, Oreg., have collected pop bottles for world relief for the second year in a row. After a stirring address by Mennonite Board of Missions president Paul Gingrich, longtime staff members Esther Lanting (pictured) and B. J. Leichty began a pop bottle drive to benefit the work of Mennonite Central Committee. A large box was placed in Lanting's office, where pop bottles are collected until they are taken to grocery stores for refunds. Periodic intercom announcements and a thermometer chart beside the pop bottle box kept interest alive among the students. The goal this past school year was to beat the amount of money sent to relief by the previous year's student body. That goal was achieved in the last week of school—\$150.

The police arrested them, detained them for five hours, and charged them with disorderly conduct. "As a parent I had to stand for life in the shadow of these tanks," said Joan Gerig. "This kind of parade teaches our children to glorify war." Some 15 Mennonites were among about 200 people who stood across from the reviewing stand and held banners and signs protesting U.S. policies in Central America, South Africa, and the Philippines.

**Quilts, cows, crafts, and checks gave the Mid-Kansas Mennonite Relief Sale a new income record of \$370,000.** The 19th annual benefit for Mennonite Central Committee attracted some 25,000 people to the State Fairgrounds in Hutchinson. Of the total proceeds, about one-third came from the quilt auction and about one-third from food sales. Cattle drives, craft sales, livestock auctions, and donations made up the balance.

**The 31st annual Pennsylvania Relief Sale attracted some 15,000 people and raised \$371,000** for Mennonite Central Committee. It was held as usual at the State Farm Show Complex in Harrisburg, Pa. Bidders paid more than \$3,000 each for three of the many quilts offered for sale. An antique auction offered tools, furniture, household goods, and a 1941 Pontiac.

**Groundbreaking and dedication services were held at the site of the new Lake Center Christian School building** recently in Hartsville, Ohio. The school, sponsored by Hartsville Conservative Mennonite Church, has about 65 students in grades 1-8.

**Groundbreaking ceremonies were held for the new Juniata Mennonite School building** recently in Thompsettown, Pa. The seven-year-old school has about 45 students in grades K-6.

**The emerging Mennonite congregation in Bethlehem, Pa., began using the Moravian Chapel in Comenius Hall on June 7.** Called Bethlehem Mennonite Church, the group previously used the YMCA. The congregation is conducting church school and worship services on Sunday mornings at the chapel while continuing to hold midweek meetings in homes. Henry Swartley is the pastor.

**Noel King of Eastern Mennonite College has been named 1987 female scholar-athlete of the year** by the Old Dominion Athletic Conference. She is the fourth consecutive EMC student to receive the award. King was a four-year standout on the EMC volleyball team that captured the Old Dominion crown five straight years. She also graduated at the top of her 206-member class in May, with a degree in English and minors in psychology and journalism.

**Bethany Christian High School won state honors at the Hoosier Academic Super Bowl** recently in Indianapolis. The Goshen Mennonite school's fine arts team took first place in the entire state. The science and math teams took firsts in their class. The social studies team finished third. The Bethany students were coached by teacher Rhoda Keener.

**Lancaster (Pa.) Mennonite High School won the top prize in Fleischmann's Yeast national "Community Kneads" contest** recently. The Foods and Nutrition II class, under the direction of teacher Deborah VanPelt, entered a project called "Rise Above Yourself." The 15 students taught nutrition and bread baking to elderly and mentally retarded residents at a local personal care home. The prize included a \$2,000 trip for the class, a \$3,000 trip for the teacher, and a pizza party which the students shared with the personal care home.



"Life Songs Number 2" is now available in a softcover edition from Herald Press of Menonite Publishing House. The new cover enables the publisher to keep the songbook at the same price of \$6.95 (\$9.75 in Canada) as the previous hardcover edition. *Life Songs Number 2*, in continuous use since it first appeared in 1938, has stood the test of time. But with the availability of new songbooks, demand for this one has diminished somewhat. Smaller print runs would necessitate a higher price for a hardcover edition, thus the decision to use a softcover.

**Correction:** Atlantic Coast Conference delegates narrowly rejected a proposal for a conference center last year, not this year as reported in the June 30 "Mennoscope." At this year's meeting, the delegates merely heard a progress report from a committee which continues to study the need for a conference center, which would include offices and archives.

#### Pastoral transitions:

•**Justiniano Cruz** was ordained as pastor of Iglesia Evangelica Menonita Hispana, Washington, D.C., on May 24. He was licensed in 1985.  
•**Daniel Yoder** was ordained as assistant pastor of Rocky Mount (N.C.) Mennonite Church on June 13. Licensed in 1985, he serves alongside Pastor Dwight Roth.

**New members** by baptism and confession of faith: Souderton, Pa.: Lori Semantis. Martinsburg, Pa.: Jeff Fry and Ryan Stoltzfus.



**Open house for new MCC building draws big crowd.** Some 2,300 people visited the remodeled Miller Hess building June 20-21 in Akron, Pa. It houses the offices and warehouse for Mennonite Central Committee's SELFHELP Crafts program, as well as offices for MCC U.S. and Mennonite Mental Health Services. The open house was a celebration for hundreds of volunteers who had helped remodel the building during the past year. Former employees of the Miller Hess shoe factory and community people were also among those who toured the new facility. Pictured are volunteers Winifred and Leland Gerber of Bluffton, Ohio, and MCC U.S. staff person Don Sensenig.

The facility was purchased by MCC to meet space needs of the growing SELFHELP Crafts program, which creates jobs for needy craftspeople overseas by marketing their crafts in North America. MCC's international headquarters remains at nearby 21 S. 12th St. in Akron.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Beiler**, Rob and Linda (Brubaker), Gap, Pa., first daughter, Kelly Anne, June 8.  
**Bergey**, Doug and Pam (Wireman), Souderton, Pa., third child, first daughter, Amanda Carlene, July 1.  
**Boshart**, Terry and Trena (Rohrich), Cairo, Nebr., first child, Samuel Lee, June 13.  
**Burket**, Brian and Missy, Williamsburg, Pa., second son, Bradley Michael, May 11.  
**Frey**, Allen and Amy (Riegsecker), Archbold, Ohio, first child, Lindsey McCrae, June 16.

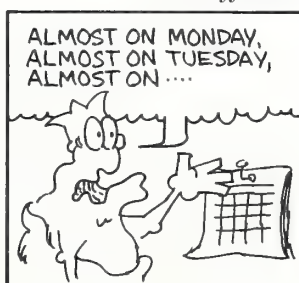
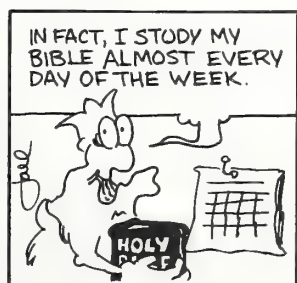
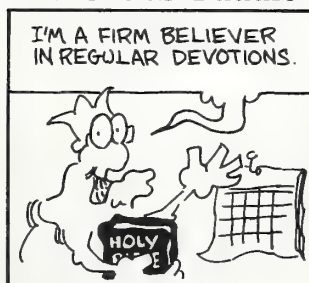
**Kauffman**, Marlo and Deanna (Janzen), Goshen, Ind., first child, Jill Dyan, June 16.

**Kumher**, Greg and Carol (Mullett), Burton, Ohio, second child, first daughter, Rosida Mae, June 15.

**Landis**, Dennis and Susan Mark, Orrville, Ohio, second child, first son, Joel Mark, June 3.

**Ledyard**, Randall and Zonya (Horst), Winchester, Va., second daughter, Marla Joy, Apr. 13.

## Pontius' Puddle



**Lehman**, Ivan and Joyce (Hertzler), Powhatan, Va., second child, first son, Matthew Ivan, May 6.

**Miller**, Lee and Susan (Fisher), Evanston, Ill., first child, Peter Nathaniel, June 26.

**Shenk**, Keaton and Betty (Holsinger), Luray, Va., third son, David Holsinger, June 24.

**Shue**, Terry and Kay (Nussbaum), Harper, Kans., third daughter, Kelsey Lanae, June 25.

**Stutzman**, Mike and Sue (Meyer), Wood River, Nebr., third child, second daughter, Katelyn Nicole, June 5.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Bowers-Heaton**. Roger Alan Bowers, Iowa

Joel Kauffman

City, Iowa, First Mennonite cong., and Mary Jane Heaton, Iowa City, Iowa, Christian Church, by Sheldon Burkhalter, June 27.

**Brandt-Troyer**. Robert H. Brandt, Bedford Heights, Ohio, Friendship cong., and Lovina Troyer, Baltic, Ohio, Walnut Creek cong., by Leo Miller, June 13.

**Chewning-Farmer**. Lonnie Gene Chewning, Winesburg, Ohio, and Diane Kay Farmer, Louisville, Ohio, both of Stoner Heights cong., by Gerry J. Vandeworp, June 13.

**Ediger-Amstutz**. Kevin Ediger, Hesston, Kans., Turpin cong., and Lynell Amstutz, Hesston, Kans., Hesston cong., by Bob Dalke, June 20.

**Gregory-Freed**. Robert Gregory, Salisbury, Md., Evangelistic Church, and Donna Freed, Quakertown, Pa., Salem cong., by Van Heslop, June 27.

**Griffin-Bostian**. George Griffin, Davidsville, Pa., Carpenter Park cong., and Veronica Bostian, Johnstown, Pa., Christian Fellowship, by Marvin L. Kaufman, June 20.

**Headley-King**. Thomas Headley, West Liberty, Ohio, and Michelle King, Bellefontaine, Ohio, South Union cong., by Lynn Miller, June 20.

**Landis-DeJesus**. Douglas Landis and Anita DeJesus, both of Doylestown, Pa., Doylestown cong., by Ray K. Yoder, June 20.

**LaPrevotte-Beachy**. Paul Fitzgerald LaPrevotte, Hinton, Va., Catholic Church, and Jill Elaine Beachy, Harrisonburg, Va., Ridge-way cong., by Daniel Smucker, June 20.

**Lee-Swartzentruber**. Tommy Joe Lee, Vincennes, Ind., Baptist Church, and Cynthia Joy Swartzentruber, Vincennes, Ind., Glade cong., by G. Dwaine Swartzentruber, father of the bride, June 27.

**Morizio-Horner**. Albert Morizio, Windber, Pa., Catholic Church, and Wendy Joy Horner, Hollsopple, Pa., Carpenter Park cong., by Marvin L. Kaufman, June 27.



**Pelok-Richer.** Todd Pelok and Beth Richer, both of Wauseon, Ohio, North Clinton cong., by Bob and Enid Schloneger, June 27.

**Raber-Miller.** Benjamin Raber and Mabel Miller, both of Berlin, Ohio, Walnut Creek cong., by Dean Miller, June 28.

**Roth-Nofziger.** Steve Roth, Salem, Oreg., Missionary Alliance Church, and Sue Nofziger, Canby, Oreg., Zion cong., by Pastor Bubna and John P. Oyer, June 19.

**Stutzman-Kandel.** Mark Stutzman, Sugar-creek, Ohio, Walnut Creek cong., and Julie Kandel, Berlin, Ohio, Martin's Creek cong., by Dean Miller, June 20.

**Wenger-Wenger.** Gordon Wenger, Lancaster, Pa., Charlotte Street cong., and Sheri Wenger, Manheim, Pa., Lititz cong., by Jeryl Hollinger, June 19.

**Wilson-Seiler.** Ricky Lynn Wilson, New Haven, Ind., Central cong., and Stacey Seiler, Leo, Ind., North Leo cong., by Ken Bontreger, Stan Shantz, and Maury Brenneman, June 6.

**Yoder-Swartzendruber.** Tom Yoder, Elkhart, Ind., Sunnyside cong., and Cindy Swartzendruber, Goshen, Ind., Trinity cong., Morton, Ill., by Wayne Nitzsche, June 20.

**Zook-Detweiler.** Darrell Zook, Harrisonburg, Va., Park View cong., and Gwendolyn Detweiler, Hickory, N.C., Hickory cong., by Ralph Reinford, June 13.

## OBITUARIES

**Bailey, Elnora Leichty,** daughter of John and Sarah Leichty, was born in Allen Co., Ind., May 7, 1911; died of a blood clot at Parkview Hospital, Ft. Wayne, Ind., Mar. 27, 1987; aged 75 y. On May 4, 1946, she was married to Gilbert Bailey, who died on Feb. 11, 1983. Surviving are one son (Duane) and one daughter (Connie Helmuth). She was a member of North Leo Mennonite Church, where funeral services were held on Mar. 29, in charge of Ken Bontreger and Curt Kuhns; interment in Leo Cemetery.

**Bender, Michael,** son of Mr. and Mrs. Michael Bender, was born in Austria, July 21, 1906; died at St. Mary's Hospital, Kitchener, Ont., Jan. 29, 1987; aged 80 y. He was married to Emma Bast, who survives. Also surviving are one son (Russell), 4 grandchildren, 3 great-grandchildren, and 2 stepgranddaughters. He was preceded in death by one sister. He attended Wellesley Mennonite Church, where funeral services were held on Feb. 1, in charge of Gerald Schwartzentruber; interment in Rushe's Cemetery.

**Corey, Adam Benjamin,** son of Sterling and Dawn Corey, was born at Urbana, Ill., Feb. 20, 1987; died of infant crib death at Fisher, Ill., Apr. 27, 1987; aged 2 mo. Surviving are his parents and one sister (Amanda). Funeral services were held at Dewey Mennonite Church on Apr. 30, in charge of Elmer Wyse; interment in East Bend Memorial Gardens.

**Ferguson, Lester L.,** son of Wade S. and Kathryn A. (Newell) Ferguson, was born in Texas Co., Mo., Aug. 10, 1899; died at Mercy Hospital, Iowa City, Iowa, June 20, 1987; aged 87 y. Surviving are one brother (Lynn) and 2 sisters (Treva Griggs and Margaret Speas). He was preceded in death by 2 brothers (Worth and Ernest). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on June 23, in charge of Dean Swartzendruber; interment in Wellman Cemetery.

**Gogel, Charles S.,** son of William and Elsie (Beard) Gogel, was born in Spring City, Pa., Aug. 8, 1912; died at Greencroft Center, Elkhart, Ind., June 22, 1987; aged 74 y. On Apr. 15, 1933, he was married to Mildred Kolb, who died on May 10, 1985. Surviving are 3 daughters (Ruth Mae Brown, Janice Gogel, and Joan Bontrager) and 6 grandchildren. He was

preceded in death by 2 daughters (Lois and Joyce Moyer). He was ordained to the ministry in 1961 and several at Conshohocken Mission and Allentown and Vincent Mennonite churches. He was a member of Vincent Mennonite church, where funeral services were held on June 26, in charge of Karl Glick and Matthew Kolb; interment in Vincent Mennonite Cemetery.

**Grieser, Bessie M. Good,** daughter of Peter and Mary (Nafziger) Good, was born at Rantoul, Ill., Feb. 18, 1914; died of a heart attack at Americana Healthcare Center, Champaign, Ill., June 7, 1987; aged 73 y. On June 29, 1935, she was married to Melvin Grieser, who survives. Also surviving are one son (Rodney), one daughter (Karen Grieser), 2 grandchildren, one brother (Joseph Good), and 2 sisters (Carrie Yordy and Elsie Birkey). She was a member of Dewey Mennonite Church, where funeral services were held on June 10, in charge of Elmer Wyse, Ivan Birkey, and Lester Hershey; interment in East Bend Memorial Gardens.

**Honsaker, Elizabeth Wolgemuth,** daughter of Ezra and Lizzie (Miller) Wolgemuth, was born at Mt. Joy, Pa., May 13, 1918; died of cancer at his home in Roaring Spring, Pa., June 4, 1987; aged 69 y. On Nov. 24, 1945, she was married to John J. Honsaker, who survives. Also surviving are 4 daughters (Ann L., Jean L. Yoder, Peggy L. Bechtel, and Judy G. Walter), one son (Karl E.), 10 grandchildren, and 3 brothers (Pharis, Charles, and Clarence). She was a member of Martinsburg Mennonite Church, where funeral services were held on June 8, in charge of John Davidhizar and Bob Yoder; interment in Fairview Cemetery.

**Hostetler, Rollin,** son of Oscar and Fannie (Yoder) Hostetler, was born on Apr. 30, 1899; died at his home on June 23, 1987; aged 88 y. On Dec. 24, 1922, he was married to Irma Oesch, who died on July 21, 1986. Surviving are 3 sons (Merrit, J. Richard, and Norman), 10 grandchildren, 19 great-grandchildren, one sister (Ruth Miller), and 2 brothers (Amos O. and Paul). He was preceded in death by one grandson, one sister (Grace), and one brother (Truman). He was a member of Emma Mennonite Church, where funeral services were held on June 27, in charge of Etril J. Leinbach, Ivan Miller, and Roger Smith; interment in Shore Cemetery.

**Kilmer, Anna Reed,** daughter of Noah W. and Catherine (Pepple) Reed, was born in Elkhart Co., Ind., Aug. 1, 1891; died at the Brenn-field Nursing Center, Orrville, Ohio, June 17, 1987; aged 95 y. She was married to David W. Kilmer, who died on May 7, 1970. Surviving are 3 sons (Manford, Wilbur, and Ralph), one daughter (Louise Selzer), 2 foster sons (Paul DeVoe and Clyde DeVoe), 16 grandchildren, 41 great-grandchildren, and 7 great-great-grandchildren. She was a member of Bethel Mennonite Church, where funeral services were held on June 20, in charge of Ed Yoder; interment in Woodlawn Cemetery.

**Kuebler, Matilda P. Bachman,** daughter of Andrew J. and Mary (Garber) Bachman, was born in Roanoke, Ill., Apr. 4, 1892; died at Eureka, Ill., May 18, 1987; aged 95 y. On Feb. 15, 1926, she was married to Ernest P. Kuebler, who died in 1948. Surviving are 2 sons (Melvin and Earl), 8 grandchildren, and 7 great-grandchildren. She was preceded in death by one son, 6 brothers, and 2 sisters. She was a member of Roanoke Mennonite Church, where funeral services were held on May 21, in charge of Eldon King; interment in Roanoke Mennonite Cemetery.

**Liechty, Martha Yoder,** daughter of Solomon and Mary (Neuhouser) Yoder, was born in Allen Co., Ind., Aug. 29, 1901; died at Parkview Hospital, Ft. Wayne, Ind., June 27, 1987; aged 85 y. On Feb. 10, 1921, she was married to Peter Liechty, who survives. Also surviving are 3 daughters (Irene Miller, Luella King, and Marilyn Grieser) and 2 sons (Clifford and Herbert). She was a member of North

Leo Mennonite Church, where funeral services were held on June 30, in charge of Ken Bontreger and Curt Kuhns; interment in Leo Cemetery.

**Miller, Ruth F. Brenneman,** daughter of Peter J. and Lydia (Miller) Brenneman, was born at St. Louis, Mo., July 18, 1901; died of cancer at Pleasantview Home, Kalona, Iowa, July 2, 1987; aged 85 y. On Dec. 25, 1924, she was married to Thomas H. Miller, who survives. Also surviving are 2 daughters (Betty Jean Thomas and Nedra Schrock), 3 sons (Lynn, Roger, and Ned), and one sister (Christine Troyer). She was a member of Kalona Mennonite Church. Funeral services were held at East Union Mennonite Church on July 4, in charge of Elton Nussbaum and Larry Rediger; interment in East Union Cemetery.

**Stayrook, Ruth E. Miller,** daughter of Martin and Pearl (Saylor) Miller, was born in Somerset Co., Pa., Apr. 23, 1910; died of a brain tumor at Maple Mountain Manor, Berlin, Pa., June 25, 1987; aged 77 y. On Feb. 12, 1927, she was married to Morton R. Stayrook, who died on Feb. 28, 1983. Surviving are 4 sons (Miller, Luther, Sam, and David), 4 daughters (Esther Byers, Eunice Hershberger, Patricia Calloway, and Maretta Hammitte), 39 grandchildren, 45 great-grandchildren, 24 great-great-grandchildren, and 2 brothers (Edmund and Grant Miller). She was preceded in death by 3 sons (Morton, Jr., Harold, and Carmon). She was a member of Carpenter Park Mennonite Church, where funeral services were held on June 29, in charge of Marvin L. Kaufman; interment in Blough Mennonite Cemetery.

**Yoder, Marie A.,** daughter of Ray F. and Clara (Smeltzer) Yoder, was born in Indiana on May 27, 1914; died of cancer at her home in Glendale, Ariz., June 22, 1987; aged 73 y. She was married to Carol M. Yoder, who survives. Also surviving are one daughter (Kaylene Yoder Chapdelaine), 5 brothers (Robert, Sanford, John Mark, Clayton, and Wayne), and 3 sisters (Pauline Amstutz, Martha Miller, and Lenore Snodey). She was a missionary nurse for 4 years in Puerto Rico under the Mennonite Board of Missions. She was a member of Trinity Mennonite Church, where memorial services were held in charge of Peter Wiebe, David Mann, and Ray Keim; interment in Resthaven Cemetery.

**Correction:** In the obituary of Margaret Blough Speigle in the June 30 issue, the name of Dalton was missed as a surviving son.

## CALENDAR

*Provided by General Board of Mennonite Church*

Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2

South Central Conference annual meeting, July 31-Aug. 2

Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9

Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31

Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2

Hesston College fall classes begin, Hesston, Kans., Sept. 7

Goshen College fall classes begin, Goshen, Ind., Sept. 9

New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12

Lancaster Conference fall assembly, East Earl, Pa., Sept. 17

Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20

## CREDITS

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## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Pro and con agree creation vs. evolution debate here to stay**

Both sides in the battle over "creation science" agree that the recent U.S. Supreme Court decision has dealt a staggering blow to nationwide efforts to teach creationism in public schools. Neither side, however, predicted that the issue will go away.

By a 7-2 margin, the high court struck down a Louisiana statute requiring schools that teach the scientific theory of evolution to give equal time to creation science, which is drawn from the biblical account of creation. The court ruled that the law is unconstitutional because it seeks to advance religious doctrine.

"I think this lands a serious blow to creation science legislation," said Jordan Lorence, an attorney for Concerned Women of America, a conservative Christian organization that supported the Louisiana law. Arthur Kropp, executive director of the liberal People for the American Way, said the court's decision "unmasks creation science for what it really is—a poorly packaged version of the biblical account of creation."

Margaret Shafer, who handles public education issues for the National Council of Churches, welcomed the decision, saying evolution and biblical creation are not in contradiction because they address different questions. Evolution inquires into the "how and what" of creation, while the Bible deals with the "who and why." Shafer said mainstream churches have largely stayed out of the dispute because they disagree with both fundamentalists who have advanced the cause of creationism and liberals who have vigorously defended evolution as the truth.

### **Religious group celebrates Citicorp's withdrawal from South Africa**

The recent announcement by Citicorp, a major U.S. banking firm, that it would withdraw its business from South Africa represented the happy end to a long struggle for one religious group opposed to the apartheid system of racial segregation in that country. "We have been pressuring Citibank for the last 15 years on their South Africa involvement," said Timothy Smith, director of the Interfaith Center on Corporate Responsibility. "The connection with apartheid has become unprofitable."

While Smith portrays the bank's decision as based more on economics than principle, his group has played a central

role during the past decade and a half in raising public awareness of the apartheid issue and moving institutions to divest holdings in U.S. companies operating in South Africa. Regardless of the motive behind the move, the group—related to the National Council of Churches—was ready to celebrate Citicorp's decision. "We had a major demonstration scheduled, and it wound up being a celebration," said Smith. "We rapidly put away our signs and instead got ready to commend the bank for its announcement."

### **U.S. delegation warns against vigilante groups in the Philippines**

A five-person international fact-finding mission, sponsored by church groups and led by former U.S. Attorney General Ramsey Clark, warned of a "bloodbath" if the formation of anticommunist vigilante groups in the Philippines is not stopped. The mission warned that vigilante groups may be part of a U.S. counterinsurgency program similar to those used in Central America and Vietnam.

The delegation was sponsored principally by the Church Coalition for Human Rights in the Philippines, a Washington-based group made up of mainline Protestant agencies and Catholic religious orders and by Synapses, a Chicago-based ecumenical social action network led by former overseas church workers.

### **Black Catholics gather to 'insist on recognition' from church**

At a landmark gathering recently in Washington, nearly 1,500 black Catholic leaders called on their church to make room for their styles of worship and distinctive contributions to Catholicism. The leaders, who made their point through lively preaching and gospel singing as well as in a detailed plan of action, were on hand for the National Black Catholic Congress.

"We have stood at the door of our church for many a year, timidly knocking, anxiously beseeching, and often begging for recognition," Sister Francesca Thompson, associate professor of Afro-American Studies at Fordham University in New York, said in the keynote address. "Now we come to insist on recognition."

The gathering, held on the campus of Catholic University of America, drew support from many segments of the American Catholic Church, which has more than 50 million members, 1.4 million of whom are black. The delegates came from 110 of the 184 Catholic dioceses in the U.S. and included the country's 11 black bishops as well as many of America's more than 350 black priests and 700 black nuns.

A key concern of the delegates was preserving their identities as black Ameri-

cans in an overwhelmingly white church that emphasizes unity of belief and practice. Many spoke of the need to incorporate into Catholic worship services styles similar to those found in black Protestant denominations, to which most blacks belong. There were also appeals for the church to address the broader concerns of blacks in the U.S., such as drug abuse and the need to revitalize black families.

### **Disputed war record becoming Robertson's 'character issue'**

Pat Robertson, facing his own "character issue" in the upcoming political year, has launched a new counteroffensive against two critics who have charged that he made false claims about his military record. The Christian TV broadcaster, who is suing U.S. Rep. Andy Jacobs of Indiana and former Rep. Pete McCloskey of California for libel, has charged that a recent attempt by them to head off a trial reveals their true political motivations.

Robertson, founder of the Christian Broadcasting Network, has cast his campaign for the Republican presidential nomination as a return to the nation's moral roots. He has stressed his personal integrity and moral character at a time when various scandals have wracked politics, business, and TV evangelism and dealt a death blow to the presidential ambitions of Democrat Gary Hart.

Jacobs and McCloskey have charged that Robertson used the influence of his father, the late Virginia Sen. Willis Robertson, to avoid combat in the Korean War. McCloskey served aboard the same Marine ship as Robertson and says that Robertson boasted of arranging for his father to "get him out of combat duty."

### **Southern Baptists disclaim any connection with PTL**

The Southern Baptist Convention wants the world to know it has no connection with PTL or its "embarrassing" scandal, 12,000 delegates asserted during their annual meeting recently in St. Louis. They approved a resolution clarifying that the 14.6 million-member church has no connection with the scandal-ridden, financially-imperiled PTL empire, though three of PTL's board members are Southern Baptists.

The resolution deplored the "tragic revelations of embarrassing misconduct and irresponsible mishandling and soliciting of funds wherever they occur in Christian ministry." It also called on Baptists to support local churches and Southern Baptist missions with their tithes and offerings. Later the delegates heard international evangelist Billy Graham proclaim that all evangelists must stand for integrity in finances and lifestyle.



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## A people of vision

James Lapp's moderator's address at Purdue 87 made repeated use of the term "vision." For example, concerning the '95 goals, he observed that "the degree of fulfillment will not invalidate the vision." He spoke too of "the vision of God for a new heaven and a new earth." He noted further that "we are called to be a people of vision."

As I pondered this address over the first night, I found myself asking, what really is a vision? What sort of people is it that James wants us to be as a "people of vision"? How will we be different from a people of no vision if there were such a people?

A vision, it seems, must surely include a perspective on the past. One significant aspect of human life which separates us from other animals is the ability to generalize and reflect upon life in the present and in the past. There is a paradox in this. On the one hand, it is not necessary to reinvent the wheel. This was done generations ago and the model passed on from age to age. On the other hand, new problems call for fresh applications and old answers may not directly apply.

A people of vision will have some perspective on this process. They will know how to deal with their past. They can use it without being tied to or locked up in it. A people of vision will know and have a mature perspective on their history.

In addition, a people of vision will have a perspective on their current life and opportunities. They are comfortable enough with their own identity to be able to transcend the confusing details of life as it meets them in order to perform the ministries to which God is calling them. A people of vision know who they are.

An issue among Mennonites today is the redefining of our identity beyond the limits of a single ethnic group. This has been the assumption since the beginning of the Christian movement, but in specific times and places churches have and do become identified with specific ethnic groups. A people of vision will be aware of this tension. They will work to broaden the definition of Christian identity in line with the biblical model of a people of God formed on the basis of faith in Jesus Christ.

Further, and by now you may be able to see where this is leading, a vision by definition includes a view of the future. A people of vision will conduct their present activities and make their plans with an eye on the future. For the Mennonite Church, the Ten-Year Goals adopted at Ames, Iowa, in 1985 have provided a sharply focused view toward the future. There is repeated reference to the goals from Ames 85 and their intended outcomes. In his address, James Lapp pointed out that 1995 is not our ulti-

mate destiny. At the same time we look toward this date, we need to recognize that the vision marches ahead. The new heaven and earth are always in process and we can never be completely satisfied with any short-term goals. The Lord of the church will always be ahead of us.

As a historical precedent, Lapp recalled the Anabaptist Vision which H. S. Bender described in 1943. "Many feel we need a new equivalent," he said. "I have the confidence that such a new vision is in the making." Without making any specific claim for fame, James noted that the Bible study book for the week at Purdue was Paul's letter to the Romans.

As a preview to that study he offered his own seven-point visionary analysis of Romans, pointing out seven significant themes. There is in Romans, he noted: (1) A vision of a *globally interdependent church* and he urged that we foster interdependence with our sister churches in other areas of the world. (2) He observed that a vision of *mission pervades* and that there is (3) a vision of *salvation that exceeds ethnicity*. He found also (4) a vision of *ethical living as integral* to the gospel and (5) the church as an *inclusive community*—from royalty to slaves. He saw (6) a vision of the church as a people of *worship and praise*. Finally, he noted that in Romans there is (7) a vision of the Christian community *empowered by the Holy Spirit*.

Can the vision of Romans as articulated by James Lapp become a successor to the Anabaptist Vision as described by H. S. Bender? It is too soon to tell. But I suggest that we take note of this formulation from Romans and test it in the days ahead.

How will we know whether it is an appropriate vision? Some of the following will guide us. We will want to note, for example, whether it is a comprehensive vision. Can it serve to guide all that we are called to do or will some activities seem to be outside the vision? Will it push us into the future while at the same time giving us an appreciation for our past? Will it move us toward a definition of the Mennonite faith that can be recognized as authentic? It appears to me that Lapp's seven points fit well with the criteria listed above.

To make a vision statement is a delicate balancing act. It needs to be sufficiently new to be more than obvious, yet so clear that people can recognize its relevance. And it needs to be supported by the data on which it purports to be based.

A people of vision will need something like the seven points of the Lapp address. If not this formulation, what other?—*Daniel Hertzler*

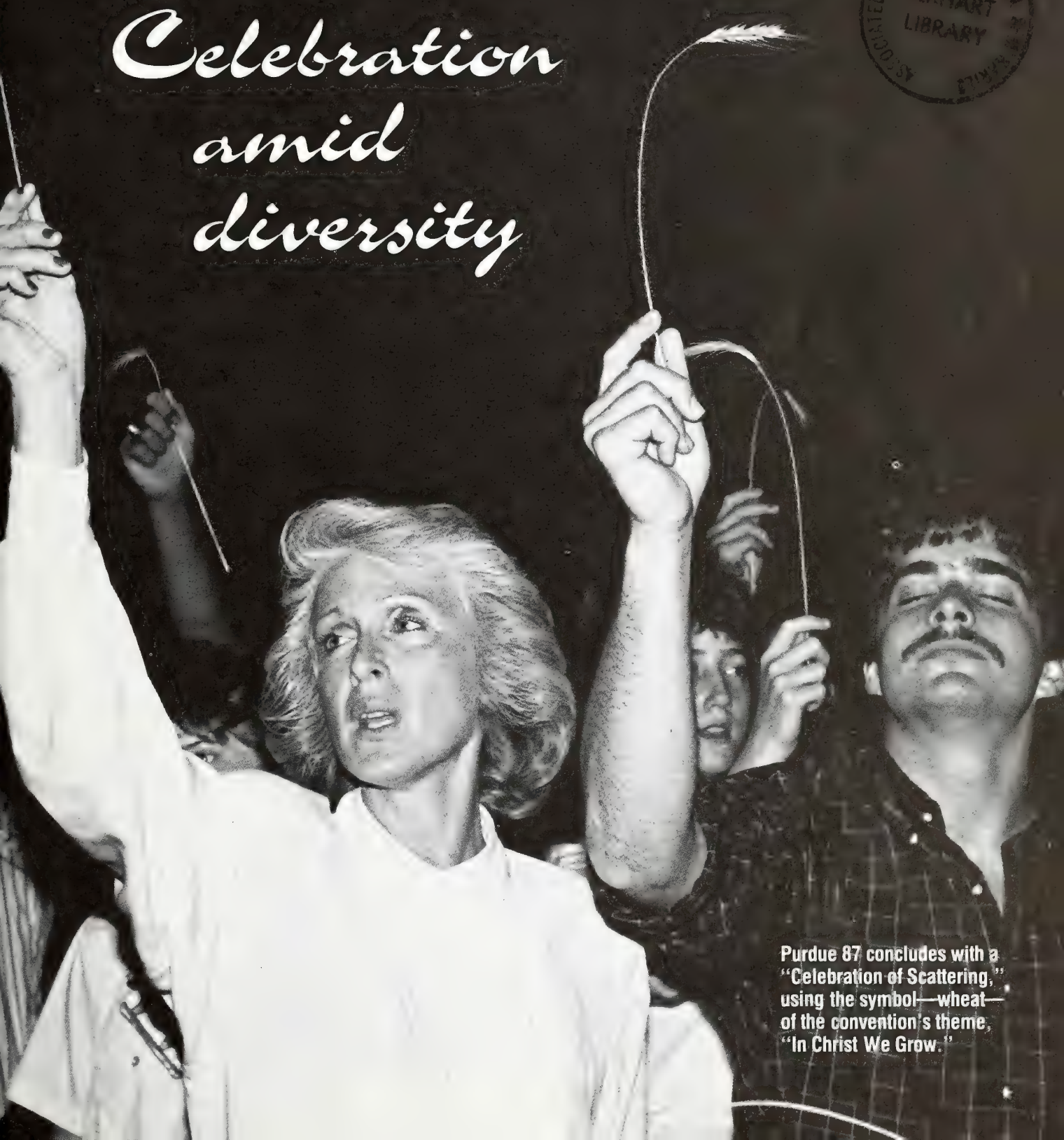


Special  
Purdue 87 report

July 28, 1987

# GOSPEL HERALD

*Celebration  
amid  
diversity*



Purdue 87 concludes with a  
"Celebration of Scattering,"  
using the symbol—wheat—  
of the convention's theme,  
"In Christ We Grow."



# Celebration amid diversity



Purdue 87 opened with a hymnsing led by a brass ensemble made up of (left to right) Johnson Tsu, Marty Hodel, Paul Mark, and Mark Birky.

The Mennonite Church is made up of an increasingly diverse bunch of people. This was obvious at Purdue 87. No longer are the convention crowds made up mostly of stolid Swiss-Germans who trace their ancestry to the 16th-century Anabaptists.

Like the countries in which its 104,000 members live—the United States and Canada—the Mennonite Church draws strength and vitality from its rich mix of cultures, races, and languages. Even the diversity that gives church leaders headaches—differing ways of interpreting the Bible and practicing their faith—can be a source of strength and vitality.

Nowhere was this rich diversity more evident than in the celebrative worship services led by Del and Charlotte Holsopple Glick and others. Mennonites experienced a variety of worship forms—and were moved and exhilarated.

Also stretching the minds and hearts of the 5,250 convention-goers was the “main event”—the General Assembly, with its 270 delegates—as well as daily prayer and Bible study, 100 seminars, numerous special-interest gatherings, an Armory-full of displays, and late-night activities.

And then there was the youth convention, with all its exuberance. They came in record numbers—2,750 high schoolers and sponsors—and totaling one-fourth of all the youth in the Mennonite Church.

The comparatively higher cost of Purdue 87 may have kept some adults away. Their numbers—2,050—were down slightly from Ames 85. But those responsible for the daily children's activities were swamped with 460 kids.

Giving spiritual vitality to the convention was a focus on the epistle to the Romans and the Ten-Year Goals (which were newly named Vision 95). All of this was under the theme “In Christ We Grow,” which was launched on opening night by the denomination's dynamic leader, James Lapp.

This issue of *Gospel Herald* is devoted to the Mennonite “celebration amid diversity” at Purdue University in West Lafayette, Ind., during a sweltering week in July. The editors are grateful for the help of their guest writers and photographers and the staff of *The Gleaner*—the daily newsheet at Purdue 87.

—Steve Shenk

## GOSPEL HERALD

Volume 80 Number 30

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# Indiana-Michiagn hosts ready for everything

Attendants at Purdue 87 were served by 14 local Indiana-Michigan Conference committees who worked for over a year to make the biennial convention of the Mennonite Church a memorable experience.

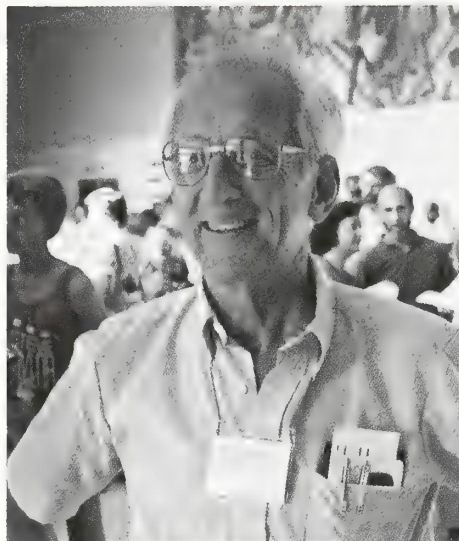
Convention goers will remember the 85-foot-long banner "In Christ We Grow" above the stage in the Music Hall, with the two large panels (15 feet wide and 30 feet long) at each end hanging to the floor, one depicting the logo and the other "Purdue 87." Decorations and Signs Committee members worked hard to get the weight pouches sewed at the bottom of each panel. They all helped hold up the panel while the seamstress sewed the seams.

To provide variety among the 60 ushers secured for the convention, the Ushering Committee asked a small group of special persons to help with the "Family Reunion" service on opening night. These included a physician, minister, farmer, printer, students, electrician, mother with a baby, and an entire family.

Convention goers sometimes expect the unusual from those serving them. The Information and Registration Committee reported that a woman asked them about fixing a flat tire. A man wanted to know where he could get his glasses repaired. Another person asked them to baby-sit a peony plant until the owner picked it up.

"People don't read," said committee chairman Jay Bechtel. "One person came up to the desk where the sign 'Information' was clearly displayed and asked, 'Where is the informaton desk?'"

Food Services Committee chairman Marlin Birky said his people had to empty the dining area four times at each meal in



*Purdue 87 coordinator Galen Johns catches his breath. He is a longtime church worker who retired last December as executive secretary of Indiana-Michigan Conference.*

order to serve everyone. That is why diners were asked not to visit after they had finished eating. Birky said that at one meal he overheard a group of youth in one corner of the room chanting softly, "Marlin, Marlin, Marlin." Evidently they had seen his name tag as they passed him in the aisle and surmised he could take a joke.

"When we discovered it would cost \$5,800 to rent display booths," said Displays Committee chairman Kenneth King, "we improvised and constructed our own. Goshen Plumbing and Heating provided at least 1,400 feet of plastic pipe

for the framework of the booths. Yoder's Department Store of Shipshewana furnished a little over 630 yards of blue broadcloth to drape the framework."

Sandy Swartzendruber, who was responsible for audiovisuals, enjoyed the questions people would ask him: Where do I find equipment? Where is the bathroom? Where do we eat? When do we eat? Where is the office? Where is the light switch? Can we turn it off and on?

—Levi Hartzler

## THE SETTING

### Host city includes small Mennonite group

The twin cities of Lafayette and West Lafayette are located in Tippecanoe County, named for the 1811 Battle of Tippecanoe. Gov. (and later U.S. president) William Henry Harrison and his army defeated a small band of Indian warriors led by Tenskwatawa. Lafayette was laid out in 1825 during the last visit to the United States by Marquis de Lafayette, the French hero of the American Revolution. The site was chosen upriver from Fort Ouiatenon, the first white settlement in Indiana.

Purdue is a land-grant university named after John Purdue, who donated \$150,000 to the Indiana Legislature in 1869 for the school. It earned the nickname "Boilermaker" by recruiting muscular boilermakers to its ailing football team during its early years. Purdue promotes agriculture and industry and is ranked in the top 15 universities for the number of doctor of philosophy degrees awarded. It is also known for its fine engineering and technology schools. There are 32,000 students at the West Lafayette campus.

Lafayette Mennonite Fellowship, now a group of about 35 people, evolved from Mennonite Student Fellowship, which formed in the 1950s and began meeting weekly in 1978. It is part of Indiana-Michigan Conference of the Mennonite Church and Central District of the General Conference Mennonite Church. Many members are students while others are more permanently located. Individuals come from a variety of backgrounds.

The fellowship is involved in numerous activities, and is a member of Lafayette Urban Ministries. Last winter it had a joint service with the Evangelical Mennonite Church and the Church of the Brethren to celebrate the local relief sale. Sunday mornings it meets for worship at the Tippecanoe Senior Center, Sunday afternoons for its Frisbee football "ministry," and midweek for sharing and pot-lucks.

—Cindy Hines Kurfman



*Working late into the night is the staff of "The Gleaner"—the daily newsheet of the convention. They are (left to right) Phil Richard, Steve Johns (seated), Elizabeth Stauffer, and Don Garber.*



# Mennonites condemn militarism, apartheid, homosexual practice



General Assembly delegates at Purdue 87 approved statements condemning militarism and South African apartheid, and adopted a sexuality statement that disapproves of homosexual practice. All three were passed by voice vote with little opposition.

During their 20 hours of deliberations, the 270 delegates of the Mennonite Church also took steps toward merger with the General Conference Mennonite Church and toward the election of the denomination's first woman moderator in the near future. Other items included a progress report on the Ten-Year Goals adopted last time, the proposed merger of Mennonite Board of Missions and Mennonite Board of Congregational Ministries, and the affirmation of a new moderator and executive secretary.

As usual, the 22 conferences of the 104,000-member Mennonite Church—the largest of the Mennonite groups in North America—sent delegates (or, in the case of Conservative Conference, nonvoting “observers”) according to their size. The delegations ranged from Lancaster's 37 to Gulf States' 3. Also entitled to delegates are three “associate groups”—Afro-American Mennonite Association, National Council of Hispanic Mennonite Churches, and Women's Missionary and Service Commission. Some 30 percent of all the delegates were women—about like last time.

The delegates, seated by conference at the front of the 1,050-seat Loeb's Theater, complained about having to hold their workbooks and assorted papers on their laps and crawl over each other to get to the microphones at the side and at the front. The remaining seats in the theater were usually filled with other convention-goers.

**Sexuality.** Ushers had to turn people away at the doors, however, as debate got underway on the final report of the Human Sexuality in the Christian Life Committee. From the beginning of the six-year study, the issue that has attracted the most attention—much to the committee's consternation—has been homosexuality. On this and other sexuality issues, noted committee chair Wilmer Martin, Mennonites express considerable diversity and can't agree on what the Bible teaches.

But Martin, an Ontario pastor, reported good interest in the subject: the sexuality study booklet approved last time was a best-seller during the past two years and over 100 congregations submit-



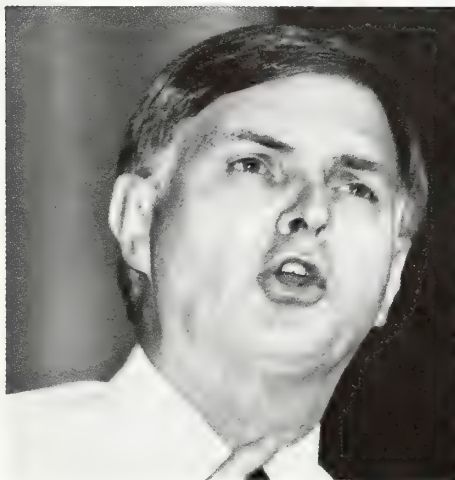
ted responses after studying the issue. He also reported some progress in attitudes—like recognizing a difference between homosexual *orientation* (which the committee doesn't condemn) and *practice* (which it does).

The four-page report of the committee included a recommendation for sex education in families, schools, and churches, and asked church agencies to develop resources on the subject. The concluding section was a "call to affirmation"—sex is a gift from God—and a "call to confession"—of such things as sexism and judgmental attitudes toward homosexuals.

The report ended with a "call to covenant"—to study the Bible together on the subject and to dialogue with each other. The key section here is: "We understand the Bible to teach that genital intercourse is reserved for a man and a woman united in a marriage covenant and that violation even within the relationship—i.e. wife battering—is a sin. It is our understanding that this teaching also precludes premarital, extramarital, and homosexual genital activity."

Some delegates—especially those with a hardline position against homosexuality—seemed frustrated that six years of work had still not produced a clear denominational stand. A few others, like Sam Steiner of Ontario/Quebec, argued that the Bible itself "is not that clear" on homosexuality. Martin pleaded for compassion and tolerance, and Moderator-Elect Ralph Lebold asked the delegates to accept the fact that there are differences among them on the subject.

David Thomas of Lancaster suggested that the affirmation/confession/covenant section of the committee's report could be used as "a statement that we can take back to our congregations." The delegates agreed—by a large majority. (Gay



*James Lapp gives his vision for the Mennonite Church. His two-year term ended on the last day of the convention, but he will help carry out the vision when he becomes executive secretary of the General Board on Sept. 1.*

and lesbian Mennonites in attendance at Purdue 87, through a statement they issued later, said they felt "rejected" by the action.)

**Militarism.** A statement on "Growing in Stewardship and Witness in a Militaristic World" was approved more quickly. It offers suggestions to congregations for ways to counter the increasingly pervasive "evil" of militarism in North America and around the world.

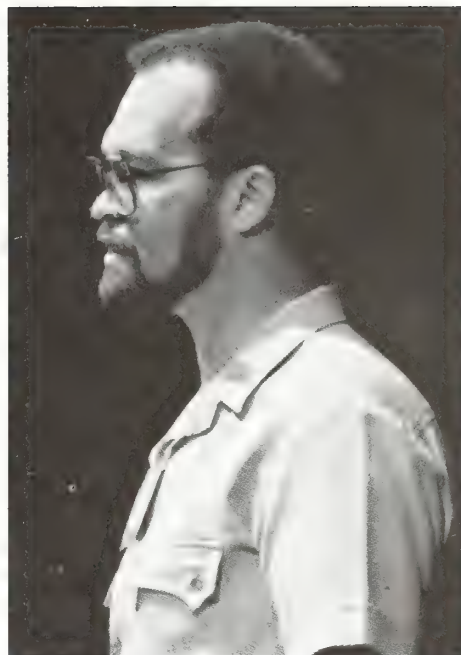
Ed Metzler, who presented the statement, said one of the best ways Mennonites can oppose militarism today is by supporting the campaign for "Peace Tax Fund" legislation in both the United States and Canada. Metzler, who is peace and social concerns secretary at Mennonite Board of Congregational Ministries, said this would permit conscientious objection to war *taxes* in the same way that Mennonites and others won the right to conscientious objection to war. He called to the podium the executive director of the campaign in the U.S.—Marian Franz, a Mennonite. "Conscience is contagious," she said, "and peace concerns are spreading far beyond the historic peace churches."

Approval of the statement did not end the discussion on militarism. Especially after Mennonite Board of Missions president Paul Gingrich reminded the delegates that his agency is still waiting to hear what it is supposed to do about employees who request that taxes not be withheld from their paychecks so that they can resist war taxes. "I wish this body would act on this," he said.

Metzler agreed, pointing out that the Mennonite Church General Board "ducked the issue" by calling for a general statement on militarism. "We wish the issue would go away," he said, "but it won't." Moderator-Elect Lebold defended General Board inaction, noting that the church is deeply divided on the subject. "Personally, I think the Peace Tax Fund is a way out of this," he said.

Nondelegate Ray Gingerich, an Eastern Mennonite College professor who is a war tax resister, challenged the notion of having to wait on the government to make legal a matter of conscience. Many delegates seemed to agree, and by majority vote, they instructed General Board to take immediate action on tax withholding and give a clear answer to MBM and other agencies seeking guidance.

**South Africa.** The case for a Mennonite Church resolution on South Africa was pleaded by South African pastor Stanley Green and mission/service worker Jim Sherk. "White Christians are oppressing black Christians in my country," said Green, illustrating that with the story of a black pastor who was tor-



*South African pastor Stanley Green calls for passage of an antiapartheid resolution.*

tured by a white man belonging to the same denomination. Sherk said the resolution will show South African Christians "that we care" and will "lend credibility to our workers" in that part of the continent.

The resolution, which was approved easily, called the apartheid system of racial segregation "sin," and called on the white minority government to dismantle the system. The United States was urged to "end its complicity" in the violence of South Africa, and Canada was *praised* for its "steps toward peace and justice."

On the complicated and controversial issue of economic sanctions against South Africa, the resolution pulled its punches by merely calling on Mennonites to examine their consciences regarding "financial involvements in companies doing business in South Africa."

**MC-GC merger.** The dream of uniting North America's two largest Mennonite bodies—the Mennonite Church and the General Conference Mennonite Church—inched toward fulfillment during the report of the MC-GC Committee on Cooperation. Doug Snyder, an Ontario layman who chairs the committee, told how MCs and GCs in his province are going ahead with plans to merge next spring.

Delegate discussion showed that merger—the preferred word is "integration"—seems more natural in some areas and among some groups. A black delegate and a Hispanic delegate, for example, expressed bemusement at the continued separation of what they feel are two similar denominations. "I can't understand this division," said Ambrosio En-



carnation. Added Evelyn Childs: "Why can't we just all be *General Mennonites*?"

The delegates encouraged the committee to continue its work, with the goal of bringing a recommendation on merger to the joint MC-GC convention in 1989.

**Woman moderator.** The Mennonite Church will have a woman moderator-elect by 1989 or 1991, according to a "long-range plan" presented to the delegates by the Nominating Committee. The plan was actually proposed in a mail poll of the delegates conducted by the committee this past spring when it was testing nominees for this year's moderator-elect. Only 16 percent of the delegates opposed the plan in that poll. A woman has never been elected moderator, and the committee's plan is a response to growing support for breaking the male barrier.

**Vision 95.** The Ten-Year Goals in witness and stewardship adopted last time were mentioned repeatedly during the General Assembly sessions. At one point each conference was asked to give a five-minute report on how it is implementing the goals. At another point, Rick Stiffney of the Goals Coordinating Group offered a progress report on what is now called "Vision 95."

**MBM-MBCM merger.** For years the administrators of Mennonite Board of Missions and Mennonite Board of Congregational Ministries—and the people they serve—have complained about confusing overlap between the two. This plus MBCM's chronic financial problems and subsequent inability to carry out its assigned tasks in full, led the two boards to talk about merger.

A Structures Task Force appointed by General Board brought to Purdue 87 a proposal to join the two boards under the possible name of "Mennonite Board for Congregations in Mission," with two divisions—North America and Overseas. Task force chair Jim Longacre, a Franciscan Conference administrator, said the proposal was presented to the delegates for "testing" as part of a long process of consultation with various groups. A final recommendation will then be made to the General Assembly in 1989.

The delegates did not have much to say, except that the proposed merger represents a major restructuring in the denomination and "we should make sure we know what we're doing."

**New leaders.** Ralph Lebold was installed as moderator, George Brunk III was affirmed as moderator-elect, and James Lapp was commissioned as General Board executive secretary during the delegate sessions. Lebold is president of Conrad Grebel College, and Brunk is dean of Eastern Mennonite Seminary. Brunk will succeed Lebold as moderator in 1989.



*WMSC president Grace Brunner reports on her group's work.*

Lapp, who was moderator the past two years, will become the denomination's full-time chief executive officer on Sept. 1. He is currently campus minister at Goshen College. He will not move to General Board headquarters in the Chicago suburb of Lombard until mid-1988, when his wife, Alice, completes work as Goshen's director of campus ministries. Lapp succeeds Wayne North, who has been acting executive secretary since the retirement of Ivan Kauffmann two years ago.

**Election protest.** An unexpected development at the concluding "delegates' concerns" time was a protest of the board member election in which the delegates selected people for the governing boards of the five Mennonite Church agencies. Jim Metzler, representing the MBM Board of Directors, expressed "distress" at the delegates' failure to reelect two of the three members of his board who had served one four-year term and were eligi-

ble for another.

The two were Ron Schertz of Peoria, Ill., who is vice-chairperson of the board, and Dorothy Yoder Nyce of Goshen, Ind., who is chairperson of the board's Overseas Ministries Committee. "This is injustice," said Metzler. "Why were they not deemed worthy of reelection?" He appealed to General Board to "give back our leaders" through the appointment process. (In addition to people elected by the General Assembly, each board also has members appointed by General Board.)

Metzler's emotional protest drew a sympathetic response from the delegates, many of whom were probably not aware how valuable the MBM board considered Schertz and Nyce. Several delegates decried the current system of pitting nominees against each other in a "popularity contest." Moderator James Lapp suggested that worthy incumbents should be unopposed on the ballot.

After considerable discussion, the delegates voted to ask General Board to study



the possibility of replacing the Nominating Committee with a "Gifts Committee," which would present one nominee only for each position.

**Board reporting.** The review of the five agencies of the denomination was done in three ways this year—brief reports from the leaders of each one, delegate interaction with the leaders in smaller-group settings, and a wrap-up discussion at the end. The smaller-group settings were called "round robins," in which the delegates chose three of the agencies to "visit" for one hour each. They peppered the agency leaders with a variety of questions in an informal atmosphere. The wrap-up discussion included a five-minute summary by each agency of what it had heard from the delegates. That session ended with a surprise present for each delegate from the agencies—a new edition of the video series *All God's People*, which shows Mennonites living out their faith.

**Other matters.** In other business, the General Assembly:

—Gave "first priority status"—for the second time—to minority leadership education, with conferences and congregations urged to contribute funds to this cause even at the expense of other denominational causes. The "priority" label was instrumental in boosting contributions to minority education by 95 percent during the past two years.

—Increased the maximum consecutive length of service on an agency's governing board from eight years to 12 years. Proponents of the change said there is currently too much turnover on the boards and that board members need more time



*Leading the General Assembly delegates in their deliberations are (left to right) Moderator James Lapp, Executive Secretary Wayne North, and Moderator-Elect Ralph Lebold.*

to make solid contributions.

—Strengthened the mandate of the Committee on Women in Leadership Ministries, whose original 1981 instructions were to "facilitate the process of participation of women in leadership ministries." The committee will become even more of an advocate for women in pastoral ministry and other leadership roles.

—Commissioned a new publisher—Robert Ramer—for Mennonite Publishing House, succeeding Ben Cutrell. Ramer, who will begin on Sept. 1, is currently chairman of the Business Adminis-

tration Department at Northern Alberta Institute of Technology.

—Sent a letter of commendation to the Canadian Parliament for rejecting a proposal to establish capital punishment. Unlike the United States, Canada currently does not permit the death penalty.

—Concluded their deliberations with a benediction by elder statesman Guy Hershberger. The 90-year-old author of the landmark *War, Peace, and Non-resistance* is the same age as the General Assembly and its predecessor, General Conference.—*Steve Shenk*



*Serving as the Listening Committee of General Assembly is the denomination's Council on Faith, Life, and Strategy. Pictured are (left to right) Bill Detweiler, Ruth Lapp Guengerich, Phyllis Pellman Good, Ruth Brunk Stoltzfus, and Duane Beck (chairperson).*

## Election results

**Moderator-Elect:** George Brunk III

**Nominating Committee:** Grace Brunner, Gerald Hughes, Lee Yoder

**Historical Committee:** Sam Steiner, Merle Good

**Council on Faith, Life, and Strategy:** David Shenk

**Mennonite Mutual Aid Board:** Lee Roy Berry, Ruth Martin, Homer Myers

**Mennonite Board of Congregational Ministries:** Don Gingerich, Samuel Lopez, Charlotte Holsopple Glick, Nancy Sider

**Mennonite Board of Education:** Maggie De Leon, Naomi Lederach, Harold Lehman, Faith Wenger

**Mennonite Board of Missions:** Ramiro Hernandez, Darrel Brubaker, Esther Augsburg, Janice Yordy Sutter

**Mennonite Publication Board:** Richard Benner, Ronald Guengerich, Alice Lapp, Shirley Yoder



# The Other Band leads record numbers in enthusiastic worship

"Come on, rejoice and let your heart sing! Come on, rejoice, sing praise to the King!" These were the shouts and songs of 2,752 registrants gathered for the youth convention at Purdue 87. It was the largest-ever Mennonite Church youth convention, with one in four of the denomination's youth represented.

"It's partly because of the central location of Purdue, but has more to do with

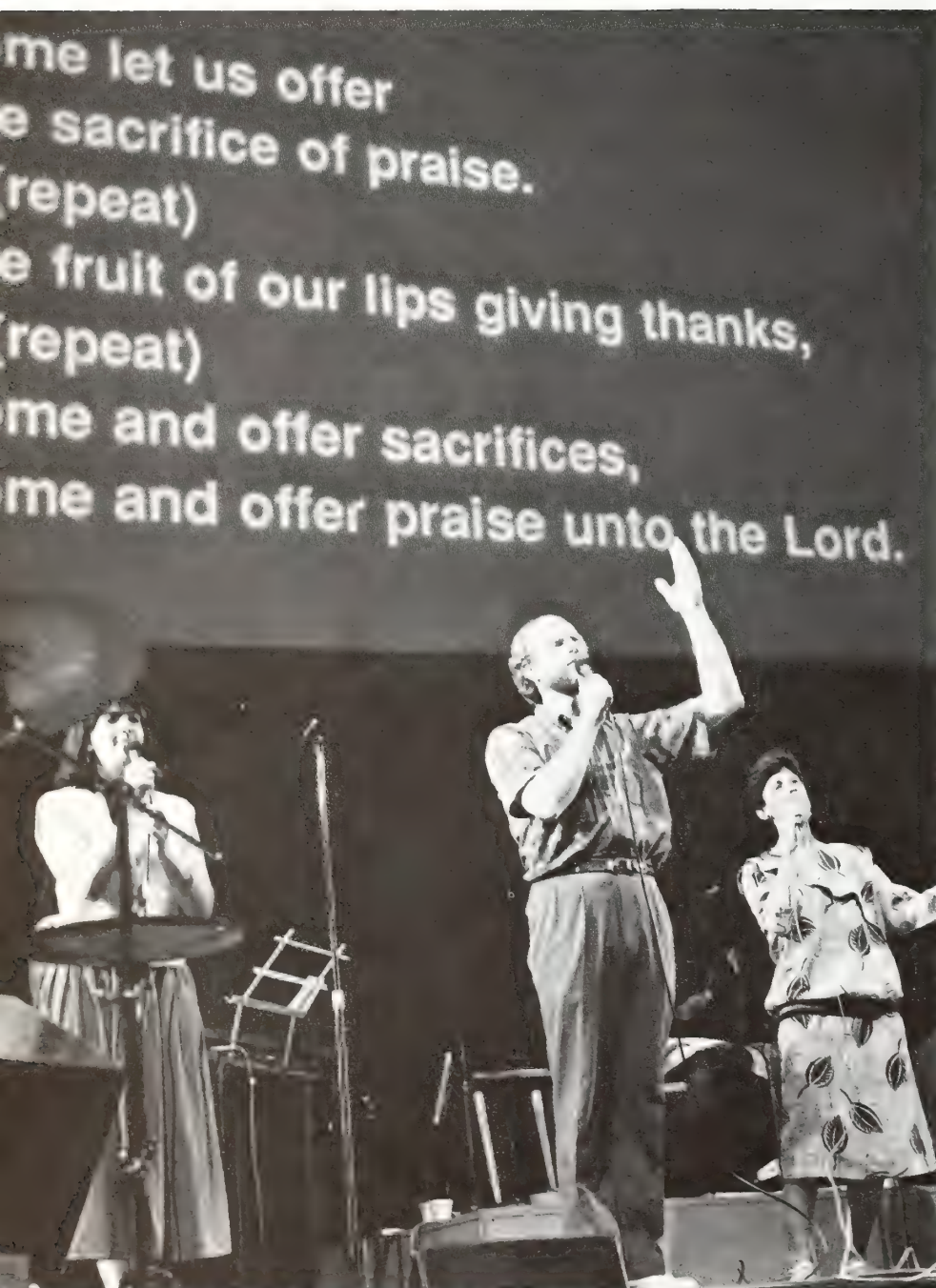
the momentum that has built up from the success of past youth conventions," said coordinator Stan Shantz. "Youth have returned to their churches excited about their experiences and pumped up for future conventions. Even sponsors want to come back!"

The youth responded enthusiastically to the worship leading of The Other Band, a combination worship team and praise

band from Eastern Mennonite College and High School. Duane and Nancy Sider of Harrisonburg, Va., were worship coordinators for the week and leaders of the band. They led the youth in vigorous singing, clapping, litanies, and movement. Duane is a pastor and Nancy is a counselor.

Even the adults at Purdue 87 experienced this excitement during the first joint adult/youth session of the week. They seemed to appreciate the high energy the youth contributed to that service.

During daily sessions the theme "In Christ We Grow" was presented, with emphasis on growth and personal development. As they explored the topic together, the youth learned that growth in



Leading the youth in worship are Duane and Nancy Sider (right) and members of The Other Band from Harrisonburg, Va.



Noel Santiago and Kim Mack give one of their reports as part of a team of "couriers" between the youth convention and the adult sessions.

Christ is indeed a gift. A big part of the growth process is building self-esteem and an appreciation of one's own gifts. Speakers and seminars provided new tools for growth and helped the youth direct their thoughts toward growth in Christ in all aspects of their lives.

Virginia pastor Truman Brunk, Jr., encouraged his listeners to recognize their gifts. "All of you have gifts from God," he





Latsmy Larpion (left) participates in one of the many seminars—this one on calligraphy. Browsing at the Provident Bookstore area in the Armory are (left to right) Alyce Yoder, Lori Miller, and Cathrine Friesen.

said. "Try not to lose them." Eastern College professor Duffy Robbins, in a humorous presentation, reminded the youth that they all have received gifts from God, and that they have a responsibility to "use them or lose them."

Tom Sine, described as a "futurist with an Anabaptist perspective," told stories of people who use their gifts creatively to serve God. He interviewed four panelists from the adult convention, who told about their creative vocations. The youth were also invited to share at an open mike their concerns about vocation and life decisions. The response was overwhelming and inspiring as many youth shared dreams of using their gifts for God's work.

In another session, Ontario/Quebec Conference youth minister Colleen Shantz-Hilkes emphasized that growth does not take place in isolation. People need to reach out to those around them to discern and use their gifts.

As usual there were many late-night activities planned for the youth—the only problem being which one to choose! The most anticipated event was the Steve Taylor concert, which was enthusiastically received by those familiar with the music of this young Christian performer. Many enjoyed his zany humor and listened to his encouragements to "follow Jesus."

Although the youth were tired after a whirlwind week of activities and learning, they went home challenged, with a new sense of how God has gifted them to grow. They also saw how God is working in the Mennonite Church across North America and were inspired to see many other youth excited about how God is working in the church today.

—Linda Sauder and Daryl Culp

## WMSC

### Women select Froese as their president

Purdue 87 confirmed that Women's Missionary and Service Commission is alive and well. One afternoon seven officers workshops gave opportunity for interaction between WMSC officers at the churchwide level and the conference and congregational level. An especially popular workshop was one for business and professional women. It included a 30-minute film *Killing Us Softly: Advertising's Image of Women*. Velda Rohrer and Carol Schrock enthusiastically shared their ideas for starting a business and professional women's group in Ohio Conference to help women in the marketplace get together and support each other.

Grace Brunner, outgoing president of WMSC, welcomed delegates from all 22 conferences of the Mennonite Church to the business meeting. The 1987-88 devotional guide, *Parenting: the Responsibility of Church*, written by Vel Shearer, was introduced. It will appear in *Voice*, the monthly WMSC publication. The devotional guide for girls is *Love Grows Here*, authored by Joanne Lehman.

Treasurer Fern Massanari reported contributions to WMSC of nearly \$136,000 last year. She asked delegates to thank local women for their support. Nearly \$21,000 of that amount was in turn given to Mennonite Board of Missions and over \$26,000 to Mennonite Central Committee. Special projects for the next year will be support for the David McKissic family in the Lark Leadership Education Program in Philadelphia, the operation of the nursery at Associated Mennonite Biblical Sem-



New WMSC president Letha Froese (left) chats with Levina Huber.

inaries, and assistance to five minority students attending Mennonite high schools.

Letha Froese was elected president of WMSC. Jessie Gingrich Hostetler was elected family life secretary and Levina Huber was elected peace and social concerns secretary. Vice-President Irene Bechler led in "passing the mantle of leadership" to three new appointees: Executive Secretary Marian Hostetler, treasurer Nelda Glick, and *Voice* editor Eve McMaster.

Outgoing executive secretary Barbara Reber noted five highlights of her nine years in the WMSC office in Elkhart, Ind.: The business and professional women's portfolio was established, WMSC now sends six voting delegates to General Assembly, *Mennonite Women: A Story of God's Faithfulness* was published, and the "Ruth/Naomi" devotional program was a big success.

—Yvonne Stutzman





## WORSHIP

# Purdue 87 opens with festive 'family reunion'

Purdue 87 opened with a festive mass session in the style of a family reunion, including a picnic on stage and a brass quartet marching down the aisle. A choir of picnickers—from the congregations in the Kokomo, Ind., area—sang "Welcome Table" from Alice Parker's backyard opera, *Family Reunion*.

Worship leaders Del and Charlotte Holsopple Glick, copastors of Waterford Mennonite Church in Goshen, Ind., welcomed everyone to a picnic of rela-

tionships, the gathering of the Mennonite family, the assembly of God's people. They recognized all first-time Mennonite Church convention participants and had everyone stand when each of their 22 conferences were called. They encouraged them to release all their concerns to God in anticipation of the blessings of the week.

Moderator-elect Ralph Lebold, in introducing moderator James Lapp, speaker for the evening, asked him, "What excites

you as you work in the church?" Lapp replied, "I am impressed with the quality of Mennonite youth and with the multicultural nature of the church."

In discussing "Vision '95 and Beyond," Lapp used Romans as a base to insist that the Mennonite Church must continue to enlarge its vision beyond the denomination's Goals for '95. "God has a goals vision for the Mennonite Church," he said. "The church may suffer from an impoverization of vision of what God wants her to do."

—Levi Hartzler



Participating in the opening-night family reunion are the Sniders from Breslau, Ont.—(left to right) Matthew, Lucas, Carolyn, and Glenn.





Leading the worship at Purdue 87 (right) are Del and Charlotte Holsopple Glick, copastors of Waterford Mennonite Church in Goshen, Ind. One of the many music groups they and their Worship Committee enlisted (above) was Genesis, representing two Mennonite congregations in New York City.



## New rags for old exchanged at joint adult/youth session

A mix of traditional hymns and Scripture songs balanced the music at the worship service on the second night, the first such session shared by adults and youth. Young people Kim Mack, Charlene Mast, and Noel Santiago joined worship leaders Del and Charlotte Holsopple Glick to lead a rousing litany of celebration. "We appreciate and affirm our differences and our commonness. We come together, wanting to grow in Christ," they read, ending with "We're sinners. We're saints. Let's celebrate!"

Several generations of one family read Scriptures about sinfulness, repeating the question, "Why can't I do what I want to do?"

Goshen College professor Don Blosser answered that question: "God's concern over sin is to keep us from destroying our lives and those around us. Sin has a way of demanding its price and it usually collects." He led into the *Ragman* drama by encouraging everyone to get rid of the "sinful rags of our past and be models of God's people everywhere."

"New rags for old!" shouted the ragman as he pulled his cart across the stage. After compassionately taking the sores and burdens of everyone upon himself, he went to the landfill and died. Premature applause came from the audience in the silence that followed. But the drama was not over. The ragman was indeed Jesus, and he rose from the dead to make the garments—of those who come to him in shame—shine. —Bev Miller

## Cosby offers mission emphasis

At the Friday evening worship service, song leader Phil Clemens introduced "God of Mercy"—a song he wrote for Purdue 87. Then, with hand-held chimes, the special music group sponsored by the

Goshen, Ind.-based Mennonite Disabilities Committee made such beautiful music that the reverent silence of the crowd was broken only by strong applause.

Then the only offering of the convention was taken. This was due to Purdue University restrictions, and convention planners worried that they wouldn't be able to cover all the costs of the event. But, following a strong appeal by Moderator James Lapp, the crowd put over \$23,000 in the offering plate. Planners were not only able to pay all their remaining bills, but were also able to give leftover funds to church causes.

In her message on "Maturing for Mission," Church of the Saviour cofounder Mary Cosby said, "Voluntary suffering is the key to redemption. Rather than avoiding it and being overcome by it, embrace it with joy. The joy comes from being buried with Christ and then we will know the truth of rising with him."

The Sound of Praise from Chicago sang

several numbers but then startled the crowd by asking them to stand and join in singing "God Bless America." Canadians were clearly uncomfortable, as well as those who object to patriotism in a worship setting.

At the door each person was given a covenant concerning sisters and brothers in war-torn Central America—a fresh reminder of Christian concern for all who suffer. —Bev Miller



Church of the Saviour cofounder Mary Cosby delivers a gentle but powerful call to service.

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*Vincent Martinez, a Mennonite pastor from New York City, offers a stirring challenge to the youth and adults at the closing service.*

## Purdue 87 ends with 'celebration of scattering'

In keeping with the theme, "In Christ We Grow," Purdue 87 participants celebrated "Scattering for Growth" at the final Sunday morning mass session. Members of congregations in east-central Michigan read the Scripture from Romans emphasizing God's Word for growth.

Vincent Martinez, pastor of Glad Tidings Mennonite Church in New York City, challenged adults and youth to be useful paper clips—the salt of the earth. To the youth he said, "We need you. We love you. We cannot initiate 500 new congregations without you." Referring to Romans 10:12, "For there is no distinction between Jew and Greek," he added, "God is calling us to be inclusive, not exclusive. We need to open up the ranks and include all persons: youth, adults, women, men, black, white, Hispanics, native Americans, and Orientals." He said the Mennonite Church cannot reach its Goals for '95 without the help of its minorities.

Moderator James Lapp introduced George Brunk III, the new moderator-elect. He commissioned Ralph Lebold, the new moderator, and handed him a Bible, a basin, and a towel. Then he prayed for the two leaders. Lebold declared his vision as moderator to include embracing the city for living and mission, affirming the importance of the congregation, and maintaining a global vision of outreach.

To emphasize the scattering of the gathered Mennonite family, each worshiper was given a stem of ripe rye while the musicians sang and played "Tis the Gift to Be Simple." Following an affirmation of faith led by worship leaders Del and Charlotte Holsopple Glick, the service closed with the singing of the Mennonite "national anthem"—"Praise God from Whom All Blessings Flow."

—Levi Hartzler



*A group of young adults offers their praise to God in the form of liturgical dance.*

## King leads in 'harvesting joy'

The Saturday evening worship service began with the call: "Let us gather in happiness and break forth into joy with the God of all creation. The cycle of living and dying continues. The rhythm of seedtime and harvest goes on. The possibility of new life remains with us. Alleluia!"

Worship leaders Del and Charlotte Holsopple Glick then read a litany calling Mennonites to listen to "the sound of God." The Purdue 87 children's choir led in singing, adding a second verse to "We Are One Loaf" to remind their listeners that "we are one race made of many people."

Michael King, pastor of Germantown Mennonite Church in Philadelphia, spoke on "Harvesting Joy Beyond the Walls of the World." He reminded Mennonites that they need a faith that is larger than this world. He spoke of the "fleeting glimpse of joy" he has seen in his life, especially as a child, and his hopes for his

own daughter as she grows up in this complex and troubled world. But "hope that is seen is not hope," he said, and "nothing can separate us from the love of God." And when this life is over "we will dance together across the meadows of eternity."

Joseph Players, a drama group from Franconia Conference, presented a play that captivated the attention of the audience. A man representing Christ stood in the center of the dark stage with a candle, and three women moved toward him with their unlit candles, but each time they reached him they were distracted by a different man carrying flashlights, a lamp, and, finally, matches. These did not light their candles, but at last their candles were lit by Christ's candle. Then he taught the women to dance, and also the men who had failed in bringing true light before.

—Cindy Hines Kurfman

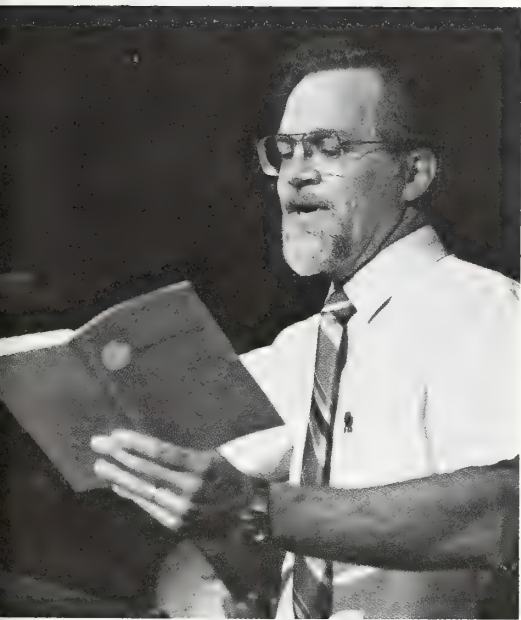


## Music, drama, videos, and photos featured

Can you picture a hymnsing with an accompanying brass ensemble as you sing familiar songs of the faith around a beautiful fountain? If so, you have caught a glimpse of the dynamic impact music had at Purdue 87.

The musical menu included congregational singing led by Phil Clemens and Marvin Miller, performances by The Other Band led by Duane and Nancy Sider, and the Sounds of Praise led by Frank Jackson. Also included was the unforgettable choir chimes rendition by Project Promise, a mentally handicapped group.

Performing one evening was the Purdue 87 children's choir led by Dan Steiner. And then there was the Steve Taylor concert in the Hall of Music, attended by a large number of curious adults as well as the youth. If birds sing



Leading the singing at the evening sessions is Phil Clemens, minister of music at College Mennonite Church in Goshen, Ind.

because they're happy, the 5,000 Mennonites at Purdue 87 were indeed happy!

Drama was an effective visual aid at Purdue 87. Walter Wangerin's well-known *Ragman* was performed by a summer traveling team of students from Mennonite colleges, directed by Mariann Martin. *Ragman* encouraged all to trade the old sinful rags of their past for new ones. Another drama, *The Lion, the Witch, and the Wardrobe*, challenged Christians not to trade their salvation for things of this world.

Late-night entertainment was available in the form of videos such as *The*

*Gods Must Be Crazy*, *The Question*, *Mass Appeal*, and *Places in the Heart*. The Sisters and Brothers media group, in cooperation with church agencies, showed other videos continuously as well, providing opportunity to preview Christian educational materials designed for congregational use. The *All God's People* videos telling stories of Mennonites making a difference in the world were also shown throughout the day.

An art exhibit featured seven Men-

nonite photographers. Themes varied from "Death and Rebirth" by Judith Gerber to "We Have a Little Problem" by Suzanne Bishop. "These were not traditional cliché Mennonite images," noted Abner Hersherberger, who organized the exhibit. "The photographs are more poetic than journalistic." He said too often Mennonite art is presented through "folksy artifacts from the past. That, he said, obscures the vigorous creativity of contemporary artists.

—Marvin Stutzman

## VISION 95

### Road to goals includes growing pains

"The pessimist says two years have already passed. The optimist says eight more years to go!"

The mood of Purdue 87 was clearly optimistic on the Ten-Year Goals (now called Vision 95) adopted at Ames 85.

But those words by Rick Stiffney of Mennonite Board of Missions reflect reservations that remain. From all sides came affirmation for the way focused objectives are energizing the Mennonite Church. But along with enthusiasm came questions and concerns—growing pains en route to the goals.

*Will we "water down" our witness in order to achieve the numbers?* "You folks invented lifestyle witness, and I don't hear you talking about it any more. I'm coming from Evangelicalism to Anabaptism—and I meet you going the other way."—Tom Sine, author/speaker/futurist.

*Are statistics really so important?* "I hope North American Mennonites don't become too conscious of numbers, and worry if we don't make the goals. We should worry if we lost the vision to care or the challenge for spiritual growth."—Albert Buckwalter, missionary in Argentina.

*Will church planting outpace our efforts to nurture established congregations?* "I prefer that we strengthen existing churches rather than start a lot of new congregations that will be under subsidy for a long time."—Lee Lowery, pastor in Chicago.

*Are people at the grassroots picking up on the goals?* "It's one thing to say the church ought to reach the goals. It's something else to personalize. If every member brings just one person into the kingdom, we'll exceed our objective."—Mike Lechlitner, pastor in Goshen, Ind.

*Are we able to accept the diversity that comes with growth?* "We talk about growth, but don't want to accept certain groups—women in leadership, homosexuals, lower-income persons. We must learn to accept people not like ourselves."—Nancy Reschley, Cedar Falls, Iowa.

*Are we willing to make personal sacrifice?* "I'm from the yuppie generation, and it's easy for us to use education for personal gain. The biggest obstacle to reaching the goals is ourselves."—Brenda Srof, Tulsa, Okla.

*Does all this talk about the goals really make a difference?* "Virginia Conference congregations where all members did a study of goals experienced 6.7 percent growth in the last biennium. Where only leaders studied them there was 4 percent growth. Congregations that did no study had only .4 percent growth."—Paul Yoder, president of Virginia Mennonite Board of Missions.

*Are Mennonites any good at missions?* "Half the Mennonites in the world are the result of mission efforts in the last 40 years. We are good at missions and the story must be told."—Al Keim, chairperson of Historical Committee.

*Will we be patient if it takes more than a decade to reach some objectives?* "It takes miles to turn around a big tanker."—Stan Kropf, churchwide agency finance secretary.

*Do new congregations have a clear Anabaptist identity?* "The teaching of Anabaptism lags far behind numerical growth of our membership. We have many pastors and congregations with little or no knowledge of our beliefs, whose commitment to the Mennonite Church can be seriously questioned."—Jose Santiago, Hispanic Mennonite leader.

*Will pressure for growth diminish our service emphasis?* "How will we help disenfranchised persons in areas where we'll see little numerical growth, and still reach our goals?"—Glendon Blosser, home missions director for Virginia Conference.

*Will we share resources across the denomination?* "Is the church committed enough to the goals that we're willing to transfer resources (leadership and finances) from areas where the church is strong to areas of great opportunity—such as the Sun Belt?"—Allan Yoder, Southwest Conference leader.

—Nelson Kraybill





## BIBLE STUDY

# Letter to the Romans sets spiritual tone for Purdue 87

Like an architect's blueprint, Paul's letter to the Romans provided the design framework for Purdue 87. From beginning to ending the epistle's message penetrated the gathering's infrastructure.

In his opening address Moderator James Lapp found in Romans a vision for 1995 and beyond: a vision of a globally interdependent church, of mission pervading the Christian community, of salvation through unconditional grace with faith exceeding ethnicity, of ethical living integrating the good news, of the church as an inclusive community and a people of praise and worship, of the Christian community as empowered by the Holy Spirit.

In the concluding scattering celebration, worshipers affirmed Paul's final benediction to the Romans: Now unto God who is able to strengthen us according to the gospel of Jesus Christ be glory forever and ever. Amen and Amen!

And in between, especially in the late-morning daily Bible study times, words from Romans were highlighted and underscored in sundry ways.

A reading choir from Southwest Conference echoed and reechoed familiar

themes day after day as the message unfolded. On the wide screen color photographs larger than life visualized the verbal outline: brambles and briars (1:18—3:20), seeds of salvation (3:21—4:25), sprouting in the Spirit (5:1—8:39), fruitful by faith (12:1—15:13).

Marvin Miller from Florida led the congregation in singing and praying. Expositors opened the passages—Wilma Bailey from Tennessee, Paul Landis from Pennsylvania, Dan Yutzy from Indiana, Dorothy Jean Weaver from Virginia. Exposition was illumined through drama from First Mennonite Church of Indianapolis, through salvation stories by Larry Haskie of Arizona and Donna McKelvey of Michigan, through music by the Unity Singers of Ontario, through an Emmaus-like conversation between Hubert Schwartzentruber of Ontario and Elsie Castillo of Colorado.

Among the seeds planted by the preachers were these:

•“The greatest sin of all is saying *no* to God's magnanimous *yes*.”—Bailey

•“What difference will the message of Romans make to the 16,000 people groups of God's world who have never heard of



*Eastern Mennonite Seminary faculty member Dorothy Jean Weaver speaks on “Fruitful by Faith.”*

Jesus?”

—Landis  
•“Sin is now broken and there is a choice.”

—Yutzy  
•“Paul's call to worship encapsulates the call to total commitment—absolute, unqualified openness to the will and power of God.”

—Weaver  
No one said it better nor more eloquently than Elsie Castillo, a veteran of 80 plus years: the great commission is still at the center—preach the good news!

—Willard Roth



# Who are you, my audience?

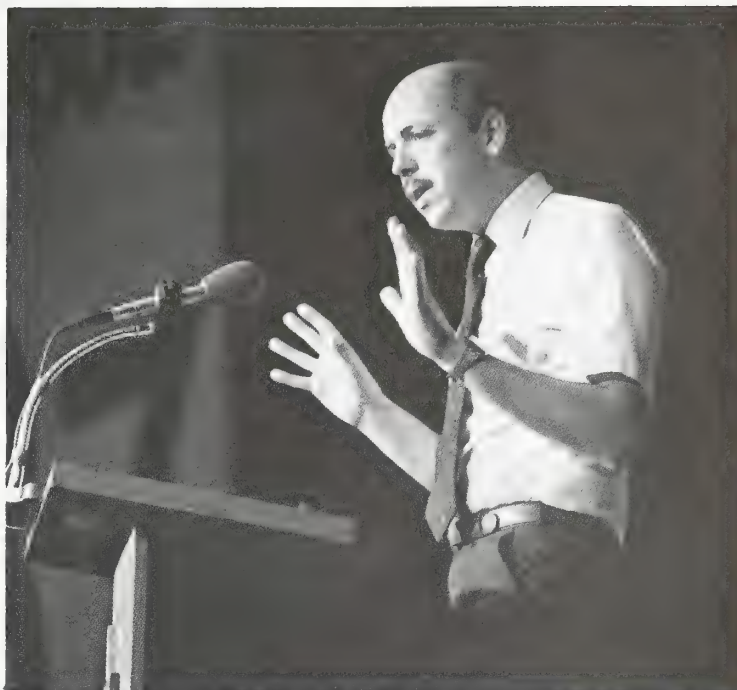
I am a writer. A writer needs an audience. The audience I care about most deeply is the Mennonite Church. But who are you, my Mennonite audience? I ask that question all the time, trying to refine my understanding of who you are so that what I write can be ever more accurately aimed. I particularly asked it as I stepped into the Amelia Earhart Residence Hall to begin my six days as a delegate at Purdue 87 and collector of observations for this article (which the *Gospel Herald* editors have agreed may be an "impressionistic" piece).

One idea I have of who you are lingers in me from the days when I was growing up as an eminently ethnic Mennonite, with a lineage traced by one of my aunts all the way back to Berne, Switzerland, and the 15th century. This is who you are to me whenever I don't stop to critically ask who you are, who you have become: you are women in cape dresses, hair up, coverings on; men in plain coats, mainly black or a deep dark blue.

You know who you are, what the Bible says, what God wants from you, or at least you look like you do, each plain line of your clothing quietly stating your clarity. You are my father, who knew, when we youngsters pleaded with him (sometime during the '60s) to buy a guitar, that God wouldn't want that (he later changed his mind). And my mother, who once knew when my hair was too long and my sisters' too short. You are the bishops and the preachers—all men—lined up at the front of the church, who knew what was wrong and exactly how to fix it.

Then I worshiped with who you are today, there in the Elliott Hall of Music. I looked around. A handful of plain coats. A scattering of coverings. The women's hair cut, and certainly not up. Some men in shorts and sandals. Youth everywhere, youth who remember not what I remember, who certainly show little outward evidence of being Mennonite, gearing up to tell me how outdated I am when I've barely gotten done telling my parents the same. And on stage . . . oh, onstage! Big black boxes hooked up to awesome amplifiers. Guitars. Electric basses. Saxophones. And more. Then the music, booming, thumping, dancing out, interspersed with drama and liturgical dance.

Are you my audience, you Mennonites comfortable with the things I never expected, as a boy, to see in my church? And if you are, who are *you*? What do *you* need me to write about? Or is that who you are? The coverings and plain coats are vanishing, but I remember them. You remember them, you even wore them,



*Michael King, a free-lance writer and pastor of North America's oldest Mennonite congregation, speaks at one of the Bible study sessions and writes his impressions of Purdue 87 for Gospel Herald readers.*

many of you. Who are you, you who remember these things even as the big black boxes shake the floor? Some of you look like all this is a little jarring; your bodies seem to shrink away and your faces seem a little stony and I wonder if you're trying, as I am, to hold yesterday and today together.

And I listen to some of you who came with me from Germantown Mennonite Church in Philadelphia. You are not ethnic Mennonites. You have many feelings. The worship is freer, wilder, more exhilarating than you expected. But you wonder, did you get here too late, after what you might have loved most about being Mennonite has long passed? Then the beat turns slow and deep, the saxophone comes out and mourns, and a musical form alien to our tradition manages, hauntingly and paradoxically, to capture and speak to the heart of our tradition as the notes and words of "Precious Lord, Take My Hand" weep in our midst.

Over in the Stewart Center you delegates gather many times to ponder many things. On the day you talk about human sexuality (which turns out to meaning mainly homosexuality), one wonders if guards will be needed to hold at bay the hordes trying to crowd into the auditorium. You seem to feel that while some old things have been let go, here is a place to hold firm, to remain clear, to keep the boundaries tight. Some of you clap whenever someone suggests the boundaries should be tightened even further. Are you my audience?

I leave that session. The first person I

see is you, a woman I know and care about. You are lesbian. I don't know what, precisely, you are feeling. I do know pain shimmers in your eyes and trembles across your lips. You are a human being, who hurts and fears and yearns to be loved, as do we all. You have just listened to the clapping resounding whenever statements that feel to you like rejection are made. Are you my audience, oh sister I dare not name?

You deal with women in leadership, with whether Mennonite institutions dedicated to peace should be withholding payroll taxes dedicated to war, with what Mennonite Publishing House should be publishing, with so much more. You are not of one mind, not at all, on these things. Who are you, my audience? Maybe I should give up writing to you. I don't know who I'm targeting. You're confusing me; I, who am part of you, am confusing me. Especially after I talk with you nonethnics accompanying me, and you tell me there's beauty among us, if only we could better value and articulate our heritage.

What I observe in you, what I feel in me, is that we're a little lost. Oh, we're striving forward, grasping toward the Goals for '95, and that's fine. But still, "who are we? what are we becoming? where are we going?" we keep asking each other. We can be grateful that, according to the story we are living out, the story we came together to celebrate, those that know they are lost are the ones most likely to be found and led home to who they are by their precious Lord.

—Michael King



## Planners pleased by turnout

The eight activities planned for young adults at Purdue 87 were well attended and well received. An average of 70 young adults attended each activity.

"Single young adults often experience a bit of disorientation, bewilderment, and at times loneliness as they try to find a place at General Assembly," said participant Diane Zaerr. "Young adult activities helped me find a place at Purdue 87."

The activities began with a late-night get-acquainted social consisting of ice-breaker games planned by BASIC, a northern Indiana young singles group. The next late-night activity included international folk dancing led by Mary Amstutz.

At a supper meeting John and Sandy Drescher-Lehman urged young adults to take time for solitude. Through solitude,

they explained, one can develop a closer relationship to God, themselves, and others. Drescher-Lehmans are staff members at The Hermitage, a silent retreat center near Three Rivers, Mich. The next supper meeting guest was Tom Sine, a futurist with an Anabaptist perspective. He challenged young adults to use their creative energies to develop innovative approaches to mission. Another supper meeting was with outgoing moderator James Lapp, incoming moderator Ralph Lebold, and moderator-elect George Brunk III.

Sine also led an afternoon creativity workshop in which young adults were divided into 12 groups to develop their own mission projects. Good-natured, tongue-in-cheek humor emerged as each group presented its brainstorming ideas. One group named its project "GRUBS" (God's Resources Used for Bread and Service). They were able to demonstrate with dollar figures how six adults living with a common purse could give generously. They could support a nurse and a social worker with finances left over for other giving. "Building an Ark in the Park" was the name of another project. The purpose for building this would be to show how human beings are self-destructing and to present the Christian way of shalom as an alternative. Inside the ark there would be, among other features, visual art displays and drama.

Two late-night concerts featured a Goshen College jass ensemble led by Professor Dennis Friesen-Carper and singer/songwriter Jim Croegaert.

The young adult activities were planned by Student and Young Adult Services of Mennonite Board of Missions.

—Myrna Burkholder



Brad Yoder, along with other members of a jazz ensemble from Goshen College, accompanies congregational singing. The ensemble also performed one night for the young adults.



Testing their artistic talents during the children's activities are (left to right) Hollonds



## Leaders offer fun as well as study

Some 300 children in grades K-8 enjoyed a wide variety of experiences, including music, creative Bible studies, cross-cultural encounters, crafts, tours, and more. An additional 160 preschoolers also had their activities.

Benjamin Martin found quite interesting the social mixer for his group. Each person was given a card with an animal pictured on it. Then each was asked to make the sound of the animal and to find others making the same sound. He also liked the guitar music of blind singer Marvin Graber.

Kevin Steiner reported studying Japan during the missions time, enjoying The Other Band, and making bean bags and a Japanese fan in crafts class. Maria Hershberger singled out the canoe trip on Turkey Run. Three busloads of the older kids took in the trip, which ended as a thundershower broke.

Andy Beck reported sanding and varnishing a wooden heart in crafts class. He especially liked the swimming and the stories of persons who spoke to their group about cross-cultural missions. Steven Swartzendruber highlighted the trip to the children's museum in Indianapolis. When asked what else was fun, he named swimming.

Carol Greiser coordinated the children's activities, which were held in two main areas: preschool and grades K-2 in the educational wing of Central Presbyterian Church and grades 3-8 at Happy Hollow School (which included a swimming pool, gymnasium, and baseball field). Busses delivered the children to those sites mornings and afternoons.

—Al Brubaker



Child-care volunteer Zola Mae Bontrager gives loving attention to Andrew Miller.

## BUSINESS/FARMING DAY

### Hope offered to those in economic crisis

"Ultimately, who we are is more important than what we do," said Indiana pastor Firman Gingerich, in his opening remarks at the daylong seminar for people in business and farming. "We are by nature works conscious, and we tend to forget God's gift of grace," he concluded.

"Failure isn't a new experience for Mennonites," said Ontario sociologist Cal Redekop in his presentation. "What has changed is the economic reality. We need to face up to the facts. Mennonites have traditionally had a collectivist mind-set when it comes to economics. But our congregational structures and mutual aid systems have gradually given way to a more individual approach to business. We have become an entrepreneurial people."

Redekop suggested that when economic crisis strikes, as it did in the farm belt several years ago, Mennonites weren't prepared to deal with the personal trauma it created. "Perhaps our emphasis on salvation, peace, and separation from the world has created a dualistic attitude," he said. "We find it easy to express our faith on Sunday, but find it more difficult to take our faith into the marketplace on Monday."

Redekop called for the exploration of new structures that can help Mennonites relate to the realities of the economy. He noted that when Mennonites got serious about missions and education they created mission boards and built colleges. "It's time to become more intentional about our relationships to economics," he said. "Mennonite Economic Development Associates and the Mennonite credit union movement are steps in the right direction."

Ex-farmer John Halder suggested that Mennonites can view a business or farm

failure as an opportunity for change. "It's difficult to accept change, especially when family traditions are at stake, but change can also be a freeing experience," he said.

Business professor Randy Gunden underscored the fact that Mennonites now live in a globally interdependent economy. He also warned that the increasing influence of military expenditures and government and consumer debt will have long-term effects.

Iowa farm leader Karen Gingerich focused on the effects of economic crisis on family relationships. "Too often it is the children—the most innocent—who bear emotional burdens," she said. "And while congregations are better prepared to deal with these issues than they were two years ago, we still have a long way to go."

Pastoral counselor John Hershberger suggested that there are several ways in which Mennonites can be supportive of sisters and brothers who are in economic crisis. "We need to help people break out of their isolation," he said. "People who are depressed find it difficult to express their hurts. We need to take the risk and become involved. We also need to accept whatever comes emotionally—without being judgmental. Sometimes emotions are all that persons have left to call their own."

At the wrap-up session, the suggestion was made that Mennonites develop a network of people with business experience who can provide expertise in crisis situations, perhaps as an extension of Mennonite Economic Development Associates. This is one way in which they can put their words into deeds.

—Ken Gingerich



Showalter, Nicole Hershberger, Birch Miller, and Mindy Holsopple.



## MCC administrator among protesters detained at Air Force base

John Stoner, executive secretary of Mennonite Central Committee U.S. Peace Section, was among 112 Christians—including 11 Mennonites—detained by Air Force officials in an antinuclear protest at Warren Air Force Base near Cheyenne, Wyo. The protesters illegally entered the base in an act of civil disobedience against the placement of MX and Minuteman missiles there.

It was the culmination of a "Faith and Resistance Retreat" held in Fort Collins, Colo., June 3-5. About 20 Mennonites were among the nearly 250 retreat participants. MCC U.S. was one of the sponsors, and Stoner was one of the speakers.

Warren Air Force Base is the control center for the 50 MX missiles that are being deployed in silos in the Cheyenne area. The base also controls about 200 Minuteman I and III missiles in silos in Wyoming, Nebraska, and Colorado. The MX is a 10-warhead nuclear weapon. Each of the 10 warheads is 27 times more destructive than the atomic bomb dropped on Hiroshima, Japan, at the end of World War II.

The retreat included addresses on faith

and resistance, small-group discussions, testimonies from people active in peace/justice work, and worship. An emphasis was on nonviolent living, the role of faith communities, and the need for prayerful spirituality in peacemaking efforts.

At the Air Force base, the participants sang and carried signs bearing peace symbols and slogans. In small "affinity groups," they successively approached the white boundary of the base. Some crossed the boundary, many joined hands, and other "support people" remained behind and sang and clapped in expression of solidarity with those crossing the line.

When the protesters crossed the line into the base, they were warned twice that this step is illegal. They were met by Air Force personnel, frisked, and escorted into waiting vans and buses. The protesters were then searched, photographed, and given letters barring them from the base for two years. They were warned that if they ignore the ban, they could face prosecution for trespassing.

Mennonites made up one of the affinity groups. At the line, the group sang "True Evangelical Faith," a Menno Simons say-

ing put to music, and one of the members read a statement:

"We are here at Warren Air Force Base as a group of Christians, Mennonites, from across the nation to cross a line that represents hostility toward other Christians and other nations.

"The line decrees that the Word of God shall not disturb what is done on the other side. We cross the line to speak the Word of God.

"The line decrees that prayer shall not be offered on the other side. We cross the line to pray.

"The line decrees that nuclear weapons shall be built to destroy national enemies. We cross the line to disarm nuclear weapons and express love for national enemies.

"The line decrees that billions of tax dollars shall be spent for MX missiles. We cross the line to resist immoral federal expenditures.

"The line decrees that we as citizens shall not look too closely nor speak too truthfully to the policies of our government. We cross the line to look closely and to speak truthfully to governmental policy.

"The line decrees that the state can silence the voice of the church and exclude the Spirit of God. We cross the line to speak the message of the church and to welcome the Spirit of God. Amen."

—Gordon Zerbe

## Kraybill offers 'agonizing reappraisal' of World Conference

Mennonite World Conference executive secretary Paul Kraybill offered a candid "agonizing reappraisal" of MWC during a recent consultation in Minneapolis called by Mennonite and Brethren in Christ mission administrators. "I have long supported MWC as an international, inter-Mennonite, global fellowship," he said. "But MWC is in fact a North American agency and has not really achieved its goal of becoming a truly international global fellowship."

Kraybill explained that MWC is headquartered in North America and run by North Americans. Moving the headquarters to the third world is not feasible either because MWC is heavily dependent on North America for funding. Even at that, North American churches are unwilling to pay the annual budget of less than \$100,000. "There is great ownership of MWC emotionally but no feeling that it is necessary to support it," Kraybill

added. On the other hand, the relatively small amounts of money that are required are not worth the effort of a major fund-raising program.

The situation is ironic at a time when emerging Mennonite churches in the third world are seeking more fellowship with their counterparts in North America. Instead of facilitating their fellowship, MWC staff find themselves spending more time raising money.

Kraybill does not see a need for MWC to increase greatly in size. "Church-to-church relationship does not have to have MWC in between," he said. "We don't have to process everything." MWC's role should be more of providing addresses, heightening awareness, and improving communication through such vehicles, as MWC's new periodical *Courier*.

The task of inter-church relations is, in fact, too big for MWC. Trying to relate to all 100 of the Mennonite church bodies worldwide is an impossible task. Kraybill would like to see the 100 bodies grouped into regional associations which would be powerful enough to achieve international

cooperation and be committed to the support of MWC.

Another problem Kraybill sees is that MWC is losing its vision as a global fellowship of Christians. MWC is in danger of being prostituted into a huge North American/European folk festival. While German ethnicity is disappearing, it is being replaced by a new cultural identity—community values, morality, industriousness, respectability—which is not ethnic but not necessarily Christian either. A MWC built around such people could cease having any connection to the global ministry of Mennonite churches. "If that's all that brings us together," Kraybill said, "what's the point?"

Kraybill does not wish to abolish MWC. He is saying that MWC will be worthwhile only if it lives up to its goal of being a global fellowship of committed Mennonite Christians, united around a missionary vision. Inherent in that fellowship is a great deal more unity than is evident in the splintered Mennonite community today.

—Jim Coggins for Meetinghouse



## Texas churches chart directions for use of media

A recent consultation on future church development in southern Texas and congregational visits by media staff persons from Mennonite Board of Missions helped chart media directions and plans for local congregations. Elias Acosta, Hispanic media consultant for MBM, who has been working with the churches, was asked to continue helping them develop media resources for community outreach.

Acosta was asked to give priority in four main areas: provide video materials for the congregations to use both internally and externally, provide television spots for Mennonite Church visibility, explore how media can reach youth and help meet their needs, and assist pastors in using local broadcast opportunities.

The Prince of Peace congregation in Corpus Christi, for example, is interested in using radio and TV materials on several local stations—in both English and Spanish. Angel Luis Miranda, district administrator and pastor of the congregation in Alice, expressed interest in devotional-type radio programs as well as providing Mennonite visibility in Alice and Corpus Christi.

In McAllen, church planters Carmelo and Rosie Luna proposed a 15-minute weekly radio broadcast featuring Bible studies and music to build connections with people in the community. They would also like to use video as part of their visitation and congregational program, including videos on Bible teaching and ones that deal with family life, drug abuse, and crime. They are also interested in using TV spots with Mennonite Church visibility.

The congregation in Brownsville also has interest in using video to deal with family life, youth, and drug abuse. The congregation has been active in a training program with the local World Radio Network station.

The network, a subsidiary of HCJB in Ecuador, operates stations along the U.S.-Mexico border and is looking for quality materials, especially on Bible teaching. Hermano Meneses, Spanish director for the network, has high regard for the Spanish-language programs produced by JELAM, the former Mennonite broadcast group based in Puerto Rico. He requested that JELAM materials be made available for adaptation and use on his network.

Acosta will work with the network for use of these programs. One year's worth of programs will be selected, adapted, and used on the network as well as on other stations in Hispanic communities throughout North America. The effort will then be evaluated before additional use is made of the materials.

Represented at the media consultation were South Texas Mennonite Church Council, South Central Conference, Mennonite Church General Board, MBM, Mennonite Board of Congregational Ministries, and Goshen College.

## Annual lecture series on mission will start with Argentina's Padilla

A noted Latin American theologian and author will inaugurate an annual lecture series on mission on four Mennonite college campuses this fall.

Rene Padilla, general secretary of the Latin American Theological Fraternity and pastor of a Baptist church in Buenos Aires, Argentina, will be the first of a number of speakers over the next eight years who will give Mennonite college students fresh perspectives on the future of Christian mission. The lecture series is sponsored by Mennonite Board of Missions in collaboration with four

colleges—Eastern Mennonite, Goshen, Hesston, and Conrad Grebel.

Wilbert Shenk, MBM's missiologist and vice-president for overseas ministries, said the lecture series is aimed at "helping today's student feel the challenge of world mission through the eyes and voices of persons who represent the growing edge of the Christian movement worldwide." He noted that the center of Christian influence and vitality is shifting from the West to the southern hemisphere. With that in mind, the lecturers will be from the non-Western world.

Padilla and subsequent lecturers will visit the four campuses during a three-week period in October and November each year. Typically, the speaker will present four public lectures and visit several classes.

Padilla is one of the premier representatives of evangelicalism in Latin America. In his latest book, *Mission Between the Times: Essays on the Kingdom* (Eerdmans, 1985), he offers a Latin American perspective on the mission of the church.

### GROWING AS STEWARDS AND WITNESSES

## Marching toward Vision 95

Purdue 87 takes its place alongside Ames 85 and Bethlehem 83 in Mennonite Church annals. "Vision for Witness" and "A Call to Faithful Stewardship" merged into Ten-Year Goals. The people called Mennonite march toward Vision 95.

Goals motivate our purpose. They stimulate stick-to-itiveness. Goals measure our progress. They provide a thermometer to place alongside what is actually happening. Goals mature our perspective. They remind that maturity comes as we continue building on the best in our past, enabling faithfulness in the present with relevance and sensitivity.

Two down—eight to go. While the record of the first 24 months is less than staggering, few would dispute that the Mennonite Church Ten-Year Goals *are* making a difference in body life. Saturday morning's conference reporting at Purdue 87 ticked off the evidence: giving has increased 15 percent in Allegheny; 16 new congregations established in Ontario; 18 potential areas for church planting identified in Southeast; 40 new congregations projected by 1995 in Southwest.

For 63 weeks this compact corner labeled "Growing as Stewards and Witnesses" has gotten priority placement in *Gospel Herald*. In varying ways and from differing locations we have been chided, encouraged, and challenged to translate the goals from word to reality.

Now it is time to move on. Post-Purdue 87 perseverance must take shape in other wineskins. Perhaps the best interim word is the word Moderator Ralph Lebold spoke to the 5,000 plus gathered for the final Sunday morning worship.

"The Ten-Year Goals didn't grip me," Ralph admitted, "until I owned these goals personally. The rubber began hitting the road, not when I wondered how the churchwide agencies and the conferences would enact the goals, but when Eileen and I were ready to say: 'Yes, we will help plant a new congregation in Waterloo North. Yes, we will double our giving to the church in 1987.'"

As we keep marching toward Vision 95 may the God of hope fill us with all joy and peace as we trust our Lord, so that we all may overflow with hope by the power of the Holy Spirit. —Willard Roth



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Betti Erb, Kitchener, Ont.**

Permit me some reaction to Robert Ro-berg's brief article, "The Auction Block" (June 16).

Of course we live in a world that appears to be dominated by people and by systems that do not acknowledge God's rule, but to suggest that auction sales are like "horse races, boxing matches, and cock fights" in which "bidders slug it out with their hard, cold cash" and "spectators cheer them on" is to perhaps overstate the case. Neither am I aware of inordinate boasting in the Mennonite constituency about the "success of each relief sale.

I can witness, however, to a remarkable working together of various branches of Mennonites and Brethren in Christ and representatives from other denominations that has occurred in 20 years of relief sales in Ontario. Relief sales are increasingly inter-Mennonite and inter-faith events as Christians learn to cherish one another across church and conference lines. This joyous working together is a most significant factor that has positively influenced excellent Mennonite Central Committee and inter-conference relations. Such cooperation ripples out beyond our immediate, cozy circles—where want is unknown—as a witness to a

watching world.

As Mennonites we have always held that a central quality of our Christian discipleship is that gift of love, given through Christ our Lord, expressed in service to others. The gospel is surely both word and deed. Relief sales, however small an expression of the gospel "in deed," demonstrate that we are members of one family of faith and that we can together be partners in service, while perhaps articulating that faith in slightly different ways. That is the "success story" of relief sales, and I suspect that is true for 30 or so other sales that take place throughout North America annually.

Whether or not auctions at the relief sales are inherently evil, it seems to me, is a peripheral concern. In such a self-aggrandizing generation as ours where many care little about anything beyond their own immediate frame of reference, the biblical call is unambiguous: if we enjoy material comforts and see much of humankind disenfranchised, but maintain a cavalier attitude, how can the love of God inhabit us?

### **Lynn Miller, West Liberty, Ohio.**

Your June 9 editorial "What to Do with Strangers" is excellent work. I have become convinced that our response to the presence of the stranger is the crux of Christian morality. And the presence of morality is seen in the consistent choice for the needs of the stranger over the needs of self. And this applies whether the "stranger" is an "illegal" alien, the Russian, or an unwanted human embryo/

fetus, or whether the "self" is me, my nation, or my family.

It is Christ's words to the "sheep" (Matt. 25) that defines his expectations. "I was a stranger, and you took me in." And their response to him, "When did we take you in?" clearly shows their morality in responding to the needs of the stranger, rather than the needs of their selves, ("Our nation cannot afford to," "they will steal from my family," or "I will have to pay higher taxes to support them here.")

There is an excellent but "thick" treatment of the subject in Thomas Ogletree's *Hospitality to the Stranger: Dimensions of Moral Understanding* (Fortress Press, 1985).

### **Phil Ebersole, Toledo, Ohio**

I merely wish to underscore the call for a "moratorium on kidnapping pastors" by Duane Beck ("Hear, Hear!" June 9). Those words followed a conversation I had three weeks earlier with a pastor colleague stating the same message. I, too, fail to see the logic of pulling good leaders out of our congregations to serve our church institutions.

Some pastors may be called to serve in those institutions, and rightly so. Yet, the implicit model I hear for effective pastors is this: begin with a small congregation, move into a larger "established" Mennonite congregation, and then finally arrive by serving as a staff person in one of our church institutions. I hope that model can be resisted and support given for pastors to give leadership to organic, growing congregations committed to Christ and the mission of his kingdom.

## MENNOSCOPE

**Income did not cover expenditures at Goshen Biblical Seminary during the 1986-87 year.** "Contributions were \$20,958 less than last year and with slightly higher expenses we concluded the year on June 30 with a \$43,418 deficit," said Vice-President Joe Hertzler. "Nevertheless I am grateful for the solid support of so many persons. The real challenge will be the 1987-88 academic year, with the addition of two teachers in preaching and Old Testament." Goshen Biblical Seminary of the Mennonite Church and Mennonite Biblical Seminary of the General Conference Mennonite Church share a campus in Elkhart, Ind. Together they are called Associated Mennonite Biblical Seminaries.

**A Mennonite group has begun meeting regularly for Sunday services in Fredericksburg, Va.** They rent a day-care facility. Leland Oswald is the leader, assisted by Ike Burkholder. The city currently has no Mennonite congregation.

**A new congregation was born in Elmira, Ont.,** on a recent Sunday. Its name is Zion Mennonite Fellowship, and it uses the Elmira Legion Hall. Pastor Ray Brubacher of nearby Elmira Mennonite Church spoke to the new

group in the morning, and Ontario Mennonite mission consultant Hubert Schwartzentruber addressed a crowd of nearly 175, which included people from surrounding churches, at an afternoon celebration.

**A charter membership and baptismal service was held at Community Mennonite Church in the Cleveland suburb of Lakewood** on May 31. Four adults were baptized and 11 others were received as charter members. (Two more joined the following Sunday.) The congregation began holding regular Sunday worship services last September at the Lakewood YMCA. The emerging group is a church-planting effort of Ohio Conference. Jason Yoder is the pastor.

**A new Chinese Mennonite congregation began holding regular Sunday worship services in Philadelphia** on June 7. The emerging group is a "sister congregation" of nearby Oxford Circle Mennonite Church. It is called Logan Mennonite Chinese Church. The leaders are Ted and Mary Yao, who started a Chinese Mennonite congregation in Lancaster, Pa., in 1985. They are ethnic Chinese who were refugees from Vietnam in the mid-1970s. Paradise (Pa.) Mennonite Church was their sponsor, and

they became members there.

**An average of 65 persons have been attending the new Mennonite church in Cape Coral, Fla.,** since Sunday worship services began on Easter. The name of the congregation is Cape Christian Fellowship. "We are thrilled that there are now about 50 of these persons who have become regular attenders" and indicate they want to join the church, said Pastor Dennis Gingerich. "Our extensive use of the local media and a large direct-mail campaign did bring a good response."

**Redlands Anabaptist Fellowship is the new name of a group which formed earlier this year in San Bernardino, Calif.** This summer the group is meeting the last Sunday evening of every month in a Mission Aviation Fellowship facility. The group is sponsored by Southwest Conference of the Mennonite Church and Pacific District of the General Conference Mennonite Church.

**Eastern Mennonite College has announced several staff changes in the Admissions Office.** Jerry Miller is the new director, succeeding Ross Collingwood, who has accepted a pastorate in Oregon. Miller, a former longtime





**EMC hosts learning camps for the elderly.** *Elderhostel. The name almost suggests a gathering of ancients (elder) ready to do harm (hostile). That supposition couldn't be further from the truth. Elderhostel is a program that provides weeklong residential learning "camps" at colleges and universities around the world. Participants are senior citizens—mostly retired—who want to keep learning.*

*One reason many persons attend the Elderhostels held every summer at Eastern Mennonite College is to discover more about that obscure group of religious adherents called Mennonites.*

*After a week of daily sessions with Ray Gingerich, professor of church studies, many of the participants realize that those Mennonites really aren't so obscure and can actually be "rather nice." Anne Vizbara, an Elderhostel student from Cambria Heights, N.Y., went so far as to say, "If I had it to do over, I'd be a Mennonite."*

*Two recent Elderhostel weeks at EMC attracted nearly 70 participants from throughout North America. In addition to the class on Mennonites, the group studied "Birds of the Shenandoah Valley," taught by biology professor Clair Mellinger, and "Pleasure and Pain," a literature course taught by English professor Jay Landis. Pictured is Mellinger (right) explaining specimens in the Hostetter Museum of Natural History to Cooper Burley of Little Rock, Ark.*

*In addition to attending daily classes, the participants visited local Mennonite homes, toured historical and scenic attractions, and attended special programs on campus. Jill Landis, Elderhostel coordinator at EMC, noted that everyone involved in the program "gains a tremendous amount of pleasure from simply being with the Elderhostel students."*

administrator at Mennonite Board of Missions, has been a member of the admissions staff since 1982. *LuAnn Fahndrich* succeeded Miller as associate director. She has been a member of the staff since she graduated from EMC two years ago. *Marci Myers* and *Doug Geib* have been named assistant directors. Myers has been a member of the staff since she graduated from EMC three years ago. Geib graduated this year.

**The Choice Books International Committee has decided to begin a "Book of the Year Award"** to encourage the development of books with substantive theological content in a popular style. The books should reflect values in keeping with the New Testament and with the Anabaptist/Mennonite perspective. "We have a difficult time finding these kinds of materials in an easy-to-read style," said Choice Books director Paul Yoder, "and we want to encourage writers and publishers to make more of them available to the general public." Committee members, at their recent meeting, also agreed to sharpen the criteria for reviewers to

use in assigning priority status to a book, and to upgrade the reviewers by evaluating their work. Choice Books is a ministry of Mennonite Board of Missions.

**Media professionals and church leaders gave their views on future Mennonite media activity** during a series of recent consultations conducted by the Media Task Force of Mennonite Board of Missions. In Souderton, Pa., for example, Franconia Conference leaders and Mennonites employed in public media said MBM media materials should help clarify the identity Mennonites have in their communities and should show that Mennonites are open to others and have something distinctive to offer. A more positive "image" will help congregations get on with outreach, they said, but evangelism will still happen best through *relationships*.

**Mennonites in low-income congregations can now receive assistance in paying their medical plan premiums** through Mennonite Mutual Aid's new Flexible Premium Aid. "In

low-income areas the churches often aren't able to help their members who can't afford health care insurance," says MMA Fraternal Activities assistant Tina Weldy. "Flexible Premium Aid will help those members—people who otherwise might try to go without any health insurance." More information is available from MMA at Box 483, Goshen, IN 46526.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Beidler**, Rodney and Wendy (Rice), Perkasie, Pa., second child, first daughter, Marissa Kate, July 6.

**Boshart**, Mark and Linda (Harper), Mt. Pleasant, Iowa, second daughter, Amy Nicole, June 25.

**Butterfield**, Paul and Jan (Zehr), Badger, Iowa, second daughter, Jill Marie, Feb. 16.

**Derstine**, Bruce Y. and Janet (Wisler), Souderton, Pa., second child, first son, Philip Scott, May 31.

**Derstine**, Garland Dale and Rebecca (Anders), Elroy, Pa., second son, Conrad Anders, June 28.

**Eichelberger**, Warren and Elizabeth (Hykes), Chambersburg, Pa., second child, first son, Bradley David, June 17.

**Eng**, Kenneth and Ruth Ann (Derstine), Levittown, Pa., first child, Elliott James, June 16.

**Good**, Marlin and Anita (Yoder), Goshen, Ind., first child, Erin Renae, June 21.

**Hall**, Troy and Kellie (Schrock), Millersburg, Ind., first child, Jarin Radcliffe, May 2.

**Jacobs**, Randall and Rachel (Miller), Fort Wayne, Ind., first child, Benjamin Miller, June 1.

**Jutzi**, David and Joanne (Kuebel), Cambridge, Ont., first daughter, Katelyn Sara, June 25.

**Keener**, Carl and Cindy (Martin), State Line, Pa., first child, Chanelle Nichole, July 2.

**Martin**, Nelson and Evy (Kreider), Sellersville, Pa., third child, first daughter, Anika Kathryn Kreider, July 1.

**Metzger**, John and Rose (Chupp), Goshen, Ind., second daughter, Brittany Lynn, July 2.

**Mininger**, Darwin and Tammy (McClain), Lansdale, Pa., a son, Jonas Ray, May 10.

**Nicklas**, Bruce and Darlene (Ruby), Tavistock, Ont., second child, Wade John, Feb. 3.

**Niermans**, John W. and Sandy (Knechel), Souderton, Pa., a son, Aaron John William, Apr. 18.

**Schumm**, Bill and Linda (Brenneman), Tavistock, Ont., second child, Andrew Lynn, Feb. 15.

**Snader**, Larry and Linda (Weber), Dayton, Va., second child, first daughter, Christina Marie, Mar. 17.

**Snyder**, John and Rose (Derksen), Lansing, Mich., third child, first daughter, Athalia Lynn, June 22.

**Stoltzfus**, Ken and Bonnie (Peachey), Belleville, Pa., second daughter, Dana Michelle, June 28.

**Strittmatter**, Paul and Christina (Berg), Honey Brook, Pa., two daughters, Amber Lynn Sook, born on Aug. 4, 1980, and Danielle OK, born on May 9, 1982; arrived Apr. 24.

**Stutzman**, Eldon and Sue (Kendrick), Garden City, Mo., third child, first daughter, Kyra Lindsay, June 17.

**Whitley**, Gary and \_\_\_\_\_, Plain City, Ohio, third child, second daughter, Megan Leigh, June 19.

**Williams**, Jim and Dawn (Roth), Kalida, Ohio, second son, Aaron Albert, June 19.



**Witmer,** Devon and Raymonde (Inbody), Goshen, Ind., fifth child, second son, Kyle Douglas, June 28.

**Yantzi,** Lynn and Nancy (Steinman), Tavistock, Ont., second child, Andrew Lynn, Feb. 15.

**Yantzi,** Maynard and Connie (Zehr), Tavistock, Ont., first child, Markus Daniel, Apr. 18.

**Yantzi,** Wayne and Joan (Zehr), Tavistock, Ont., third child, first daughter, Stephanie Joan, Apr. 21.

**Yoder,** Gary and Lisa, Middlebury, Ind., first child, Allison Michele, June 26.

**Zook,** Duane and Darla (Slagell), Garden City, Mo., first child, Casey LaRae, June 8.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Hultengren-Hershberger.** Daniel Hultengren, Mankato, Minn., Hilltop cong., and Marcella Hershberger, Elkhart, Ind., East Goshen cong., by Ritch Hochstetler, May 30.

**Klopfenstein-Beck.** Rodney Klopfenstein, Wauseon, Ohio, Church of God, and Linda Beck, Archbold, Ohio, Central cong., by Roger Steffy and Charles Gautsche, Apr. 11.

**Landis-Gochenaaur.** John Robert Landis, Jr., Lancaster, Pa., Willow Street cong., and Bonita Dawn Gochenaaur, Lancaster, Pa., New Danville cong., by Jay C. Garber, June 20.

**Lyons-Mest.** Richard E. Lyons, Leesport, Pa., Lutheran Church, and Rhoda G. Mest, Sinking Springs, Pa., Bally cong., by Winfield Ruth and William B. Fryer, June 20.

**Miller-Moyer.** Mark Miller, Baltimore, Md., Smithville cong., and Joyce Moyer, Lancaster, Pa., Doylestown cong., by Randy Ray, July 4.

**Minter-Yoder.** William Minter, W. Lafayette, Ind., Locust Grove cong., (Sturgis, Mich.), and Karla Yoder, Paoli, Ind., Olive cong. (Elkhart, Ind.), by Phil Helmuth, June 13.

**Shenk-Horst.** Doug Shenk, Harrisonburg, Va., Zion cong., and Elaine Horst, Harrisonburg, Va., Zion cong., by Calvin Shenk and Harvey Yoder, June 13.

**Smeltzer-Longacher.** Sherwyn Smeltzer, Richmond, Va., Clinton Brick cong., and Deirdre Longacher, Richmond, Va., First Mennonite cong., by Carl L. Smeltzer and Wayne Spiegle, June 20.

**Swartzendruber-DeNayer.** Brian Swartzendruber, Garden City, Mo., Sycamore Grove cong., and Teresa DeNayer, Harrisonville, Mo., Methodist Church, by Darrell Zook, June 20.

**Yoder-Grove.** Tim L. Yoder, Shipshewana, Ind., Shore cong., and Jane Grove, New Paris, Ind., East Goshen cong., by Aden J. Yoder, June 13.

## OBITUARIES

**Bender, Gertrude Kauffman,** daughter of Levi R. and Susan Alice (Stoner) Kauffman, was born at Martinsburg, Pa., Dec. 17, 1897; died at Harrisonburg, Va., July 4, 1987; aged 89 y. On Dec. 15, 1920, she was married to Ezra C. Bender, who survives. Also surviving are one son (Byron W.), and 5 grandchildren. She was a member of the Park View Mennonite Church, where funeral services were held on July 9, in

charge of Edward Stoltzfus and Harold Eshleman; interment in Kauffman Cemetery, Curryville, Pa.

**Blosser, Gladys Marie Clark,** daughter of J. Howard and Emma (Metzler) Clark, was born in Columbiana Co., Ohio, Jan. 10, 1908; died at Salem Community Hospital, Salem, Ohio, July 7, 1987; aged 79 y. On Jan. 24, 1929, she was married to Chauncey Schloneger, who died on Sept. 30, 1943. On Aug. 31, 1946, she was married to Stelvin Blosser, who died on Apr. 4, 1987. Surviving are 2 daughters (Carol Blosser and Ruth Ann Horst), one son (Lowell Schloneger), one stepdaughter (Marie Wright), one stepson (Albert Blosser), one sister (Margaret King), and one brother (Paul Clark). She was preceded in death by one stepson (Joel Blosser). She was a member of Leetonia Mennonite Church. Funeral services were held at the Midway Mennonite Church on July 10, in charge of Leonard Hershey; interment in Midway Cemetery.

**Croyle, Emma N. Stahl,** daughter of Jacob G. and Ellen (Speicher) Stahl, was born in Somerset Co., Pa., Aug. 25, 1898; died of congestive heart failure at Rittman, Ohio, July 4, 1987; aged 88 y. On June 29, 1918, she was married to Lloyd S. Croyle, who died on May 26, 1982. Surviving are 2 sons (Denton E. and Ellis B.), one daughter (E. Louise Wigle), 12 grandchildren, 11 great-grandchildren, one sister (Ruth E. Brant), and one brother (Howard H. Stahl). She was preceded in death by 3 sons (Alan, Dwayne C., and Carl) and one daughter (Sara Kathryn). She was a member of Thomas Mennonite Church, where funeral services were held on July 8, in charge of Ellis B. Croyle and Aldus J. Wingard; interment in Thomas Mennonite Church Cemetery.

**Lehman, Elva Mae Groff,** daughter of John H. and Anna M. (Brackbill) Groff, was born at Kinzer, Pa., Mar. 2, 1912; died at her home at Leola, Pa., Apr. 20, 1987; aged 75 y. On Jan. 26, 1935, she was married to Lester M. Lehman, who died on Nov. 10, 1981. Surviving are 3 daughters (Anna Lois Lehman, Evelyn Mae Sharr, and Loretta Elaine Lehman), 3 sons (Milton, Glenn, and Melvin), 4 grandchildren, 3 sisters (Elizabeth Groff, Elsie Martin, and Miriam Gehman), and 2 brothers (Clarence and Roy). She was a member of Stumptown Mennonite Church, where funeral services were held on Apr. 22, in charge of Luke Nolt and John Oberholtzer; interment in Stumptown Cemetery.

**Martin, H. James,** son of Simon B. and Lydia (Bauman) Martin, was born in Harrisonburg, Va., Nov. 26, 1923; died in Montevideo, Uruguay, May 29, 1987; aged 63 y. On Dec. 27, 1947, he was married to Anna M. Swartzendruber, who survives. Also surviving are 3 daughters (Judith Ann Martin, Janet Arlene Shank, and B. Elaine Schmucker), 2 sons (James David and Daniel Lawrence), 8 grandchildren, 3 sisters (Violet Ropp, Elsie Gingerich, and Lois Witmer), and 3 brothers (Clare, Paul, and Lawrence). He was a member and former pastor of Bethel Mennonite Church in Ashley, Mich., and also served as pastor at Baden, Ont.; La Junta and Cheraw, Colo.; as well as various churches in Uruguay. Funeral services were held at La Floresta Mennonite Church and Colonia Delta, where interment took place.

**Miller, Irma Irene,** daughter of Levi and Lydia (Miller) Miller, was born in Lagrange Co., Ind., Jan. 8, 1908; died at Greencroft Nursing Center, Goshen, Ind., June 23, 1987; aged 79 y. Surviving are one sister (Esther E. Miller), and one brother (Gideon G.). She was a member of Clinton Frame Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on June 25, in charge of Vernon E. Bontreger; interment in Miller Cemetery.

**Schertz, Lillian Pearl,** daughter of William P. and Lena M. Schertz, was born at Eureka, Ill., Mar. 18, 1899; died at the Hospice of St. John's, Denver, Colo., June 16, 1987; aged 88 y.

Surviving are 2 sisters (Rose Nofsinger and Hazel Rhodes). She was preceded in death by 4 sisters (Freda Zehr, Silda Zehr, Edith Egli, and Lola Egli) and 2 brothers (Elmer and Alvin). A graveside service and interment was held at Rose Hill Cemetery, Manson, Iowa, on June 27. Memorial services were held in Denver, Colo., on June 28, in charge of Janice Yordy Sutter.

**Schrock, John D.,** son of Daniel and Anna (Roth) Schrock, was born in Shelbyville, Ill., July 25, 1922; died at Wayland, Iowa, June 22, 1987; aged 64 y. On Aug. 14, 1965, he was married to JoAnn Erb, who survives. Also surviving are 2 daughters (Anna Maria Holt and Pamela Jane Todd), one son (John Loren), 8 brothers (Raymond, Ervin, Edwin, Elmer, Daniel, Fred, Jacob, and Howard), and 6 sisters (Mabel Kittrick, Bessie Swartzendruber, Bertha Miller, Lillie Thomas, Esther Sivilie, and Lydia Ann Kennel). He was a member of Sugar Creek Mennonite Church, where funeral services were held on June 25, in charge of Edmond Miller and Vernon Gerig; interment in Sugar Creek Cemetery.

**Stehman, Fannie Katherine Troyer,** daughter of Jacob and Mattie (King) Troyer, was born at Garden City, Mo., Nov. 25, 1889; died at Hesston, Kans., June 25, 1987; aged 97 y. On July 30, 1910, she was married to Jacob B. Stehman, who died in January 1963. Surviving are 4 sons (Clayton, Allen, Glenn, and Morris), 12 grandchildren, 23 great-grandchildren, 4 great-great-grandchildren, 3 brothers (Clayton, Allen, and Morris), and one sister (Mattie Ann Yoder). She was preceded in death by 2 daughters (Lela and Dorothea). She was a member of Glennon Heights Mennonite Church. Funeral services were held at Olinger's Mortuary on June 29, in charge of Ross T. Bender; interment in Lakewood, Colo.

**Thomas, Chester H.,** son of Elmer and Mary (Herr) Thomas, was born on June 5, 1908; died at St. Joseph Hospital on June 21, 1987; aged 79 y. On June 3, 1931, he was married to Suie E. Harnish, who survives. Also surviving are 4 sons (Elmer, Ivan, Ernest, and Isaac), one daughter (Mrs. Kenneth Redcay), 16 grandchildren, one great-grandson, and 3 sisters (Anna, Betty, and Edna Hershey). He was a member of New Danville Mennonite Church, where funeral services were held on June 25, in charge of David Thomas, Elias Groff, and Jay Garber; interment in the New Danville Cemetery.

**Correction:** The obituary of Marie A. Yoder in the July 21 issue wrongly identified her as married to Carol A. Yoder. In fact, Marie and Carol had lived together for some 30 years following a tragic accident of Carol's. They had adopted Kaylene. *Gospel Herald* regrets the error.

## CALENDAR

*Provided by General Board of Mennonite Church*

Allegheny Conference annual meeting, Laurelville, Pa., July 30-Aug. 2

South Central Conference annual meeting, July 31-Aug. 2

Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9

Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31

Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2

Hesston College fall classes begin, Hesston, Kans., Sept. 7

Goshen College fall classes begin, Goshen, Ind., Sept. 9

New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12

Lancaster Conference fall assembly, East Earl, Pa., Sept. 17

Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20

## CREDITS

Special Issue design by Gwen Stamm; cover photo, p. 536 (left), and p. 540 by Dale Gehman; p. 549 by Jim Bishop; all other photos by David Hiebert.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Young evangelicals urged to take up leadership roles**

Expressing concern because so many key evangelical leaders are retiring, more than 300 younger Christians from 67 countries have challenged older leaders to "pass the torch" of leadership to a new generation. To help prepare a younger generation of leaders to accept the responsibility for the future, the Lausanne Committee for World Evangelization sponsored Singapore 87, a 19-day conference recently for younger Christian leaders.

Brian Stiller of Canada, the 45-year-old chairman of the steering committee, said the key question is whether the new generation of younger leaders will be trained and qualified to accept the mantle of leadership. Stiller, who is executive director of the Toronto-based Evangelical Fellowship of Canada, lamented what he called "the long shadow syndrome" in evangelical Christianity. He said many younger Christians have worked in the shadow of senior leaders for so long that they have failed to develop their own styles.

### **Presbyterians pick Louisville over Kansas City for offices**

Louisville, Ky., will be the new headquarters city of the Presbyterian Church (USA). The church's highest governing body, the General Assembly, picked Louisville over Kansas City, Mo., 332 to 309, in a secret ballot during its recent annual meeting in Biloxi, Miss.

The action by the assembly overturned both the recommendation of an official church committee that had considered 47 cities in a three-year study and the vote of the assembly's own relocation committee. The church currently has national offices in Atlanta, New York, and Philadelphia—the sites of agencies of the Northern and Southern branches of Presbyterianism that merged in 1983.

Most of those offices will now move to two buildings on Louisville's downtown waterfront that formerly housed the Belknap Hardware and Manufacturing Company. Observers said that relative costs of available property in the two contending cities seemed to be the deciding factor. The Louisville building will be a gift from David Jones, a Louisville businessman who is a Presbyterian elder.

Judy Fletcher, who headed the three-

year relocation study, complained that the assembly's rejection of her committee's recommendation of Kansas City indicated that "we were for sale after all." Louisville officials suggested that by coming to their city, the Presbyterians could save enough money to send out 40 more missionaries a year or start 10 new churches annually. Louisville backers say the center of Presbyterian population in the United States is located 100 miles east of Louisville.

### **Christian and Missionary Alliance votes to leave New York area**

The century-old Christian and Missionary Alliance has decided to move its headquarters out of Nyack, N.Y., because of the expense of operating in the New York City area. The 250,000-member denomination moved from New York City to Nyack, where its college and seminary are located, 13 years ago. At its recent national convention in St. Paul, Minn., the church's General Council authorized its board of managers to find a site to relocate church headquarters.

### **Former guard for Bakkers now believes in financial accountability**

Don Hardister, who resigned recently as security guard for Jim and Tammy Bakker, says he's changed his mind about the need for financial accountability of television ministers and no longer thinks people should put "blind trust" in them. Hardister was assigned to guard Bakkers when they announced in March that they were leaving the PTL ministry after Jim confessed to a 1980 tryst with Jessica Hahn.

Hardister said he did not agree with Bakkers' efforts to retain control of the \$400,000 house that was purchased for them with charitable contributions to PTL. He said the PTL scandal has led him to a change of heart on the issue of public accountability. Hardister said he has also begun to question the "prosperity gospel" taught by Bakkers.

### **Papal visit will require big bucks from a variety of sources**

The pope's upcoming visit to the United States, besides being a spiritual boon to many Roman Catholics, has a bottom line: big bucks. A survey of the nine dioceses which will host Pope John Paul II shows that while elaborate plans for the September visit already are well underway, there still are questions about how the visit will be financed.

The trip will cost up to \$20 million, according to diocesan and United States Catholic Conference officials. Most of the dioceses are asking local corporations and businesses to contribute to the cost of the

trip. All of the dioceses will tap special Sunday morning offerings from the churches in their area. Other forms of fund-raising include the sale of special issues of local Catholic magazines, special dinners, and personal contacts by bishops and archbishops to individual donors.

The largest expense cited by diocesan officials is the rent for large facilities, including the Los Angeles Coliseum for \$125,000, where 100,000 people will come to get a glimpse of the pope. Other major expenses include insurance coverage for large crowds, security for the large outdoor gatherings, the construction of platforms and altars, and the costs for setting up media centers.

### **Bishops call for reforms at SMU to prevent future athletic scandals**

An investigative report by a panel of United Methodist bishops has called for open meetings of Southern Methodist University's board of trustees and automatic dismissal of athletic officials involved in misconduct to safeguard against future athletic scandals at the school. The 48-page report was issued in Dallas recently by the four-member committee chaired by Bishop Louis Shewengetdt of Albuquerque, N.Mex.

According to the report, when former SMU president Donald Shields, who knew about payments to football players, demanded that the practice be stopped, he was told by Bill Clements—then chairman of SMU's board and now governor of Texas—that he should "stay out of it and run the university." The payments were made in violation of the rules of the National Collegiate Athletic Association, the regulatory body for big-time university sports.

### **Philippine churches seek ban on anti-communist vigilantes**

The National Council of Churches in the Philippines recently asked President Corazon Aquino to take steps to disband the anti-communist vigilante groups that are proliferating around the country with the support of the military and some local government officials. The council called the formation of armed anti-communist groups "a negation of attempts at building peace, justice, and righteousness" in the Philippines. It called the proliferation of such groups "a cause of great concern."

Citizen groups have proliferated during the past year to help fight communist rebels. The most prominent are Alsa Masa (Masses Risings) and Nakasaka (United People for Peace) on the southern island of Mindanao. Aquino has yet to take a stand on these groups. She does, however, encourage Filipinos to help the military by providing information on rebel movements.



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## Why shouldn't God bless America?

Numbers of persons at Purdue 87 were stunned during the Friday evening session when a singing group swung into "God Bless America" and called for the audience to stand and sing along with them. It was a sudden dilemma to which different persons responded in different ways: some by standing and singing, some by standing and not singing, and some by remaining in their seats. Nothing of this sort had ever happened before at the Mennonite Church General Assembly.

A question that emerged as people thought about this happening was, What's wrong with singing "God Bless America"? Are we against America? As an analogy one might recall the prayer for a house: "Bless this house, O Lord, we pray. Make it safe through night and day." People of goodwill wish the blessing of God to all and sundry. Why not?

In a conversation which was reported to me, two points were made against singing that song at Purdue 87. For one thing, it was an international assembly. Canadians, particularly, were present as full-fledged participants in the assembly. For another, persons who remember World War II may recall that this song had strong militaristic overtones.

I must confess that as I drove away from Purdue I found myself whistling "God Bless America" for maybe 50 miles. I had not been very conscious of this old ditty for many years, but the singing and discussion brought back half-forgotten experiences of 45 years ago when it was new. I remember a high school assembly and a student leader calling for us to sing it through "twice." (It is a short song and doesn't take up much time.) As I drove and whistled I pondered the question "What's wrong with singing God Bless America?" I have the following observations.

The language of the song is strongly religious. God is called upon to "bless," "guide," and provide "light from above." If so, what is the religious expression assumed here? When one recalls the time and the poet it becomes fairly clear that the religion supported here was America and that God was being called upon to bless this country's

effort in World War II. The question then comes, "Can a people of peace pray a blessing from God on a nation at war?"

Social scientists, fond of generalizations, have suggested that the United States has been seen by many as a fulfillment of something God desired: that the bad old ways of Europe were left behind by colonists who devised a newer, purer way of life. In this myth of the purer America, its people are seen as called of God, somewhat in the same fashion as the ancient Jews.

Now what the true believers in this myth fail to see is that for the ancient Jews this chosenness was almost a greater burden than they could bear. Also, two Jewish leaders changed that calling so that although at heart it was much the same, for those who chose the new way, the expression of it was altered forever.

The first of these was Jesus who, although it was hoped by some that he would restore the kingdom of David, instead introduced the kingdom of heaven. In many respects this was much less satisfying, for it did not deal decisively with the political issues facing the Jews at that time. The second was Paul, who in his letter to the Romans as good as said there are no chosen people. All are equally condemned for sin and all are equally welcome to salvation through the grace of God.

So the question ultimately is what sort of blessing do we wish on America? Is it the blessing of Jesus and Paul—a call to repentance and salvation by faith? Or is it simply to ask for approval of whatever America is and does? In the latter case, to sing it is to engage in idol worship, for in effect, one worships the nation in the place of God. I believe that this latter was probably the intention of the writer of the song, who in 1958 received a Congressional gold medal for it.

Do we wish for God to bless America? Of course. But no more or less than any other nation or people on earth. For as Paul told the Athenian philosophers, God "made from one every nation . . . on all the face of the earth . . . that they should seek God" (Acts 17:26-27). Amen.

—Daniel Hertzler



# GOSPEL HERALD

## Marty Kolb: struggling for a niche



Marty Kolb listens to a patient at Memorial Hospital in South Bend, Indiana, where she has spent the past year in Clinical Pastoral Education training.



# Marty Kolb: struggling for a niche

by Keith Graber Miller

"I see God very much beside me in this process, and I think God is pained also by the struggles I've had and which many women have. If I didn't feel the call to ministry as clearly as I do, I would have thrown in the towel a long time ago."

As she speaks, Marty Kolb's dark, penetrating eyes reveal the disappointment, discouragement, and sadness of one feeling the tension between a call to Christian ministry and the absence of a place to minister. She is tired, but not broken. Since completing seminary training two years ago, the 39-year-old single woman has struggled repeatedly to find her pastoring niche.

Without success.

**Call from God.** "I know that I would have never aspired to ministry just because that's what I wanted to do," Kolb says. "I'd be crazy to do that. I don't know how to understand my personal call to ministry except that it is from God."

Marty's journey toward church leadership began almost a decade ago, emerging from a dynamic, affirming experience as director of Mennonite Board of Missions' discipleship program in Richmond, Virginia. Several years into that position, she enrolled for her first seminary course at Union Theological Seminary in Richmond. "My friends were settled in and buying houses, and here I was spending money I didn't have," she says. "I think the reason I had never even thought of ministry until I was 34 was related to the fact that I grew up in a setting where the idea of women in ministry didn't exist."

The eighth of nine children, and only one of two daughters, Marty was raised on a dairy farm in southeastern Pennsylvania. She left home for Eastern Mennonite College in 1966, and completed her biology degree there four years later. From 1970 to 1978, while completing her master's degree in education at James Madison University in Harrisonburg, Virginia, Marty worked at Eastern Mennonite High School, first as a physical education teacher and then as resident director.

After a year of Voluntary Service at Fellowship House

in Washington, D.C., the former teacher directed the Richmond discipleship program for four years. "Those were years when my faith matured a great deal," she says. "I developed some spiritual disciplines, and came to understand myself and my gifts. This was all related to feeling a call to ministry. Faith became a lot less of 'shoulds' and 'oughts' and a lot more a result of my own choice, a kind of claiming it for myself."

With a year of seminary at Union behind her, Kolb transferred to Associated Mennonite Biblical Seminaries

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**Kolb has struggled repeatedly to find her pastoring niche. Without success.**

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in 1983, intending to study pastoral counseling. "In my senior year at AMBS, I first came to grips with the idea of pastoral ministry in a congregation," she says. "Earlier I had thought there were too many hurdles."

Those hurdles included questions of her own abilities as well as worries about her parents' response. "My parents haven't stood in my way," says Marty, "but I think I've created a dilemma for them. They trust me and believe in me, and trust that I make good choices and decisions, but somehow this doesn't fit." Some of her siblings have been supportive, while others "don't say much."

**Fear and trembling.** To counter self-doubts about her abilities, Professor Willard Swartley encouraged Marty to try several supervised experiences in ministry ("SEMs"), and "with fear and trembling," she agreed to test her gifts in preaching in the fall of 1984. Preaching three times at Belmont Mennonite Church in Elkhart, Indiana—and undergoing thorough critiques from congregational and student peers—began the formative process which convinced Marty she could be a pastor. Other persons confirmed that call.

In the spring of her senior year, Kolb was under consideration for an associate pastor's position at a large congregation. A 75 percent vote was needed for accep-

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Keith Graber Miller, Goshen, Ind., is campus minister at Goshen College and a free-lance writer. This article is the first of three profiles of women in ministry. Suggested by the Mennonite Church's Committee on Women in Leadership Ministries, the series was commissioned by Meetinghouse—the Mennonite and Brethren in Christ editors group.



tance, and some church leaders felt certain Marty would receive the vote. But when the count was completed, it fell 4 percent short of acceptance.

"The congregation was dealing with a number of issues at the time, so a variety of factors came into play in the final decision-making process," Kolb says. "But it felt to me like one significant one was the fact that I was a woman, and that stood in the way for a good number of people."

The evening the votes were counted, Marty's seminary "small group" had gathered to celebrate with her, certain that she would be accepted. When they learned of the non-acceptance, they sat and cried with her for two hours.

Marty says the rejection has made her more cautious about "putting too many eggs in one basket." But she didn't give up.

That fall, she accepted the position of interim campus minister at Hesston College. Kolb soon discovered, however, that "the job didn't fit me and my gifts in the way I anticipated. Inside of me I knew it was not where I belonged, and it wouldn't do me any good, nor the institution, if I stayed there." Marty chose to terminate after the first year of the interim position, one year earlier than expected.

It was the spring of 1986, and Kolb had no specific job opportunity in mind. Finally she decided to enter a one-year Clinical Pastoral Education (CPE) program at Memorial Hospital in South Bend, Indiana, "to give myself some time before I started looking for a congregation." Kolb says she also feels CPE is valuable training in self-understanding, pastoral care, and counseling.

Since the fall of 1986, Marty has pursued several leads for congregational ministry, but no opportunities have solidified. She believes, at least in part, that the doors have not opened because she is a woman. And while that has brought disappointment and sadness, for whatever reason, she has been spared the anger and bitterness which sometimes haunt ministering persons who have bumped against closed doors once too often.

And she hasn't thrown in the towel.

**Excluding women.** "My dream would be that the day would come when gender would not be an issue when calling pastoral leadership," she says. "That's not to say gender is not important. It's only asking that it not be used for excluding some and making others eligible."

"I would wish that the church could get to the point of calling forth the giftedness in all persons and utilizing them wherever the gifts can be best used." Marty says this discerning of gifts needs to be further developed for both men and women. "There's so much giftedness bottled up," she says. "It's partly due to gender, but in general we don't do very well with any people."

In Marty, the giftedness is remarkably apparent. But like many other women seeking to serve in congregational ministry, she has been unable to fully use and develop those pastoring abilities.

"I just continue to believe that one is not called to futility," Marty says. "But sometimes we have to wait." ☞

## It's difficult being a middle-income North American

While we search the refrigerator for a place for the leftover dessert, many search to find a bit of food.

While we choose between the many different beverages on the menu, many long for a drink of clear water.

While we struggle with the latest diet to lose some excess pounds, many lack adequate nutrition to maintain proper weight.

While we complain about the cost of medical care and insurance, many suffer and die because they don't have access to basic health care.

While we try to find something in our crowded closet to match the new sweater, many long for a garment to keep warm.

While we complain about cleaning two bathrooms, many don't have the adequate toilet facilities.

While we search for an unneeded Christmas gift for a friend, many search for the bare necessities for their family.

While we struggle with an armload of firewood to create a nice atmosphere, many struggle to find enough twigs to cook the next meal.

While we choose which color to paint our two-car garage, many long for a good roof on their one-room hut.

While we decide between the latest technology when purchasing a car, many wonder how long their only pair of shoes will last.

While we feel handicapped without electricity for two hours, many will never use it for even five minutes.

While we plan for an adequate income during retirement years, many have no income.

While we ponder where to spend the next vacation to relax, many ponder where they could find work so their family can eat.

While we purchase a recreational vehicle to get away from home, many desire a place to call home.

While we build structures to worship God in comfort, many must meet in secret and fear for their lives.

While we have trouble finding time to read the Scriptures, many long to be able to read.

While we debate which translation of God's Word is best, many don't have a copy in their own language.

While we complain about the difficulties of being middle income, many would like the opportunity.

—Paul L. Clark



# Making a difference on Maryland Avenue

by Barbara Connell-Bishop

I went into the alley to put out my weekly trash. This is a trip I have made so many times that the Doberman who lives next door stops barking when I greet him, "Hey Champ!"

Spring is in the air. The daffodils are in bloom. The crocuses have been up for weeks, the tulips will be opening soon. Springtime comes to the city. I realize I have seen a lot of Washington springtimes.

Out in the alley some boys are playing basketball. There is no formal court, just the alley, but there is a hoop and a backboard. These were put up by a volunteer and

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**Our choice is either to create things which are positive and constructive or things that are negative and destructive.**

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one of the staffers who have come and gone from our program here. I say "Hi" to the boys. The one I know is Joseph. He's 14 and a big, strong eighth-grader. The first time I met Joseph, or "Joe" as everybody calls him, he was a short, overweight fourth-grader. He had a crush on me back then.

Walking back into the church, I realize I have been working in this neighborhood longer than I have done a lot of other things in my life. With a smile I consider that after I am long gone, the backboard and the hoop will still be here. God works in mysterious ways.

**Burning desire.** I came to this neighborhood four years ago, planning to change the lives of its children, dreaming of making my mark on the city. I had never really worked with children before, certainly not in an urban, cross-cultural setting. All I had was a burning desire to do urban work and a conviction that this was the place God intended for me to do it. There were many mistakes those first months and years. I spent a lot of time wondering who was in charge: me or the young people. There were some days when the world came crashing to my feet, like the time one of my students threw an egg at me. Then there were other days when I floated on air because a student sent me a note saying: "I learned a lot in computer class. I am the best math student."

I have had the privilege to work as the director of

Washington Community Fellowship's outreach ministry to the children and families living in the neighborhood which surrounds the church building. This program, now called the Neighborhood Learning Center, first began as a tutoring program for grade school children. Over the years the program was changed and expanded to meet the needs of those to whom it ministers.

We now use computers for remediation and teaching; we have volunteers teaching classes in everything from Bible study to Logo programming and art; we sponsor a week of summer Bible camp every year; we are beginning adult education classes. As I leave this job, I am reminded not only of the historic events that have occurred, but perhaps more importantly of the personal milestones and lessons I have learned.

**Everyday occurrence.** First of all, it occurs to me that grace is not a miraculous event. It is an everyday occurrence. It is a quality which infuses our lives when we are acting as God would have us. It is as simple as helping a child study math and as difficult as talking about sexual abuse with a third-grader. It is an act which does not take place outside the realm of everyday experience. It is what we do for each other, as God has done for us.

Another thing I have learned is that I and the people who have worked with our program have probably learned more from the students than we have taught them. Reading an interview of myself from a few years ago, I am horrified at the paternalism I expressed. I wanted to save the children from drugs and from being on the streets. Both were noble desires; neither was realistic. As I came to know—and love—the kids, I found that I could never save them from anything. I could love them. That was my responsibility. My role was to give myself to

## Nagasaki

On the city where there were the most  
Christians in Japan we dropped the second  
atomic bomb and demolished  
the cathedral and sent the people  
screaming  
    blinded  
        stunned  
            mutilated  
                dying.

Who was most dehumanized by the blast?  
Who?

—Thomas John Carlisle

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Barbara Connell-Bishop, Washington, D.C., is a free-lance writer and former director of the Neighborhood Learning Center at Washington Community Fellowship—a Mennonite congregation.




them in love. The rest—well, that was God's job. In the giving, I opened myself to them and they opened up to me. They taught me amazing things about myself. Things I probably didn't want to know. So now when I see 14-year-olds who were once 10, I laugh. We have grown up together.

**Meaningful work.** Last, I am reminded of the importance of doing work that is meaningful. Recently, I received a letter from a young man who came for eight months to work with me in the neighborhood. He was a computer science major, interested in computers as educational tools. He came, not because he expected it would advance his technical knowledge, but because he thought our work to be important and wanted to participate in something which actually was having a positive affect on the lives of children. In his letter, after listing a number of his accomplishments for the year, he wrote: "So it's been a very successful and enjoyable year for me. I credit a lot of this to my experience in Washington, by the way, since I feel that I gained a lot of confidence in myself from doing something that I thought was

significant and important."

As I stand at the end of my work here and the beginning of work somewhere else, the importance of having meaningful, creative work looms large. Living in this world, we have the opportunity to be co-creators with God. Our choice is either to create things which are positive and constructive or things that are negative and destructive. One is salvific, the other is not. I began this work because of a belief that it was important for the neighborhood. I had no idea then how important it was for me. Someone very much wiser than I has said, "Let our fruits come as the harvest of a labor of love; work that inspires the individual and nourishes the community." Selah.

The March sun is sinking behind the turreted facades of the row houses down the street. The cars on Maryland Avenue speed their passengers homeward. My mind turns to the changing seasons, and I wonder where I will be in a year's time. Will the children remember me? Did I make a difference? Will the only monument to my days here be a basketball hoop and backboard in the alley? If so, I am glad. It is enough. 

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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Purdue 87 clarified 'faith' and 'community'

For me Purdue 87 was my first family reunion following my adoption into the family of Germantown Mennonite Church in Philadelphia two years ago. It was the first opportunity to meet my brothers and sisters and my elders in the extended family of my Anabaptist faith.

Going to Purdue 87 was like going to another planet! I was keyed up and worried and grateful not to be alone. The Lord was there and five members of my congregation. We could check out our experiences with each other.

In preparation I brushed up on family history and theology. I prayed much also about my tongue, which is too sharp, and about my righteous anger, which can get in the way. I wanted to be well-informed and of an open spirit.

Purdue 87 clarified "faith" and "community" for me. Jesus, who is for me the face of my parent God, was confirmed there over and over. In morning prayer. In Bible study and corporate worship. In

attentive person-to-person listening during breaks and at mealtime. In well-ordered patience and organization that fed the 5,000 and sent them on their way to other nurture.

Purdue 87 made visible the strengths of Mennonite/Anabaptist theology:

—*It is the life that counts.* From the farm to the pulpit if God and the community call. . . . 35 years in Argentina translating the New Testament. . . . "We took her in with her two boys and gave her a job and our bedroom and it worked out well for all of us: . . ."

—*The ministry flows from all believers to all believers.* She focussed her attention completely and said with love, "We must be patient with the brothers as the Lord was with Peter . . . they are rocks, you know."

—*Children are at the right side of God and seen as his gifts.* The six-year-old bouncing up and down on his seat during worship. His behavior as colorful as the cap he wears. He loves the music and must move to it. His grandmother wears a covering and is at peace while he bounces. His parents take turns loving him and keeping him from being out of bounds.

—*Scripture was used not like confetti, randomly thrown around, but like cement to build God's kingdom.* At the beginning of our prayer meeting, the leader said, "I discovered a verse this morning. It must

have been there all the time but I did not know it," leading us as he said this into an awareness of the Bible as a place where more and more is to be discovered and treasured.

Purdue 87 uncovered also the anxiety which continues to live in the Mennonite brother-sisterhood and which amazes a newcomer like myself. What is there to be anxious about? Nothing that I can see. The Lord is here. The vision of the kingdom is here. The theology calling for discipleship and justice is here. The promise for the near future is here.

Yes, the old order will pass and we will mourn its passing, because we were attached to it.

Yes, leadership will have to be shared and no longer will the faces on the pulpit and the stage be white and male mostly.

Yes, change will come and will surprise us and challenge us, and it may even feel as if we are in a buggy behind a runaway horse.

Yes, the needed change will come at a snail's pace. But given this Lord and church, who can be anxious?

Anxiety leads to the wish to control, which leads to the building of walls to keep our own in and others out. Anxiety leads to losing what we must hope to gain.

We grew in Christ at Purdue 87. Let's tear down walls and hold hands in love!

—**Mieke Malandra, Philadelphia, Pa.**



# A letter to an aunt about the nuclear freeze

by Robert Roberg

Dear Aunt Leota,

I saw your picture in the paper today as you were pouring blood on the fence at the nuclear test site. You never looked better and something inside of me was proud of you.

I'm afraid you will receive a lot of criticism (even some from the church), and I have to confess that this letter from your favorite nephew may sound like I'm not on your side.

First, let me assure you that I *am* on your side. I want to affirm your heroism, courage, and sensitivity. I too deplore nuclear weapons (and all weapons) and would like to see them eradicated from the earth. I fully agree that something must be done. A voice in the wilderness must cry out. But what should the voice cry? "Ban the Bomb!" or "Follow Jesus!"? I noticed the newspaper article didn't mention Jesus.

**More effective way.** With all due respect for your age, I think I see a way to be more effective. Instead of attacking governments, militaries, corporations, and missile sites, wouldn't it be more productive to correct the cause of warfare itself—the human heart?

I am aware that you spend many hours going to meetings, watching films, writing letters, marching, and phoning for your freeze group. But I don't recall you and Uncle Joe going door to door to tell people about Jesus. Isn't that where the real nuclear freeze begins? What good is it to eliminate all the weapons of murder if people remain murderers in their hearts?

I have made it a goal to talk to 10 strangers a day about Jesus by going door to door. In a year I will have had the "opportunity" to dismantle over 3,000 missile-loaded hearts.

Pouring blood on a fence, going to jail, paying lawyers, and clogging up the courts seems counterproductive to me. Think of the time lost. Plus, it spills over into self-aggrandizement: pictures in the paper, publicity committees, and fame. It seems like *you* get lifted up and not Jesus.

That's not to mention the strange partners you labor with, I went to one of your marches in Washington, D.C., as an observer, and saw you marching that day under the same banner as communists, New Agers, revolutionaries, and anarchists. Even if the cause is right, as Christians we are not to yoke ourselves with such people (2 Cor. 6:14). I agree they want peace, but they want it without

holiness. Peace without holiness is like an ocean without water. They are not the true agents of peace, for in their hearts they are already at war with Yahweh the very God of peace. I was also disturbed to see these peace-seekers carrying pictures of Guevarra and Sandino. These men

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**Wouldn't it be more productive to correct the cause of warfare itself—the human heart?**

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are hardly peace heroes. I was further disturbed by the hostile anti-American rhetoric. How can you expect the leaders of this nation to listen to your voice crying in the wilderness, when they see you standing amidst their enemies?

**Perfect symbol.** The cross is the perfect symbol for true peacemakers. It is formed by the intersecting of horizontal and vertical lines. The peacemaker must stand exactly in the middle, identifying with neither the right, nor the left, nor those above (the rich), nor those below (the poor). Peacemakers must never choose sides. We must represent the point where all extremes meet and melt in self-sacrificial love. To choose sides is to stifle our wilderness voice and to become one with the croaking crackpots of the violent swamp.

I certainly do not wish to imply that you are in that category, because you are not. You are a loving, sensitive, vibrant woman of great courage. But from what I've seen, the leaders you are following are strident and convinced of their own self-righteousness. I know they speak of non-violence, but their spirit seems to dwell in harshness and speaks of great inner violence.

As you know, our family has had a long history of ease, comfort, and do-nothing-itis, so I'm bursting at the seams with pride to see you doing something. If what I've written to you makes sense, and you catch the vision of the better way that I've been talking about, call me and let's go out and knock on some doors together and talk to people about the real peace movement begun at the cross 2,000 years ago.

Your devoted nephew,  
Robert Roberg

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Robert Roberg, Nashville, Tenn., is a church planter sponsored by Rosedale Mennonite Missions.



# For all the times you had to call Mom to find out how to make a favorite dish.

## Mennonite Country-Style Recipes and Kitchen Secrets: The Prize Collection of a Shenandoah Valley Cook

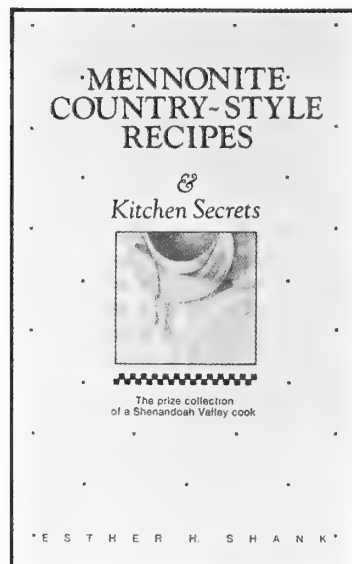
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## Lancaster Mennonites want more peace teaching, survey shows

Lancaster Conference members believe that nonviolent peacemaking is of central importance to the gospel, according to a survey conducted jointly by the conference and the Washington Office of Mennonite Central Committee. "Peacemaking and justice are a central dimension of the gospel," said 84 percent of the respondents. A whopping 87 percent disagreed with the statement that "non-resistant or nonviolent peacemaking is stressed too much in the teaching and preaching of my congregation."

In the write-in section of the questionnaire many respondents decried the fact that there is too little teaching on peacemaking and called for more such teaching. To a statement that focused only on social and justice issues, the response was less enthusiastic: 46 percent agreed that "social and justice issues are not emphasized enough in my congregation."

The Church-State and Peacemaking Issues Survey showed that Lancaster Conference members believe in speaking to government on various issues. "Mennonites should speak to governments on issues where others are affected, such as aid for the poor in our own country or other countries," agreed 79 percent. Are we witnessing to government enough? According to 55 percent, Mennonites have been too hesitant in speaking to government.

Receiving the strongest affirmation of the survey was an item concerning the

work of MCC's Washington Office. An overwhelming 93 percent agreed that for that office to make "arrangements for Mennonites to speak directly to government officials about Mennonite concerns, such as conscientious objection issues or about experiences of MCC workers overseas," was "important and should continue."

Strong support (74 percent) was also given to the Washington Office's staff speaking "regularly to legislative and executive officials about specific issues, such as the arms race." By way of contrast, only 32 percent agreed that "the best way to improve government policies is to get more devout Christians into the government system."

Few issues divided the respondents as much as the death penalty did. Some 41 percent feel it should *not* be abolished, 35 percent feel it should be, and 22 percent are undecided. Apparently past Mennonite Church statements opposing the death penalty are not in tune with many Lancaster Mennonites. On abortion, the response was relatively united. Some 75 percent said it is "never justified" and 17 percent disagreed. Given that this was the only statement with an absolute "never," the unity is probably greater than indicated.

There were a few surprises on other domestic issues. Although a slim majority of respondents considered themselves political conservatives of one stripe

or another, the policy of giving tax concessions to industry as a means of creating jobs was disapproved by 50 percent; another 31 percent were undecided. Government regulation of industry with regard to health safety was strongly endorsed by 84 percent.

On the international issues of military policy there was some agreement: 61 percent disagreed that "there needs to be a strong military establishment to protect our country." A majority of 62 percent felt it was not a good policy for the United States to send military assistance to third-world countries. A strong 72 percent agreed to a bilateral nuclear freeze. On another item, 57 percent disagreed that "new weapons systems, such as the MX missile, are necessary to respond to the Soviet threat."

On the cause of international conflict, 71 percent agreed that the disparity between rich and poor is the most important cause for third-world unrest. Respondents were less clear about the cause of conflict in Central America. To the statement, "The conflict in Central America is primarily a matter of democracy versus communism," the response was equally divided.

On voting, a slim majority, 52 percent, agreed "voting in national elections is an important practice for Christian citizens." (Some 60 percent said they actually voted in national or local elections.) Which American political position are the majority of respondents most in sympathy with? Of six categories offered, 40 percent identified themselves as conservative Republicans; 28 percent refused to be categorized.

—Lancaster Conference News

## Mennonites and Baptists to give 118,000 Bibles to Soviet Christians

To celebrate next year's 1,000th anniversary of the arrival of Christianity in Russia, Mennonites and Baptists will make the largest gift ever of Bibles to Christians in the Soviet Union. The gift was announced by Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists—the main Protestant body in the Soviet Union. He said Soviet government permission to import the Bibles will be forthcoming.

The announcement represents an affirmative response to requests made earlier by Baptist World Alliance for permission to import 100,000 Russian-language Bibles and by Mennonite World Conference for permission to import 10,000 German-

language Bibles. In addition, 8,000 Bibles in the Moldavian language will be imported.

Members of two Mennonite organizations opened discussions on implementing the project at a recent meeting in Winnipeg, Man. The two were International Mennonite Contact, a European association for Soviet relations, and the newly formed Council of USSR Ministries, which coordinates North American contacts with Soviet Mennonites. Mennonite World Conference relates to both organizations for discussion and information sharing because of common interest in the Soviet Union. It was agreed that a \$60,000 budget for the German Bibles will be raised—one-third by the Europeans and two-thirds by the North Americans.

United Bible Societies general secretary Ulrich Fick said that UBS looks forward to cooperating in the Mennonite-

Baptist Bible project, whether through paper supplies, printing, or shipping. UBS has made large Bible shipments to the Soviet Union in recent years. It condemns the Bible "smuggling" conducted by some groups.

The announcement of the Bible project follows by only a few weeks the granting of a permit by the Soviet government to import 75,000 volumes of a Russian-language translation of the *William Barclay Commentary on the New Testament*. That translation is a joint project of Mennonite Central Committee and Baptist World Alliance.

Christianity in Russia dates its beginning from A.D. 988, when Prince Vladimir of Kiev was baptized in the Dnieper River. The church that was founded then was the Russian Orthodox Church, which is still the largest church in the Soviet Union.



## MCC explores creation of cross-cultural program for young adults

The Mennonite Central Committee Executive Committee, meeting June 19-20 in Akron, Pa., enthusiastically endorsed exploring the creation of a cross-cultural program for young adults. The committee had earlier asked staff to consider options for such a program. In response a staff committee presented a proposal for a short-term cross-cultural program to be tested overseas and in North America.

The proposal calls for young adults to live and work together in small groups for one year or less, beginning with a period of discipleship training, followed by a cross-cultural service/work experience. MCC's intention is that the teams would include both international and North American youth.

Pastors, youth leaders, and parents in North America have been calling for more programs that encourage youth to participate in service experiences, reported MCC associate executive secretary Reg Toews, who chaired the staff committee. The need for training and service opportunities for international youth has also often been expressed by overseas partners. "Given our trend toward increasing older personnel, I personally feel we need this new focus on young adults for the long-term well-being of MCC," Toews said.

MCC will now spend six months testing the idea with its field directors and local partners. If the response is positive, staff will select locations for pilot service teams, perhaps in 1988.

## Church planter begins 30-day fast on behalf of the poor

David Hayden, leader of a congregation among the poor in Roanoke, Va., supported by Virginia Mennonite Board of Missions, began a monthlong fast on Aug. 1. The purpose of the fast is to prick the conscience of the church and to point forward to the "great banquet" of the kingdom of heaven. "The fast is a reminder of the coming reversal," he said. "We use the Magnificat as a responsive reading."

Hayden, who with his wife joined the Mennonite Church via the Northern Virginia congregation near Washington, D.C., came to the church because of the peace position. "We needed some folks around us who believed similarly," he said. They have been in Roanoke for two years.

Their Roanoke ministry is to the poor and neglected in the southeast sector of the city, a cultural backwater with a

shortage of meaningful employment. The approach to ministry is intended as one of incarnation and empowerment, "giving a voice to the voiceless, cooperating with God in acts of liberation."

The heart of the ministry is an intentional community, called Justice House, which provides food and lodging for up to 40 people. This is not just a housing ministry, but a worshiping, discerning community and a group which on occasion challenges the assumptions of Roanoke area economic leaders. For example, Justice House has vigorously opposed plans to develop the area for tourism, a move which Justice House perceived would be bad news for the poor because of its inflationary effect on housing.

The goal of Justice House is to give people choices. If they desire to become permanent members of the community, they are welcome. On the other hand, they will support those who come for a time and then are able to enter the economic mainstream.—*Daniel Hertzler*

## Youth Ministry Development Council holds first meeting

When members of the newly formed Integrated Congregational Youth Ministry Development Council met in Elgin, Ill., for the first time recently, they had a big assignment on their hands: to look for ways to implement a 23-page "Integrated Youth Ministry Plan."

In essence this document calls for the development of a new approach to youth ministry, one which encourages congregations to be concerned with all facets of a youth's life. An "integrated" approach would involve seven settings—the church youth group, congregational worship, Sunday school class, catechism, peer relationships, family life, and mentoring relationships—yet each of these settings would function within a larger congregational youth program.

Council members agreed that one of the best ways to introduce this concept to congregations would be through resources. Since none of the present curriculum for youth expresses the plan's objectives, members decided that they would have to revise existing materials to meet their needs.

The council also spent a major portion of time reviewing a general guidebook written by its project director, Lavon Welty. The guidebook is being developed for youth workers to help them begin to think about how they can implement the integrated plan in their congregations.

The concept of an integrated approach to youth ministry was developed by an ad hoc group representing the Mennonite Church, General Conference Mennonite

Church, and the Church of the Brethren. Mennonite Board of Congregational Ministries (MC) and Commission on Education (GC) have both endorsed the plan and set aside funds for its development. Mennonite Publishing House (MC) is also contributing funds toward this project. Parish Ministries Commission (Church of the Brethren) has decided to participate as a "cooperative user."

## Conference for believers' churches to focus on ministry

Theologian C. S. Song is the keynote speaker for a conference on ministry that will bring together members of a variety of denominations that count themselves as part of the "believers' church" tradition. The conference will focus on the heritage and contribution of believers' churches in relation to current talk about the priesthood of all believers.

Scheduled for Sept. 2-5, the conference is the eighth in a series that began in 1955. Churches that have participated in past believers' church conferences are Quaker, Southern Baptist, General Conference Mennonite, Mennonite Church, Brethren Church, Mennonite Brethren, Brethren in Christ, Canadian Baptist, Church of God, Christian Church (Disciples of Christ), and Church of the Brethren.

In an earlier conference these bodies identified specific marks that characterize the believers' church: "The lordship of Christ, the authority of the Word, church membership regenerated by the Spirit, the covenant of believers, a need for a perpetual restitution of the church, the necessity for separation from the world, proclamation and service to the world, and a special conception of Christian unity."

C. S. Song, a Presbyterian theologian at Pacific School of Religion, will address the ministry of the laity "in the context of cries for justice and peace around the globe." He is a native of Taiwan and former president of Taiwan Theological College. Other speakers include Donald Durnbaugh of Bethany Theological Seminary, John Howard Yoder of the University of Notre Dame, and Arnold Snyder of Conrad Grebel College.

The conference this time was called by the Church of the Brethren Committee on Interchurch Relations and will be held at the church's seminary—Bethany Theological Seminary in Oak Brook, Ill. Other sponsors include Mennonite Church General Board.

More information is available from Melanie May, Committee on Interchurch Relations, 1451 Dundee Ave., Elgin, IL 60120.



## Conrad Grebel board eyes expansion of fund-raising and facilities

The Board of Governors of Conrad Grebel College decided to raise more money and build more facilities during its recent meeting in Waterloo, Ont. The decision was based on reports from two committees of the board.

The Development Planning Committee called for raising additional funds for operating expenses and for generating increased endowment funds. Historically, the college has relied on government funding, residence income, and church

support. However, with the shifting patterns of government funding, and the government's expectation that colleges and universities go to the public for more of their money, it has become clear that Conrad Grebel needs to work harder at fund-raising. This is especially important in light of the college's increased enrollment and projected growth in the future.

The Facilities Planning Committee called for exploration of facility expansion. The committee worked with college administrators to project space needs of the various programs to the year 2000. The data indicated an approximate increased space need of 30 percent. Some of the fast-growing areas are the Music

Department, the Institute of Anabaptist-Mennonite Studies, and the Institute of Peace and Conflict Studies. The library and archives are also bursting at the seams, and a graduate program in theological studies is starting this fall.

In other business, the board approved a balanced budget for 1987-88 with expenditures 9 percent higher than the previous year. About 5 percent of the budget increase involves new programs and personnel. "Expanding budgets when government funding is becoming increasingly restrictive remains an ongoing challenge for the college," said Nelson Scheifele, vice-president for administration.

## KREIDER VIEWS THE WORLD

### USSR's 'glasnost' and economic reform

Until a few months ago the only Russian word most Westerners knew was *nyet* (no). Our familiarity with *nyet* stemmed from the frequent use of the veto by Soviet representatives on the Security Council of the United Nations. Now we hear much of *glasnost*—the Russian word for openness.

The Soviet Revolution occurred about 70 years ago. Since then there have been a number of key points in Russian history that have been clear landmarks of political and economic change. The New Economic Policy of 1921-28 promulgated by Lenin was a retreat from the severe Bolshevik communism of the first years of the revolution. The five-year plans begun by Stalin in 1928 represented a triumph of economic planning and an emphasis on heavy industry and military expenditures. But Stalinism also resulted in a ruthless elimination of all opposition.

Stalin died in 1953. At the Communist Party congress in 1956 Khrushchev made a "secret" speech denouncing Stalin and his "personality cult." The secret police was restrained somewhat and some of the concentration and labor camps were closed.

Khrushchev was followed by a series of leaders who were elderly, conservative, and often ineffective. The rise to power of Mikhail Gorbachev in March 1985 may constitute another sharp turn in Russian history. The Western press soon noted that he was young and vigorous and that he had an attractive wife. But there also appeared to be substance to his policies and proposals. Last fall he seemed to fare better than Reagan at the Reykjavik summit. In February of this year he proposed an international conference on the Middle East, and the 12 foreign ministers of the European Economic Community responded positively.

A recent opinion poll in France

revealed that 56 percent of the respondents felt that Gorbachev was "getting the better" of Reagan; only 20 percent indicated the same for Reagan. A representative sent by Mennonite Central Committee to communist East Germany recently returned with the report of widespread enthusiasm for Gorbachev among East Germans.

On June 25, Gorbachev made an impassioned speech to the Communist Party's Central Committee. He called for the most sweeping reconstruction of the Soviet economy since the 1930s. He was especially critical of the failure of the Soviet economy to increase the output and quality of consumer goods and services: "We cannot put up with the big lag in community and consumer services, with an unsatisfactory situation in passenger transport, communications, tourism, physical training, and sport."

The details of Soviet economic reform are contained in a document presented to the Soviet Congress. They call for a partial dismantling of two basic features of the existing system: (1) centralized control of production and (2) centrally determined prices. Instead of being centrally determined, the authority would now be turned over to the 48,000 local enterprises that comprise the Soviet economy. This would change the subsidies now provided for such items as bread, cabbage, and urban transport, and could reduce the corresponding penalty prices imposed on luxury goods. It may also include larger bonuses to workers who are more productive and some additional permission for workers to go into business on their own.

If the Soviet Union goes down this road, she will be doing what other communist countries have also been doing. In 1968 Czechoslovakia attempted a thoroughgoing economic reform, but the Soviets couldn't permit this in a satellite state and sent in troops to stop it. But the same year the Soviets allowed a similar program of economic reform in Hungary—a program which has proved to be

successful. Yugoslavia has been something of an economic maverick since World War II. Recently the giant economy of China has been moving toward more economic freedom. Vietnam is also reported to be considering significant changes.

If you define communism as government ownership and operation of the economic system, the proposed Soviet changes would still allow a partial communism. All heavy industry, mining, and big construction remain owned by the government. The changes consist in giving individual state-owned businesses more room for decisions concerning what they produce. The government would no longer set the prices; there would be more room for the free market to determine prices. It should be emphasized that the proposed changes are a blueprint only. They will have to overcome the opposition of a large entrenched central bureaucracy.

Are we seeing something of a worldwide retreat from socialism? Margaret Thatcher speaks of the "privatization" of industry, and her substantial victory in the recent parliamentary election seems to imply that many British voters agree with her point of view. Communist parties in France and Italy are losing members.

But I am hoping that the greater significance of the recent reform proposals in the Soviet Union will be a move away from military production in order that consumer goods can be produced in greater amounts and with better quality—butter rather than guns.

It is still too early to say whether Gorbachev really favors substantial disarmament, but I am confident that the Soviet people do. Let us hope that the promised *glasnost* will lead to a measure of free discussion in the Soviet Union which will provide the means of bringing popular pressure toward that end. Isn't this a good time for genuine talks for sizable arms reduction by both the East and the West?—Carl Kreider



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Roy E. Hartzler, Kinross, Iowa

I appreciate Levi Miller's article "I Am a Mennonite, Not an Anabaptist" (July 7). It's a good timely article. I have noticed the name Anabaptist being kicked around of late like a political football until I feel it's about time again to define this "sufficiently vague term" in terms of its historical origin. I'll grant Brother Miller and others that there are various slants to the name Anabaptist that may never be defined to everyone's satisfaction.

So, once more: this name was coined in Switzerland, where state church law required that all babies be baptized, so they'd grow up as members of the state church. But our honored reformers, studying the Bible, were convinced the Bible teaches only baptism upon confession of faith, not infant baptism.

So they proceeded to "rebaptize" their followers as they believed God would approve, and this is what the name "Anabaptist" indicates—one who is baptized "again" or one who baptizes "again," not being satisfied with infant baptism.

From this angle, the great majority of North American Mennonites never were Anabaptists, either. In this I very much agree with Levi Miller. I never was infant-baptized either! But when the North America Mennonite Church moves into places like Spain, Mexico, and Quebec, where infant baptism is widely practiced, and gets to making converts and planting new churches, then of course we'll be making "modern Anabaptists"! Hallelujah, the tribe won't be dying out just yet—just taking on some new local color!

In Switzerland this was dangerous business; in other parts of Europe, too, when our forefathers were regarded as among the lowest kind of criminals because of the way they disobeyed the government and kept increasing in spite of hundreds of them having died as martyrs.

### Gladys Hershey Kennel, Lancaster, Pa.

I appreciate the affirmation in "No Ugly Mennonites" (June 16). I feel rather strongly that we do a disservice to ourselves many times when we could and should be "building each other up and spurring each other in love."

### Alex Cambon, Mount Joy, Pa.

Concerning the June 2 article, "New Pilot for the General Board," I'm sure that James Lapp, the next executive secretary of General Board is a devout Christian with a lot of good qualities. However I feel that the article written about him tended to glorify him rather than God working through him.

I think it is possible to write an objective article about him that brings out his good qualities but at the same time puts the focus on God's grace working through him. One statement that bothered me was the following:

"In the next four years he will probably be given an 800 number and direct connections with the Throne because of frequency of use." I didn't realize one had to wait until he or she became executive secretary of General Board to get this direct line. I must have a lot of back bills to pay.

The earlier phrase, "His father served long on the Peace Problems Committee . . . and this offspring, either genetically or environmentally, was influenced," also does not leave much room for the work God has done in his life and some of the struggles he must have experienced.

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# MENNOSCOPE

**Eastern Mennonite College and Seminary was \$267,000 short of its annual fund contributions goal of \$1,288,000 at the end of the 1986-87 fiscal year on June 30.** That is the bad news. But the good news is that total contributions—including restricted and special gifts as well as annual fund giving—increased 15 percent over the previous year to a record \$2,497,000. Other good news is that the school received \$393,000 during the past year for the new Campus Center—and that \$4 million facility is now completely paid for. Another \$346,000 came in for central campus development—and only \$40,000 more is needed to complete that \$830,000 project. A personal highlight for David Miller, director of advancement and development, was seeing 14 deferred charitable gift agreements written, for a total of \$1.4 million—“more than in all previous years combined.”

**Two Mennonite leaders were among 930 prominent Canadians who showed their concern over changes in refugee policy** by taking part in the first day of a week-long chain fast recently across the country. The two were Mennonite Central Committee Canada executive director Dan Zehr and Conference of Mennonites in Canada general secretary Larry Kehler. In addition to fasting, the two took part in a press conference in Winnipeg. Organized through Toronto's Jesuit Center, the chain fast was designed to alert the public to the effects of a proposed policy that will bar—without a hearing—as many as 80 percent of the refugees seeking entry to Canada. The proposed policy is part of an attempt to deal with abuse in the current system and a large backlog of refugee claims.

**The General Assembly delegate sessions at Purdue 87 are available on cassette tape.** The cost for the 12 tapes (with holder) is \$60. The set can be ordered from Precision Audio at 18582 U.S. 20, Bristol, IN 46507.

## New appointments:

- **Agnes Hubert**, acting director, China Educational Exchange, starting in August. She is filling in for A. C. Lobe, who is taking an eight-month study leave. CEE is a cooperative project of several Mennonite mission/service agencies and colleges. Hubert and her husband, Barry Nolan, have been staff persons at the CEE office in Winnipeg, Man., the past two years. They also served three years in China under CEE as teachers.
- **Howard Miller**, youth minister, Virginia Conference, starting in June. He succeeded Sam Scaggs, who has become a pastor. The position has been expanded from half-time to full-time. Miller was a high school teacher in Hutchinson, Kans., for the past five years.
- **Shirley Yoder**, director of alumni/parent relations, Eastern Mennonite College, starting in July. She succeeds David B. Miller. Yoder works with the college's 9,000 alumni and with the Parents Council. A 1966 EMC graduate, she was an English teacher and librarian at Western Mennonite School in Salem, Oreg., for the past 17 years.

## Pastoral transitions:

- **Paul and Bertha Swarr** will be installed as pastoral leaders of Powhatan (Va.) Mennonite Church on Oct. 11. They recently completed 31 years of service in Israel with Mennonite Board of Missions.
- **Michael Loss** was installed as pastor of East Union Mennonite Church, Kalona, Iowa, on June 21. He served previously as pastor of Locust Grove Mennonite Church, Elkhart, Ind.

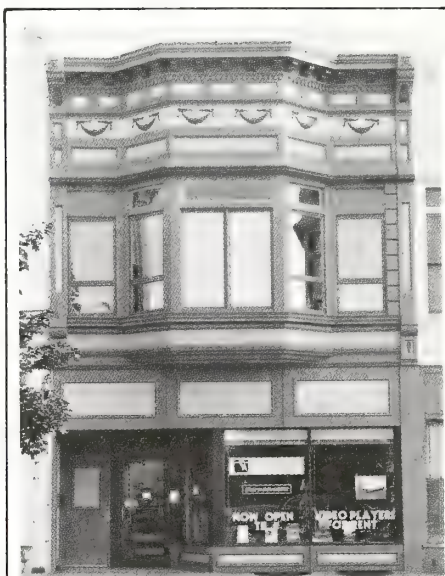
- **David Myers** will become pastor of First Mennonite Church of Oak Park, Ill., on Aug. 15. He served previously on the staff at Bethel College and as pastor of Whitestone Mennonite Church in Hesston, Kans.

- **Ned Wyse and Cliff Brubaker** were ordained as copastors of Salem Mennonite Church, Waldron, Mich., on Apr. 5. They were licensed in 1985.

## Missionary comings/goings:

- **Paul and Bertha Swarr** returned from Israel in July after completing 31 years of service with Mennonite Board of Missions. In recent years they were part of the leadership team at the growing Immanuel House congregation in Jaffa. Their address is PACU-SCM Summer '87, 75-5851 Kuakini Hwy., Kailua-Kona, HI 96740.

- **Willard and Eva Eberly** returned from Italy in July after completing 18 years of service with Virginia Mennonite Board of Missions. They helped start Mennonite churches on the island of Sicily. Their address is c/o Virginia



**Sisters and Brothers receives historical award.** Major renovations of the building which houses the Mennonite Church's audiovisual library in Goshen, Ind., brought Sisters and Brothers a plaque of distinction from the Goshen Historical Society recently. At its annual dinner the society honored the Mennonite media group for “making outstanding contributions to the preservation of Goshen's history.”

Two years ago, Sisters and Brothers purchased the 1895 building to house the church's audiovisual library, which previously was maintained by Mennonite Board of Congregational Ministries. The building's interior had been destroyed by fire a decade ago. LeRoy Troyer and Associates redesigned the building for use as a library and video store. The building, located at 125 E. Lincoln Ave., is two doors down from Mennonite Publishing House's Provident Bookstore. Sisters and Brothers now runs a storefront operation as well as a mail-order film and video service.

The media group was established seven years ago by young Mennonite artists with a particular interest in filmmaking. Among the titles produced thus far by the group are “The Weight,” “Wolfhunter,” “Jesus' Bicycle,” four teaching films by J. C. Wenger, and “Service: The Church's Greatest Vice.” Production plans are underway for “Pilgrim Aflame,” an hour-long film dramatizing Anabaptist origins in the 16th century.

Board, 901 Parkwood Dr., Harrisonburg, VA 22801.

- **Don and Marilyn Brenneman** returned from Chile in June for a temporary North American assignment. They were church planters in the capital city of Santiago under Mennonite Board of Missions. Their address is 612 Christian Ave., Elkhart, IN 46517.

## Upcoming events:

- **Vietnamese Christian Retreat**, Aug. 8-9, at Camp Men-O-Lan, Quakertown, Pa. The fifth annual event is sponsored by the Vietnamese Mennonite congregations in eastern Pennsylvania. Vietnamese Mennonites from other areas of North America are especially invited this year. The theme is “The Stranger.” More information from Hao Huy Tran at 518 Bethlehem Pk., Colmar, PA 18915; phone 215-822-5632.

- **Consultation on National Service**, Nov. 2-4, in Washington, D.C. The purpose is to allow religious leaders, educators, and voluntary service administrators to examine the growing sentiment for national service. The event is sponsored by the National Interreligious Service Board for Conscientious Objectors and the Commission on Voluntary Service. Mennonites are encouraged to attend by Mennonite Central Committee U.S. Peace Section. More information from John Stoner at MCC U.S. Peace Section, Box M, Akron, PA 17501; phone 717-859-1151.

- **Women and Preschool Meeting**, Sept. 15, at Strasburg (Pa.) Mennonite Church. This is the 10th annual event for leaders of weekday outreach programs for women and preschoolers. The speakers are conciliation leader Ron Kraybill and marriage enrichment leader Marian Leaman. More information from Mary Ann Hershey at 717-665-4195.

- **Indiana Mennonite Slo-Pitch Tourney**, Sept. 5-7, in Fort Wayne, Ind. This 10th annual event is for men's and women's softball teams from Mennonite congregations. It is a benefit for Mennonite Central Committee. The entry deadline is Aug. 10. More information from Roger or Brad Miller at Box 165, Huntertown, IN 46748; phone 219-637-3523.

- **Pueblo VS Reunion**, Aug. 10-12, at Christ Haven, Florissant, Colo. This is for people who served in the Voluntary Service unit in Pueblo, Colo., under Mennonite Board of Missions. More information from Bob and Glenda Maury at Box 265, Milford, NE 68405.

- **Souderton Centennial Exhibit, Part II**, Aug. 2-Nov. 29, at Mennonite Heritage Center, Souderton, Pa. It features the town life of Souderton through its churches, schools, civic affairs, and families. A special feature is a model of the Souderton Mennonite meetinghouse built in 1879. More information from Joyce Hedrick at the center, 24 Main St., Souderton, PA 18964; phone 215-723-1700.

## Church-related job openings:

- **Executive vice-president**, Mennonite Board of Missions. This person will report to the president, be responsible for the administration of MBM, and supervise divisional vice-presidents. Qualifications include mission experience as well as skills and experience in management, planning, finance, and team building. Contact Dan Schrock at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

- **Nurses**, Mennonite Board of Missions. Needed are persons for several Voluntary Service positions in needy areas—a registered nurse for a health center in Macon, Miss.; a licensed vocational nurse for a maternal and children's health service in Brownsville, Tex.; a staff nurse for homeless patients in Washington, D.C.; a community health nurse for Guatemalan refugees in La Jara, Colo.; and public health nurses at three other locations. Requirements include an RN or BSN degree and the ability to relate to and understand another culture. Contact Sandy Miller at MBM, Box 370,



Elkhart, IN 46515; phone 219-294-7523.

•**Administrator**, Dock Woods Community's skilled/intermediate facility, Lansdale, Pa. This is a 72-bed center within the expanding Dock Woods complex operated by Franconia Conference. Experience in administration and/or nursing is preferred. Contact David Derstine at Dock Woods, 301 Dock Dr., Lansdale, PA 19446; phone 215-368-4438.

•**Assistant controller**, Goshen College. The person is responsible for the collection of accounts and loans receivable, maintaining relations with sub-contractors, assisting in the daily management of the Accounting Office, and helping with computer applications. Requirements include a college degree and communication skills. Also preferred are previous work experience and computer skills. Send résumé to Mardene Kelley at GC, Goshen, IN 46526.

**New members** by baptism and confession of faith: *Blooming Glen, Pa.*: Dorine Smucker by baptism and Wilbur and Barbara Zipperlen by confession of faith. *West Clinton, Pettisville, Ohio*: Mike Cerda, Sharla King, Thelma Monasterio, Shawn Riegsecker, Lori Waidelich, and Ron Waidelich. *Bancroft, Toledo, Ohio*: Melvin Rupp. *Hickory, N.C.*: Phil and Eric Cubbage, Sidney King, Lori and Lisa Smith, and Charity Quackenbos. *Bethel, Wadsworth, Ohio*: Ray King, Tim Rohrer, Tony Rohrer, and Linda Scaggs. *St. Jacobs, Ont.*: Brad Carr, Phil Martin, Sherilyn Snider, Calvin Valenta, Michael Cressman, Heather Pfohl, and Andrea Toews. *Bloomington, Ont.*: Gloria Esther Gibson, Jennifer Lynn Kimmel, Ryan John Kimmel, Colleen Faye Snyder, and Donald Graham Stevanus. *Michigan State University Fellowship, Lansing, Mich.*: Mark Penner, Karen Penner, and Michelle Miller. *Rocky Mount, N.C.*: Sarah Boe. *Plato, Lagrange, Ind.*: Janetta Graber, Loretta Graber, Ruth Martin, Freda Slabach, Cory Troyer, and Martha Goodremont. *Elmira, Ont.*: Randy Brubacher. *Cedar Community, Waterloo, Iowa*: Alfrieda Daly and Carolyn J. Brown by confession of faith. *Sonnenberg, Apple Creek, Ohio*: Marty Yoder and Angela Yoder.

**Change of address**: *Henry M. Yoder* from Lone Tree, Iowa, to R. 1, Box 1, Kalona, IA 52247. *Steven Reschly* from Cedar Falls to 345 MacBride Rd., Iowa City, IA 52240.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Arriaga**, Felix and Nadine (Nafziger), Mesa, Ariz., second daughter, Elizabeth Nicole, Apr. 5.

**Brubaker**, J. Dean and Nancy (Benner), Lancaster, Pa., fourth child, first daughter, Jasmine Kathleen, July 7.

## Pontius' Puddle



**Escher**, Mike and Beth (Marner), Kalona, Iowa, first child, Brandon Michael, Mar. 18.

**Gingerich**, Jim and Lois (Bender), Kalona, Iowa, first child, Aaron James, Mar. 29.

**Guger**, John and Karen (Yoder), Marietta, Pa., first child, Peter Mitchell, July 6.

**Hackman**, Joel and Shirley (Landis), Coyoacan, Mexico, third son, Jeffrey Harrison, July 9.

**Hershberger**, George and LuAnne (Yoder), Tempe, Ariz., first child, Melanie Joy, June 10.

**Horst**, Jeffrey and Julia (Steffy), Gordonville, Pa., first child, Melissa Ashlin, May 12.

**Horst**, Randy and Laura (Lerch), Bowling Green, Ohio, first child, Russell Paul, July 10.

**Keeler**, Brian and Diane (Knechel), Telford, Pa., first child, Briana Diane, June 19.

**Klaussen**, Doug and Peggy (Goulden), Tempe, Ariz., first child, David Konrad, Feb. 26.

**Landis**, Steven E., and Rosemary (Kindy), Pennsylvania, Pa., third child, second daughter, Kristina Rose, July 12.

**Martin**, Dwayne and Kim (Weideman), Ont., first child, Jessica Anne, Apr. 6.

**Miller**, Warren and Cindy (Swartz), Kalona, Iowa, fourth child, second daughter, Rachel Jane, Apr. 3.

**Owsley**, James Wayne and Teresa Jane (Bontrager), Colon, Mich., first child, Christopher James, June 25.

**Richer**, Ned and Dot (Mast), Tempe, Ariz., first child, Joshua Amos, Feb. 23.

Joel Kauffmann



**Fifteen from Mennonite Church enter MCC service.** Fifteen people from the Mennonite Church were among 28 who began assignments with Mennonite Central Committee recently. Most of them participated in a June 21—July 1 orientation at MCC headquarters in Akron, Pa. The new workers from the Mennonite Church are:

Front row (left to right)—Monroe and Juanita Weber-Shirk, Ithaca, N.Y., community development worker and adult literacy promoter in Honduras, and Eileen and Merlin Becker-Hoover (with daughters Sara and Anna), Goshen, Ind., English teachers in Poland.

Back row—Pam Mast, Lancaster, Pa., public health nurse in Bolivia; Kay and Jeff Miller, Goshen, Ind., community development worker and community development support officer in Botswana; Janet and Max Troyer, Elida, Ohio, community health nurse and agriculturalist in Guatemala; and Carol and Tim Martin Johnson, Souderton, Pa., community health nurse and high school math teacher in Uganda.

Not participating in orientation but beginning MCC assignments are Fred and Minh Kauffman, West Point, Nebr., interim MCC country representatives for Thailand and Vietnam; Dana Neff, Hesston, Kans., regional assistant with MCC Central States; and Ann Marie Shenk, Mt. Joy, Pa., secretary at MCC headquarters.

**Schroeder**, James W. and Janice H. (Miller), Newton, Kans., first child, Zachary James, June 9.

**Steller**, Michael and Debra (Frank), Willow Street, Pa., second child, first daughter, Whitney Kay, July 10.

**Stutzman**, Harold and Mary (Roth), Kalona, Iowa, third child, second son, Matthew Ryan, Mar. 4.

**Troyer**, Willis, Jr., and Siv Eng, La Grange, Ind., third child, first daughter, Jenna Kaye, July 7.

**Wendt**, Mike and Becky (Kemp), Mesa, Ariz., second daughter, Sheila Elizabeth, June 30.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Alexander-Eash**. Dennis Alexander, Bradenton, Fla., Church of the Cross, and Denise Eash, Bradenton, Fla., Tedrow cong., by Jack Wilks, June 27.

**Breneman-Hess**. David S. Breneman, Elizabethtown, Pa., Mt. Hope cong., and Jean Hess, Belmont, N.Y., Kossuth Community Chapel, by Paul S. Hollinger, June 27.

**Gingerich-Wyse**. Craig Gingerich, Kalona, Iowa, Lower Deer Creek cong., and Lynette Wyse, Wayland, Iowa, Sugar Creek cong., by Orie Wenger, May 24.

**Graber-Yoder**. Dennis Graber, Middlebury, Ind., and Barbara Yoder, London, Ohio, South Union cong., by Lynn Miller, June 27.

**Hart-Sark**. Kerry Hart, Ridgeway, Va., and LuAnn Sark, Goshen, Ind., Clinton Brick cong., by Carl L. Smeltzer, July 11.

**Hochstetler-Eichelberger**. David Hochstetler, Iowa City, Iowa, Lower Deer Creek cong., and Jan Eichelberger, Wayland, Iowa, Sugar Creek cong., by Orie Wenger, June 27.



**Hurst-Gautsche.** Gerald R. Hurst, Middlebury, Ind., Zion cong., and Glenda Gautsche, Archbold, Ohio, Tedrow cong., by Roy Sauder, uncle of the bride, and Stephen L. Chupp, July 11.

**Kichline-Alderfer.** Adam Kichline, Allentown, Pa., Lutheran Church, and Karen Renee Alderfer, Lansdale, Pa., Plains cong., by Gerald C. Studer, Apr. 18.

**Lambright-Helmuth.** Carl Lambright, Elkhart, Ind., Olive cong., and Brenda Helmuth, Topeka, Ind., Maple Grove cong., by Gene Troyer, June 27.

**Miller-Stamm.** Edwin D. Miller, Harrisonburg, Va., Kalona (Iowa) cong., and Susan C. Stamm, Harrisonburg, Va., Lockport cong., Stryker, Ohio, by Julia Carey, June 27.

**Montanye-Wolff.** Robert Montanye, Lansdale, Pa., Lutheran Church, and Sharon Wolff, North Wales, Pa., Plains cong., by Richard J. Lichty, June 9.

**O'Leary-Lerch.** T. Michael O'Leary and Robbin Lerch, both of Austin Mennonite Fellowship, Austin, Tex., by R. Coke McClure, May 24.

**Roth-Neff.** Donald J. Roth, Wayland, Iowa, Sugar Creek cong., and Arline Neff, Des Moines, Iowa, Church of the Brethren, by Arnold Roth, June 27.

**Ruth-Frederick.** R. Craig Ruth, Lancaster, Pa., Line Lexington cong., and Naomi Frederick, Lititz, Pa., Lititz cong., by Jacob Frederick, father of the bride, and Jeryl Hollinger, June 27.

**Schertz-Kraybill.** Deloss Schertz, Evanston, Ill., Metamora cong., and Rose M. Kraybill, Evanston, Ill., Steelton (Pa.) cong., by John H. Kraybill, father of the bride, July 11.

**Solares-Castellano.** Alejandro Solares and Maila Castellano, both of Chicago, Ill., Lawn-dale cong., by Marco Guete, Feb. 14.

**Witmer-Burkhart.** Randy L. Witmer, Lititz, Pa., Hess cong., and Lorretta Burkhart, Mount Joy, Pa., Landisville cong., by Glen M. Sell, June 12.

**Yoder-Hathaway.** Randy Yoder, Kalona, Iowa, Lower Deer Creek cong., and Paula Hathaway, Kalona, Iowa, Beemer cong., by Orie Wenger, June 20.

July 6, 1987; aged 86 y. In June 1920, he was married to Ada Kennel, who died on Mar. 25, 1960. Surviving are 3 daughters (Viola Kavelman, Bertha Veitch, and Audrey Gingerich), 16 grandchildren, and 26 great-grandchildren. He was preceded in death by 2 grandsons, one brother, and 2 sisters. He was a member of Erb Street Mennonite Church, where funeral services were held on July 8, in charge of Doug Snyder; interment in Erb Street Mennonite Cemetery.

**Burkholder, Bethel M. Groff,** daughter of Clayton and Celia (Leaman) Groff, was born in Gordonville, Pa., Dec. 5, 1898; died at Landis Homes following open heart surgery, May 7, 1987; aged 88 y. She was married to Paul K. Burkholder, who died in March 1968. Surviving are one son (Paul G.), 9 grandchildren, 8 great-grandchildren, and 2 brothers (Irwin and Lloyd Groff). She was preceded in death by 2 sons (John and Carl G.). She was a member of Stumptown Mennonite Church, where funeral services were held on May 11, in charge of Luke Nolt, John Leaman, John Oberholtzer, and Lloyd Eby.

**Graber, Phebe Ann King Erb,** daughter of Menno and Sarah (Zook) King, was born in Gunn City, Mo., July 25, 1900; died at Goshen, Ind., June 22, 1987; aged 86 y. On Sept. 6, 1969, she was married to Chris L. Graber, who survives. Also surviving are 2 daughters (Janet M. Clithero and Hilda Eichenberger), one son (James Erb), 6 stepchildren (Areta Lehman, Gladys Beyler, Lucille Swartzendruber, Lois Bender, Mildred Stoltzfus, and Richard Graber), 12 grandchildren, 12 great-grandchildren, one sister (Inah Mae Smith), and one brother (John C. King). She was a member of College Mennonite Church, where funeral services were held on June 27, in charge of James Waltner.

**Hershberger, Glen,** son of Abraham and Arvilla (Miller) Hershberger, was born at Walnut Creek, Ohio, Jan. 28, 1901; died at Goshen, Ind., July 4, 1987; aged 86 y. On Aug. 27, 1932, he was married to Dula Roth, who survives. Also surviving are 3 daughters (Grace Krabill, Mabel Emmert, and Joy Wyse), 8 grandchildren, 5 great-grandchildren, and 5 sisters (Verda Brenneman, Elma Hershberger, Mildred Risser, Ruth Davis, and Beatrice Hess). He was a member of College Mennonite Church, where funeral services were held on July 7, in charge of James Waltner; interment in Elkhart Prairie Cemetery.

**Kirby, Rachel Lee,** daughter of Clyde and Julia Kirby, died of cystic fibrosis on June 10, 1987; aged 8 y. Surviving is one sister (Mary). Funeral services were held at Powhatan Mennonite Church, Powhatan, Va., in charge of Lewis Burkholder and Edwin Ranck; interment in Bethia Baptist Church Cemetery.

**Leatherman, Lizzie Ann,** daughter of John and Ella (Landis) Leatherman, was born in Bedminster Twp., Pa., June 2, 1894; died of infectious colitis at Souderton, Pa., July 10, 1987; aged 93 y. Surviving are one brother (Paul) and one sister (Lydia Keeler). She was a member of Blooming Glen Mennonite Church. Funeral services were held at Souderton Mennonite Homes on July 13, in charge of Robert L. Shreiner and Harold D. Hunsberger; interment in Blooming Glen Church Cemetery.

**Liechty, Alice Brenneman,** daughter of Henry W. and Miriam (Hilty) Brenneman, was born in Wayne Co., Ohio, Mar. 6, 1898; died at Shady Lawn Nursing Home on July 10, 1987; aged 89 y. On Oct. 2, 1927, she was married to Ervin Liechty, who died on Aug. 23, 1966. Surviving are 2 sons (Stanley and Wayne), 3 daughters (Lois Liechty, Wilma Eash, and Marilyn Moffett), 14 grandchildren, and 4 great-grandchildren. She was preceded in death by 2 brothers (Alvin and Orris) and 2 sisters (Bernice Benner and Erma Benner). She was a member of Orrville Mennonite Church, where funeral services were held on July 13, in charge of James Hershberger; inter-

ment in Crown Hill Mennonite Church Cemetery.

**Shank, James M.,** son of Harvey E. and Anna (Martin) Shank, was born in Pond Bank, Pa., Jan. 18, 1920; died at Landis Homes, Lititz, Pa., July 7, 1987; aged 67 y. On June 21, 1942, he was married to Ruth Hess, who survives. Also surviving are one daughter (Lois Davidson), 2 sons (James M., Jr., and David), 5 grandchildren, his stepmother (Anna Bricker Shank), 4 sisters (Eunice Bollinger, Leah Horst, Miriam Nolt, and Esther Lehman), and one brother (Luke). In 1943 he was ordained to the ministry and in 1966 he was ordained as a bishop. He served as a missionary in Tanzania under the Eastern Mennonite Board of Missions from 1946 to 1957 and served as bishop in the Lancaster City District. He was a member of East Chestnut Mennonite Church, where funeral services were held on July 11, in charge of James R. Hess and Melvin H. Thomas; interment in Mellinger Mennonite Cemetery.

**Stehman, Fannie Troyer,** was born in Garden City, Mo., Nov. 25, 1889; died at Schowalter Villa, Hesston, Kans., June 25, 1987; aged 97 y. On July 30, 1910, she was married to Jacob B. Stehman who preceded her in death. Surviving are 4 sons (Glenn, Clayton, Allen, and Morris), 12 grandchildren, 20 great-grandchildren, and 4 great-great-grandchildren. She was a member of Glenn Heights Mennonite Church in Denver, Colo. A memorial service was held on June 27 in the Schowalter Villa Chapel, in charge of Wesley Jantz. Additional services and interment were held on June 29 in Denver in charge of Ross Bender and Jim Christensen.

**Stoltzfus, Samuel N.,** son of John M. and Elizabeth (Neuhauser) Stoltzfus, was born at Gap, Pa.; died at his home at Atglen, Pa., June 29, 1987; aged 97 y. On Dec. 18, 1919, he was married to Anna Mary King, who died on Feb. 26, 1981. Surviving are 3 daughters (Kathryn Redcay, Alma Stoltzfus, and Mary Stoltzfus), 3 sons (Raymond, Herman, and John), 30 grandchildren, and 21 great-grandchildren. He was preceded in death by one son and one daughter. He was a member of Millwood Mennonite Church, where funeral services were held on July 2, in charge of Noah Hershey, Robert Stoltzfus, and Aaron Kauffman; interment in Millwood Mennonite Church Cemetery.

## OBITUARIES

**Amstutz, Fannie E. Zaugg,** daughter of Christian and Anna (Leichty) Zaugg, was born in Stark Co., Ohio, Aug. 26, 1885; died at the Dunlap Hospital, Orrville, Ohio, July 11, 1987; aged 101 y. In 1903 she was married to Daniel B. Amstutz, who died in 1953. In 1959, she was married to David N. Amstutz, who died in 1964. Surviving are 2 sons (C.V. and Duane Amstutz), 7 daughters (Anna Amstutz, Pauline Miller, Leona Hostetler, Ella Rohrer, Emma Gonter, Arlene Steiner, and Mary Jean Schrafrath), 4 step-daughters (Lucille Fraser, Dorothy Falkenberg, Mardell Stanger, and Elaine Turner), one stepson (Dwight), 34 grandchildren, 74 great-grandchildren, 7 great-great-grandchildren, 19 stepgrandchildren, and some step-great-grandchildren. She was preceded in death by one son (Clayton), one daughter (LaVera), 2 granddaughters, one great-grandson, one stepchild, one stepgrandchild, 3 brothers (John, Jacob, and David), and 3 sisters (Elise Zaugg, Anna Kempf, and Mary Welty). She was a charter member of Kidron Mennonite Church, where funeral services were held on July 14, in charge of Bill Detweiler and Kenneth Fraser; interment in the Kidron Cemetery.

**Boshart, Henry,** son of David R. and Mary (Schumm) Boshart, was born in Wilnot Twp., Ont., Oct. 31, 1900; died at St. Jacobs, Ont.,

## CALENDAR

*Provided by General Board of Mennonite Church*

Iowa-Nebraska Conference annual meeting, Wayland, Iowa, Aug. 7-9  
Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31  
Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2  
Hesston College fall classes begin, Hesston, Kans., Sept. 7  
Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20  
Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31

## CREDITS

Cover design by Jim Butti; photo on p. 564 by Doug Abromski; p. 565 by Jim King.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Graham on televangelists: 'more to say, but I'll say it later'**

Evangelist Billy Graham says he has "run scared for 40 years" that something he says or does may bring disrepute to the cause of Christ. "I have prayed that God would take me to heaven before I would do something that would hurt the cause of Christ," he said recently during a series of crusades in the western United States.

Graham made the comment in response to questions about recent controversies involving other ministries. He said he is continuing to refrain from making specific statements about them because "there is something new every day. What I say today may be old tomorrow. I may have more to say, but I'll say it at a later time."

With Graham's evangelistic crusades in Cheyenne, Wyo.; Billings, Mont.; Sioux Falls, S. Dak.; and Fargo, N. Dak.; he has now preached in all 50 states. A crowd of 13,500 that gathered to hear him in Billings was said to be the largest in the city's history, while a crowd of 25,000 in Sioux Falls was described as the largest in the history of the state.

### **Church of the Brethren installs historic leadership team**

The Church of the Brethren made history at its recent annual conference in Cincinnati by installing a black man as moderator for the coming year and a woman as moderator-elect. William Hayes, voted moderator-elect last year, was installed as moderator at the close of this year's conference. He is pastor at First Church of the Brethren in Baltimore. In elections this year, Elaine Mock Sollenberger, a dairy farmer from Everett, Pa., was chosen as the new moderator-elect. She previously chaired the denomination's General Board.

In public policy areas, the Brethren addressed four issues, and approved a resolution directed at the U.S. government. People affected by AIDS should be treated with compassionate care, said the delegates, and they offered eight recommendations for Christian response. The delegates approved a statement opposing the death penalty, a position that has been stated briefly by previous annual conferences but never discussed fully. The position paper on genetic engineering takes a positive stance, while listing a few cautions and urging Brethren to become

more informed. An agenda item on "taxation for war" prompted little debate, since a study committee said the church has written enough about war-tax resistance, and that it is time for members to study seriously what has been written. In a resolution called "Quest for Order," delegates listed three threats to harmonious relations in American society: obsessive anticommunism, covert warfare, and a lack of integrity in the national government.

### **Bible Speaks will disband to evade order to return donations**

Leaders of The Bible Speaks, a fundamentalist church in Lenox, Mass., say the organization will go out of existence rather than obey a court order to return \$6.6 million in donations to department store heiress Elizabeth Dayton Dovydenas. Federal Bankruptcy Judge James Queenan ruled recently that Carl Stevens, founder of the church, had been guilty of "clerical deceit, avarice, and subjugation." He agreed with Dovydenas' claim that she had been duped into giving a third of her net worth to the church while she was a member from 1983 to 1986.

The Bible Speaks decided to shut down when Queenan appointed a trustee to manage its assets. The 1,400 members of the church decided to disband and move to another location. Stevens has already relocated to Baltimore, but that city is only one of several options the group is considering. He said the church has about \$3.5 million worth of real estate in Lenox and lacks the funds necessary to pay Dovydenas' claim.

### **Protest of pope-Waldheim meeting grows beyond Jewish groups**

The outrage and puzzlement generated by Pope John Paul II's reception of Austrian President Kurt Waldheim—a reaction that threatens a planned meeting between the pope and U.S. Jewish leaders—came not only from Jewish quarters but from Catholic and Protestant as well. Waldheim has been shunned by other countries since being implicated in crimes against Jews during his service as a Nazi officer in World War II.

A statement issued recently by a number of Protestant scholars, including a friend and biographer of the pope, said the meeting "disgraces the memory of Christian martyrs who opposed Nazi idolatry. The invitation dishonors the memory of the victims of the Nazi holocaust." Two priests and two nuns who are members of a Christian study group on Judaism and the Jewish people, said that although the pope has met with other world leaders with unsavory reputations, the particular nature of the Ho-

locaust "places in question the appropriateness of such a visit between the pope and Mr. Waldheim."

### **Church asks forgiveness of antiwar activist defrocked 25 years ago**

The Presbyterian Church (USA) has publicly asked the forgiveness of an 81-year-old Cincinnati minister who was defrocked by a regional church body 25 years ago for his antiwar activism. Maurice McCrackin, pastor of the nondenominational Community Church of Cincinnati, was deposed from the ministry by the Cincinnati Presbytery in 1961 after he refused to pay the portion of his income taxes that would go for military spending. Meeting in Biloxi, Miss., the denomination's highest governing body, the General Assembly, formally confessed error in removing McCrackin from the ministry and endorsed an action taken in May by the Presbytery of Cincinnati restoring him to clergy status.

### **Unitarian leaders won't be prosecuted for protest at Nevada test site**

Top leaders of the Unitarian Universalist Association were among 87 people arrested recently in Mercury, Nev., at the entrance to the Nevada Test Site as the battle by antinuclear activists to push for a nuclear test ban treaty continued. Because of a recently adopted policy by local prosecutors, none of the demonstrators will be prosecuted.

The arrests of the church's president, William Schulz, and its moderator, Natalie Gulbrandsen, represented the first time the top leaders of a religious community have committed civil disobedience at the site of the nation's nuclear proving ground.

The Nye County district attorney has a policy, begun four months ago, of dismissing all misdemeanor charges stemming from antinuclear protests at the test site. The policy was enacted because of increased court costs and the ensuing budget strain for the sparsely populated county.

### **Company told mandatory prayer violates Civil Rights Act**

A federal district court has ordered a manufacturing plant to stop requiring employees to attend religious meetings. The court ruled that the Townley Engineering & Manufacturing Company in Eloy, Ariz., was in violation of Title VII of the Civil Rights Act of 1964. The case grew out of a suit filed by the federal Equal Employment Opportunity Commission on behalf of Louis Pervas, who lost his job as a supervisor with Townley because he objected to attending the prayer meetings.



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## A faith greater than doomsday

In an address to Purdue 87 Michael King expressed the hope that his daughters will have a faith greater than doomsday. For although we need to pray and work in order that doomsday does not come, we also need a backup option in case doomsday should arrive.

Now this is a delicate subject. Some of the persons today who seem to work the hardest to save the world are persons with no faith beyond doomsday. No doubt this lack is one source of their motivation. Others who claim faith in Christ seem not to care about what happens to the world. In a perverse twist on the biblical message, they appear almost to view with glee the possibility of Armageddon.

Of course the front page of almost any newspaper can give us enough data to suggest that doomsday is not far away. If not here, the compilers of statistics can do it for us. "At the present time there are some 40 wars going on in the world." (I don't know where I heard this, but it keeps coming up. Is this the right number?) The thought is always enough to make one weak. The threatening noises national leaders make toward one another add to the tension along with the stockpiles of nuclear weapons. How can one keep one's head in the face of such pressures?

A neat solution is to follow the rapturist theory of Hal Lindsey, C. I. Scofield, John Darby, and Margaret Macdonald. This is a list (read backwards) of protagonists of the view that the faithful will be "raptured" out of this world before the end-time troubles begin. It appears that each of the first three in the list obtained this theory from the one before. And according to an article by LaVerne E. Tucker in *The Quiet Hour Echoes*, February 1981, "On an evening in 1830 between February 1 and April 14, the young girl—Margaret Macdonald—had a personal revelation about the end of the world that she claimed was really based on Scripture. While events were still fresh in her mind, she preserved a handwritten account of everything." This, according to Tucker, is the origin of the rapturist teaching which many hold today.

Now one can neither prove nor disprove a theory about the future. We have never been there and until we are, we cannot be sure what will happen. But one can take note of certain implications of a theory. Vernon Grounds points out one. "This view of prophecy," he writes, "not only begets an attitude of pious resignation and social apathy. It may also beget—it does beget in a deplorably large

number of premillennial dispensationalists—an insensitivity which contrasts shabbily with the heart-break of Jeremiah and the lamentation of our Lord over Jerusalem" (*ESA Parley*, July 1987, p. 5). In other words, if the world is going to the devil, let it go as long as we ourselves will be delivered when doomsday comes. This is not in the spirit of John 3:16 where we read that God loved the world and sent his Son for it.

Nevertheless, we cannot help but note that many people bring evil on themselves. In Romans 1:24 and following, Paul asserts that God gave up on people because they refused to acknowledge him. So while we do well to mourn for sinners, we will recognize that some have brought their troubles on themselves.

But many in trouble have not brought it on themselves. So if we are concerned for others in the biblical manner we will not opt out in rapturist fashion. Though our hope is in Christ, our place of working is in the world.

Jesus spoke of the kingdom of God. In Matthew this comes through as the kingdom of heaven. With only a little effort it is possible to transfer this kingdom into the sky in the hereafter. This is to frustrate Jesus' vision. In Jesus' view the kingdom of heaven shows itself when people of God exercise the ways of God right here and right now.

The results of such activities may not be pleasant. Do-gooders have typically been given less than good treatment. So they live in tension: one eye on the present task and another on the future beyond doomsday. And if by joining with other concerned persons they can help to avert or postpone doomsday, this will be the will of God.

Recently, on impulse, I pulled down *A Whisper in a Dry Land*—Omar Eby's biography of Merlin Grove (Herald Press, 1968). Grove was a Mennonite missionary in Somalia, killed in 1962 by an assassin while registering students for a new school year. He and his wife had a faith that looked beyond such a personal doomsday. And Eastern Mennonite Board of Missions did not leave Somalia on the death of one of its workers.

In time they did leave when the government requested it. Then again after a lapse of some years, workers returned. This represents the double focus of the people of God: one eye on the future, but another on the present to give a testimony for Jesus and do what may be done to improve the opportunities of those in need.

—Daniel Hertzler



The weekly publication of the Mennonite Church

August 11, 1987

# GOSPEL HERALD



## The un-aborted child



# The un-aborted child

by Cynthia Weaver

A child is born in a police car on the way to the hospital. A child who had received no prenatal care. A child whose mother was an alcoholic and a drug addict during pregnancy. A child with no known father. A child coming much earlier than expected with not much of a future. A child who not that long ago would have died because of her low birth weight of less than one pound.

As a Christian community, what do we do in response to such a child? Many of us have spoken loudly from a pro-life viewpoint advocating this child's right to live. Many of us from the Christian community have gone to great lengths to make our position known regarding our pro-life commitment. We have demonstrated, written letters, and spoken out loudly from our pulpits.

But somewhere the fight for the child becomes lost when the child is born. No one seems to remember the struggle and the fight that was carried out beforehand for so many of these children. No one is able to continue the fight for these children that come out of poor and struggling beginnings. Shouldn't we be advocating for their right to live *after* birth also?

**Taking her home.** I remember being at the hospital when the child was discharged into the foster mother's care. I remember standing in the shadows watching the excitement of both the foster mother and the foster father as they brought the child home. I remember seeing the joy on their faces and the peace in their hearts as they dressed the little girl in a new outfit and wrapped her in a special blanket all prepared for this momentous occasion.

At first glance, you would not think that this was any different from other newborns being discharged from the hospital. However, this hospital was not where the little girl had been born. After the birth process in the police car, the child was admitted to the closest emergency room. The child was then transferred to a more specialized medical facility where the infant was placed on life-support systems requiring immediate emergency surgery. After surviving the surgery and follow-up care, the infant was then moved to a third hospital where she was being cared for and held until a foster placement could be secured for her. Such foster homes are difficult to find because of the involved medical care required.

Cynthia Weaver, Southampton, Pa., is a social worker at Bethanna—a Christian agency that serves medically needy foster children. She is also the recent recipient of a master's degree in social work and a part-time student at Eastern Baptist Seminary. She attends Swamp Mennonite Church.

This infant would require feedings three hours apart. They would need to be carried out on this more frequent basis because of her inability to retain food. She was diagnosed as mentally retarded, with her brain not even fully developed. This infant has a condition known as hydrocephalus, which had required surgery to alleviate pressure within her head. The child's feedings had to be

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**What this foster mother brings to this child is a few months of love, knowing that the child will most likely die.**

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carried out by a tube inserted through her nose and into the stomach. She is partially blind. Her lungs are not fully developed and she requires frequent therapy to alleviate congestion.

To find such a home for this infant was extremely difficult. Many feel that perhaps the best person to respond in caring for her would be a registered nurse. However, the person who reaches out to this infant is a woman who has had no medical experience, but rather brings to the child her love, her commitment, and her desire to care for a child whom no one else has wanted to care for. What she desires to bring to this child is a few months of love, care, and attention, knowing full well that despite all the care and love, as well as all the medical care that she can give, this child will most likely die.

**Doing it joyously.** This woman does not give her care and love in a solemn or depressing way. No, she does it most joyously. Her days become filled with hours of feeding the infant, holding her, rocking her, giving treatment—and doing it joyously. And then the day comes when the child becomes ill and needs hospitalization. The foster mother struggles desperately at home to work the child through the illness, but knows the child must be admitted.

She does so and is told by the physician that she shouldn't be doing this to herself or to her family. To care for such a child is beyond what she should be asked to do. This woman tells the physician that she is quite aware of



the care that is involved but wants to do it, enjoys doing it, and wants to provide a few months of joy for this little girl. The physician means well and wants to protect the foster mother. The foster mother, however, is adamant, strong in her convictions, and will not move from her position. While many of us talk about pro-life before children are born, this woman carries this talk into the early years of a child's life.

This foster mother is found at the hospital several times a day visiting the infant. At first, the nurses are hesitant about her involvement, but the longer they are around her, they become aware of the quality of her care that she gives and her cheerfulness in giving the care. They even find out why she cares for such a child. The foster mother observes how others care for the infant and is quick to point out, although done in a sensitive and caring way, when others are not caring for the infant properly.

Even while in the hospital, the infant becomes more critical. I sit with the foster mother, and we talk and cry together about the infant's future. We ask the questions that we all ask as we approach the death of a loved one. But how much more difficult these questions become in relation to this child! We cannot help but ask the purpose of this child's life.

We have difficulty knowing how to pray. Do we pray that the child continues to have life even knowing that the quality of that life would require frequent hospitalizations, frequent times of critical care, frequent use of medications and treatments? Do we dare pray that the Lord would take this child even at this point when so much time and investment has already been spent? The questions are difficult, the answers absurd. The foster mother and I talk. We cry. We pray and we wait.

**Stronger bond.** This time the child comes through the critical stage of her illness. This time she is showing a slow, steady recovery. But there are going to be other times, we know. There are going to be other times of similar experiences, but for now the worst is over and plans are made for the child to be returned to the foster

home. However, each time the child becomes seriously ill, the foster mother's bond to that child becomes stronger and stronger. Each day of caring for this child, the foster mother and the child become bonded closer to one another.

Prior to the child's recent discharge from the hospital, I visited the foster mother at home. This time we rejoiced in that the infant was no longer in danger and was doing much better. As we sat and talked, she shared a beautiful dress which she was smocking for the infant for Christmas. She stated that because the infant had been hospitalized for a long period of time, she was able to have a little more free time and was doing some handwork. As I left her house that day, I couldn't help but think

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## Can some of us who are so adamant in our pro-life position move those concerns into the actual caring of needy children?

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whether or not the child would have that dress for Christmas or whether the dress, in the near future, would be a burial dress. Such morbid thoughts you think, but that is the reality of the future of this infant.

Already, I can see the purpose of this infant's life. Already, I can see the ripple affect this quiet woman has had in her ministry of caring for this little one. Many have seen and heard of her testimony. She has taken up the pro-life position of many of us and has carried it through in a practical way.

**Only a few.** But, unfortunately, this struggle, this fight, this caring for these extremely needy children is carried out by only a very few. I can't help but see demonstrations or hear of them and see mobs of people supporting a pro-life position. And then when I go to find foster homes for children that are the result of such demonstrations, children who have come into life and are needing care, I don't find mobs of people. I find just a handful of God's people scattered throughout the Christian community who will take as their ministry, their act of worship, the challenge as did this woman.

Can some of us who are so adamant and so strong in our pro-life position, who write the letters, who attend the rallies, who have the right words to say, take those actions and move them into actual caring of these children? For if we can't find places for these children, if we continue to let children come into the world whom we know will not be cared for, who will only die in a matter of hours, weeks, or months after coming off life-sustaining equipment, or who will be abandoned at hospital doors, or who will be retained with their natural parents but will be abused and neglected, I really have to question all the talking, all the demonstrations, and all the fuss that is being done before the child is born. Let's put our words into actions and minister to these un-aborted children.

## Prison

Prison is daily, much the same.  
Watching and waiting; the call of your name.  
Looking and hoping; for a letter today.  
A visit; a loved one; just to say!  
I miss you; love you; care for you so.  
Thought it was time; to let you know:  
Love is not selfish; it's giving; it's free.  
God gave it to me: I give it to thee.

—Matthew "Jay" Newman (#14688)



# Mary Mae Schwartzentruher: a pastor in Ontario

by Elizabeth G. Yoder

"It never occurred to me that I could not be a minister," says Mary Mae Schwartzentruher. This is surprising since Mary Mae grew up Amish Mennonite and was old enough to remember "the change" when the Amish Mennonites became the Western Ontario Mennonite Conference. Her family left in the 1960s to join a more conservative group and even today, she says, "part of my family cannot accept the fact that any woman would be a minister."

At first Mary Mae planned to be a teacher. She prepared herself by going to teacher's college and then taught for four years in public school. Wanting to complete her university education, she returned to university to finish her B.A. degree in French and history, then went to Zaire under Mennonite Central Committee and spent 2½ years in secondary teaching.

**What's seminary?** It was while she was at university that the idea of becoming a minister first occurred to Mary Mae. As part of her course work she took two Bible courses and found the research a joy. At the same time she had opportunity to teach adult Bible classes at Listowel Mennonite Church, where she was attending, and found the experience exciting and rewarding. But at that time, Mary Mae remembers, "I didn't even know what seminary was."

The MCC director in Zaire, a recent graduate of Associated Mennonite Biblical Seminaries, encouraged Mary Mae. So when she returned, Mary Mae had already decided to attend seminary. Riding in the car with her mother and sisters soon after she returned, she casually mentioned her intention to be a minister and remembers to this day the surprised silence with which it was greeted.

A young man in the congregation where Mary Mae attended was being encouraged for the ministry, Mary Mae recalls. "I knew I would have to go to seminary if I wanted to be a minister." So she began teaching to earn money for seminary.

But she quit teaching in the middle of the year—her interests and aspirations had changed. Instead, she worked at Erb Street Mennonite Church as coordinator of

a volunteer program for seniors and as church secretary for the remaining eight months until the fall term at AMBS began.

Unlike other seminary women, there was never any doubt in Mary Mae's mind about her goal. When asked by

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**She casually mentioned her intention to be a minister and remembers to this day the surprised silence with which it was greeted.**

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a student doing a survey what she planned to do after seminary, she replied, "I'm going to be a minister."

"You're the only one of all the women who said that," she was told.

As the time grew near for her to leave seminary, Mary Mae had several opportunities to work in church institutions, but none interested her. What she really wanted was to be a pastor. In years past, she had hoped that she might be able to do an internship with Vernon Leis, pastor of Elmira Mennonite Church, who had earlier encouraged her. To her surprise and delight she was called to Stirling Avenue Mennonite Church in Kitchener, Ontario, to serve with Leis, who was to pastor there half-time while working on a doctorate in ministry.

**Full-time copastor.** Mary Mae has served the Stirling Avenue church for six years. Both she and Vernon Leis are now full-time copastors. During the first six years she worked with Christian education, youth, and missions, while Vernon related to the deacons and church council. They shared public and home ministry. Currently on sabbatical, Mary Mae is anticipating some changes in responsibilities on her return.

"Preaching and worship are very important to me," says Mary Mae. She preaches half time or about twice a month. People may ask either of the two to conduct weddings, funerals, or to lead worship on other public occasions.

An able administrator, Mary Mae admits to having a detailed administrative style that "drives some people up the wall." She is learning to delegate and to encourage lay

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Elizabeth G. Yoder, Elkhart, Ind., is assistant director of the Institute of Mennonite Studies at Associated Mennonite Biblical Seminaries and a former editor. This is the second of three profiles of women in ministry. Suggested by the Mennonite Church's Committee on Women in Leadership Ministries, the series was commissioned by Meetinghouse—the Mennonite and Brethren in Christ editors group.



leadership. "Not delegating may be a woman's weakness," she says.

**Changes in herself.** In the six years that Mary Mae has been a pastor, she has sensed some changes in herself. "I have acknowledged my feminism," she says, "and want to help change structures and language that are barriers to equal value and worth for women and to seek empowerment for women.

"I am less judgmental of others now, as I have faced my own bad choices," she says.

Finally, she feels she has matured in the area of prayer—learning from the contemplative tradition new forms of piety or devotion. An area of growth continues to be "struggling with and learning to listen to and trust myself, my own feelings," she says. A single person in a mostly married profession, Mary Mae gets support from family and from close friends in the congregation as well as from ministerial associations she belongs to.

Mary Mae says that her major concerns about the church are two: to awaken people's interest in the Bible and in trying to apply it, and to help them integrate the peace witness into many aspects of their lives—simple living, generous giving, resisting militarism, resolving conflict, sexual equality and inclusion, and many others. "We need to learn to love God, our neighbor, and ourselves and to keep them all together," Mary Mae says. ☺



Mary Mae Schwartzentruer: copastor of Sterling Avenue Mennonite Church, Kitchener, Ont.

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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Mennonite Constantinianism

The early Anabaptists saw the equating of society with the *Corpus Christianum* as producing a "fallen church." They rejected the Constantinianism that saw society as "the body Christian" constituting the membership of the church. Rather, the Anabaptists saw a voluntary church, a church of believers, a genuine church in society made up of people who separated themselves to Christ and his kingdom.

In the course of 460 years of history, this Anabaptist movement has become identified with denominationalism. And, whenever a denomination becomes an ethnic church, it has its own ethnic Constantinianism. This would be to say that everyone born into a Mennonite family is assumed to be a Mennonite Christian. The call to being converted to Christ, saved from having only a self-achieved religious

sophistication, is too often not heard.

To correct this, we need a quality of Christian nurture that moves persons to accountability and responsible adult conditioning to make their own conscious commitment to Christ. This is imperative for us as a Mennonite people. In fact, a believers' church cannot exist without nurture and proclamation that alike have an evangelistic appeal for response to Christ.

An ethnic Constantinianism will rob us of the dynamic of the Spirit among us, a power that brings persons into the resurrection life. Constantinianism tends rather to an intellectual faith, a cultural faith, or even a sacramental faith. In ethnic communities, youth are expected to conform to the church by religious and cultural conditioning (often incorrectly called "nurture"), and the community may fail to surround them with prayer and spiritual aspects of social interchange.

Congregations in the believers' church tradition will need to seek fresh and innovative ways to bring the evangelistic appeal back into the life of the community. As times and cultures change, so patterns will change, but the call to personally become a disciple of Christ must always be shared with each person in its clarity and

intensity. We need creative forms of evangelism, but we need even more an evangelistic spirit in the church.

While a lot of attention is being given to church planting, a venture that can enhance firsthand involvements in discipleship, we must not overlook the mission of Christ in the "home" congregations. I am especially concerned about our need for more persons gifted and called to be evangelistic voices within the church. We need not copy the style of those whose approach is less a call to discipleship and more a call to "experience," but to reject their approach without finding an adequate alternative in our forms of spirituality is inadequate.

In the urban setting, it is clear that we must be more than Mennonites who are conditioned to follow the denomination's cultural lifestyle and to articulate its ethical concerns; we must be able to do this in the life and love of Jesus Christ. Only as we share in the fellowship of the risen Christ can the "glory and Spirit of God rest upon us." He is building his church, and we are one chapter of it, and in his church we share his transforming grace which alone creates truly a people of God.

—Myron S. Augsburger, Washington, D.C.



# Caring for those who care

by Sara Wengerd

When reading the account of Job's suffering in the Old Testament and observing the ineptitude of his comforters, one is tempted to label his friends "cold or insensitive." However, a closer reading shows their obvious concern. After all, Eliphaz, Bildad, and Zophar were willing to sit on the ground with Job for seven days and seven nights, silently sharing his grief. They wept aloud. They affirmed his friendship by saying, "Think how you

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**We are often readily available for the short-term crisis, but our sensitivity weakens as weeks drag into months or even years.**

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have instructed many, how you have strengthened feeble hands. Your words have supported those who stumbled; you have strengthened faltering knees" (Job 4:3-4).

Job's friends were not ineffective comforters because they did not care for him. Instead they were either unwilling or unable to share his powerlessness, because undoubtedly they had never suffered with such intensity themselves. If there can be any value at all in suffering, it is learning to feel with another, to know which acts of comfort are healing.

Living compassionately requires more stamina than many of us possess; consistent caring can only emerge as a fruit of God's grace. We are often readily available for the short-term crisis, but our sensitivity weakens as weeks drag into months or even years. "Simply being with someone is difficult, because it asks of us that we share in the other's vulnerability, enter with him or her into the experience of weakness and powerlessness, become part of the uncertainty, and give up control and self-determination," observe the authors of *Compassion: A Reflection on the Christian Life* (Doubleday, 1982, p. 14).

Most of us know someone in our church or community who has been a primary care-giver to a handicapped or ill family member for an extended period of time. If these care-givers do not receive relief from day-to-day care, they become socially isolated and physically and mentally exhausted. They need a change of pace, relief from responsibility, an opportunity to cultivate other relationships, and a chance to renew their own spiritual resources. As a home-health nurse and the daughter of an

Alzheimer's disease victim, I have been both a giver and recipient of care and have made the following observations.

**1. Those whose lives have been carved most deeply by personal suffering become vessels of compassion.** A young family with a profoundly handicapped son requiring 24-hour care regularly visits my father in a nursing home, bringing him gifts such as macadamia nuts or a music box. Friends and relatives most supportive to our family have suffered a variety of losses and disappointments of their own.

**2. Often a person who is responsible for the care of another feels indispensable and is reluctant to leave the loved one.** The wife of one of my patients has cared for her bedfast husband with very little assistance for seven years. One of the goals of my visits, in addition to providing physical care, is to help her feel comfortable about leaving him for short periods of time. Offers to provide respite care not only free the caregiver from a routine but also give her permission to temporarily relinquish responsibility. If you are uncomfortable staying alone with an ill person, take a friend or spouse along to assist you.

**3. Visits are appreciated by both the patient and the family.** Since social isolation is frequently a problem when a family member is ill or handicapped, keeping in touch with other people is important. Even if response is impossible by the patient, a kind voice or the squeeze of a hand can communicate, even with those who seem to be unconscious. One woman showed me a note she received from a friend after his visit to her husband in a nursing home. "We were not able to talk together, so I just held his hand," the note said. The woman was grateful, both for the note and for the visit.

**4. Flowers, cards, gifts of food, and invitations to dinner are tangible ways to say, "I care."** Sadi, who lived in the 13th century, wrote: "If of thy mortal goods thou art bereft, and of thy store two loaves are left, sell one and with the dole buy hyacinths to feed thy soul." Sending flowers may seem frivolous, but they offer beauty and hope on the darkest of days. An important ministry of a friend in my church is to write messages of encouragement and affirmation, and she seems to know just when they are needed most. Caregivers appreciate home-baked bread, cookies, or other time-consuming foods their busy days and limited energy do not allow them to prepare. If the caregiver usually eats alone, sharing conversation over a meal, either in your home or in a restaurant, becomes communion.

**5. Suggestions and advice should be given sparingly.** Normally a family and their doctor will seek the best medical care available for their loved one. Sometimes

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expensive treatments are beyond the financial means of the family or are only available in large medical centers, far from home. Often the patient is too ill or confused to be moved. Many families do not want their relatives to be subjected to experimental research, particularly if the disease is far advanced or the outcome or treatment uncertain. Questions or suggestions may only increase the family's guilt and feelings of helplessness.

**6. Chronic illness does not grow easier to cope with as time passes.** Many of us assume that victims of illness and their families eventually adjust to their losses. This is not necessarily so. Especially if the disease is progressive, new adjustments and decisions must be faced constantly. As year flows into year, emotional, physical, and financial resources can become increasingly strained. "I'm so tired of everyone telling me how strong I am," commented one woman, adjusting to her husband's disability. She needed the assurance that she could be weak sometimes, that she could grieve openly and know that she would be enveloped in a comforting embrace. Comments such as, "You must be getting weary from your long ordeal," or "It doesn't get easier with time, does it?" convey more understanding than words which reward fortitude. A nurse who works with handicapped children told me that their parents live with chronic sorrow.

**7. Prayer gives strength to families of the ill and increases our solidarity with them.** If the Christian community is called together as a witness of Christ's compassion in the world, the power of prayer is necessary to strengthen that compassion. A note to a family, assuring them of intercession on their behalf reminds both them and us that Christ is the author and source of our caring support.

Jim Wallis of *Sojourners* magazine has said, "As love increases, so does hope." If we in the church can tailor our activities and responses to fit the needs of families with health crises, our expressions of love will offer them hope and ease the daily burdens they bear. This caring can be given either on a person-to-person basis or through an organized church program. A helpful manual to introduce the idea of respite care as a part of the church's mission is *Sharing Care: The Christian Ministry of Respite Care* by Judith K. Murphy (United Church Press, 1986).

Like Job's friends, most of us desire to be available and helpful to those within our circle who need comfort. However, we often feel inept; we don't know precisely how to carry each other's burdens. Our schedules already feel too full, and we have our own griefs to bear.

But as we visit, send cards and flowers, listen, and pray, we will begin to understand which acts are helpful. We will become more willing to be vulnerable, to enter into the powerlessness and uncertainty caretakers experience. Then we will be given the strength for long-term caring and will be able to share the power of Christ's healing presence.



## Some people don't know as much as they think they do

*On April 16, 1985, "Gospel Herald" published Willard Swartley's profile of his brother Clifford, called "Some People Aren't What They Think They Are." Clifford was invited to respond. He has written the following comments. Persons who have the April 16, 1985, issue available may wish to reread the earlier article as background for this one.*

Some people asked if I was still over at Indian Creek Haven. Indian Creek Haven is a workshop; those in the workshop are taken back and forth from their homes to the workshop. Indian Creek Homes is a place where people live; they learn how to cook, do their own laundry, do their own banking, and write checks. Indian Creek Haven and Indian Creek Homes are quite different.

Those at Indian Creek Homes go to a workshop. I went to Newtown Association of the Blind, and I was asked to be janitor. If a person is there from 1975 to 1987 something has to be wrong; there has to be a reason for it. Some people asked if I did my own cooking. It's like the retirement home. If they cannot help themselves in the home they are put in nursing care; in the Indian Creek program they are put in with somebody else if they cannot manage, and then they are supervised.

My brother wrote about when I was younger. Today I have been at Longacre's poultry plant for over 10 years. Some people asked me why I am slow. There are no two people alike. My brother was saying in his article about me that I was in Europe and Puerto Rico. But instead of Puerto Rico it was Jamaica. A lot of people think I am dumb, stupid, retarded. If I were all that I would not be able to pay the rent and the telephone and electric bills.

I also have a pamphlet saying that I am a graduate from the Indian Creek program. A lot of people do not know half as much about me as they think they do. I respect my family for putting me in that home. I give Dorothy Freed credit for teaching me things that she did and also her son for helping me get a job. Two things I learned on my own: to say *no* to every Tom, Dick, and Harry (I was taken by a magazine company) and how to bake. A lot of people don't know that I came from a farm. After my brother was killed in a tractor accident we had to sell and my parents built a house. After my father's passing I was with my mother until they put her in Eastern Mennonite Home. I lived with a cousin for a while and my family a while until I went to that home in Harleysville, Pennsylvania.

—Clifford M. Swartley





*An overflow crowd of about 1,300 attends a special Paraguay music program during MWC General Council sessions in Filadelfia.*

## MWC General Council attracts 200 from 34 nations to Paraguay

"We are all pilgrims," remarked Luis Elier Rodriguez of Puerto Rico as he welcomed participants from 34 nations to a famous destination of Mennonite pilgrimage—the town of Filadelfia in the heart of Paraguay's once-forbidding Chaco. Rodriguez, vice-president for Latin America, thus opened the triennial sessions, July 14-20, of the General Council of Mennonite World Conference. Some 200 delegates, fraternal visitors, and spouses registered for the event, held under the theme, "The Lordship of Jesus Christ."

For many, however, the official business became secondary to an opportunity for intercontinental fellowship and sharing, received in the context of a host community that could relate well to stories of suffering by Christians in many lands. Fernheim Colony, whose spacious church building provided the meeting place for most sessions, was founded in 1930 by Mennonite refugees from war and starvation in the Soviet Union. They were forced to construct new lives in the demanding, undeveloped "Green Hell," then two weeks by oxcart from civilization. (The 1987 delegates made their way to the colony in six hours by bus on a paved highway.)

Many of the delegates arrived prepared to speak on one of the main issues before the body: the choice of a theme for the 12th assembly of Mennonite World Con-

ference in Winnipeg, Man., in 1990. They had earlier received three possible themes from the Executive Committee. MWC president Ross Bender, a pastor from Denver, Colo., presented the three: "Witnessing to Christ in Today's World" (a mission theme), "One Lord, One Faith, One Baptism: Confessing Christ Today" (a theological theme), and "Walking in the Resurrection" (an ethical Anabaptist theme).

Each of three drew support from the floor, as close to 20 delegates paraded to the microphones. Said William Valencia of Colombia, "The first theme has much urgency for our continent. Jake Pauls of Canada favored the second theme, arguing that it would help MWC "work on a common Christology—the way we see our common faith," as well as help Mennonites as they confront other religions. Samuel Gerber of Switzerland supported the third one, noting that walking in the resurrection also implies walking toward each other and that it "brings us together and unifies us."

In a standing vote, a large majority opted for the missions theme: "Witnessing to Christ in Today's World."

Jake Pauls of Winnipeg, vice-president for North America, gave a report on preparations for the 1990 assembly and issued a welcome on behalf of Canadian Mennonites. MWC executive secretary Paul Kraybill added that Winnipeg "may

be two to three times bigger than anything we have ever done before." It is estimated that 12,000 to 15,000 people will register for the conference, with 25,000 or more coming to mass meetings.

Facilities remain a concern, since the largest suitable convention center can only seat 7,000 to 8,000 people. A hockey arena seats many more, but has poor acoustics for such a gathering. An outdoor football stadium will accommodate the mass meetings.

The event is designed to be self-supporting financially, said Kraybill, with expenses covered primarily by registration fees. He noted, on the other hand, that MWC's ongoing general fund expenses are not covered by assembly proceeds, and presented delegates with a disturbing current financial picture. In 1986, he reported, donations fell well short of budget, while expenses exceeded forecasts, leaving a deficit for the year of about \$50,000.

Foppe Brouwer of Australia and Stefan van Delden of West Germany both proposed that each congregation worldwide set apart one offering a year on behalf of MWC. Kraybill reported that the Executive Committee has instructed the staff to clear up last year's deficit and raise the necessary funds to meet the 1987 general fund budget of \$184,000.

Other items of discussion included:

—Reaction to Kraybill's official participation last year in a world prayer event in Italy sponsored by Pope John Paul II. Some Mennonite groups have been critical of that trip, while others have voiced their support for it. Kraybill emphasized that during the event Christians prayed for peace separately from representatives of other religions; there was no syncretistic prayer service. Several delegates urged that Kraybill's explanations be prepared in written form for them to take back to their countries.

—Absorption of the International Mennonite Peace Committee into the MWC structure. This also came in for both praise and criticism. Some felt the move symbolizes an excessive growth of MWC structure; others felt the worldwide Mennonite churches need an international forum for sharing on peace concerns. The committee had formerly been under the wing of Mennonite Central Committee Peace Section, but feels its home is more properly with MWC than with a North American agency.

—Kraybill's concern for suffering church members in a country where the church has officially been closed and Christians imprisoned. Several delegates—some of them also from countries where Christians are suffering—spontaneously rose at Kraybill's request for



prayers for the believers in prison or who must meet in secret.

Six major addresses were presented on aspects of the "Lordship of Jesus Christ" theme. Coming from several continents and a variety of theological perspectives, the speakers combined to provide a commentary on the message of Revelation for the church.

Ross Bender of the United States: "The world is in a mess—selfishness, greed, oppression, injustice, poverty, famine, violence. Is there a way out? The answer of Christian faith is yes! Jesus Christ is the *alpha* and the *omega*, the beginning and the end, the first and the last. And he will have the final word."

Tito Gutierrez of Argentina: "Jesus, in directing himself to the churches, is setting a challenge before each one of them. The coming and ministry of Jesus Christ, and the inauguration of his new kingdom were not the result of a dream or of imagination. Knowing the imperfections and weaknesses of humankind, he called them to change and to become disciples under his lordship."

Werner Franz of Paraguay: "Those of us facing persecution for Christ's sake are in good company; those of us not having to face such difficulties have reasons to thank God. But there are also reasons to ask why we are spared from being questioned, or ridiculed, or killed. Are we, perhaps, too ready to give up Christ's values for the interests propagated by this world?"

Dietrich Reimer of Brazil: "To whom shall we confess Jesus Christ? To all who are dead in sins and trespasses. Sin is not a popular word today, but it is of utmost importance in God's plan of salvation. Our confession is for millions who day

after day are being oppressed, exploited, treated unjustly. Only if we can really be compassionate do we have the possibility to bring the confession of Jesus Christ near to such people."

Luis Elier Rodriguez of Puerto Rico: "In this apocalyptic literature, the appearance of the 'lordship of Jesus Christ' shows up in the church that 'resists' evil. The church's resistance and suffering is like the 'new Exodus' that becomes the new commitment on behalf of life. This symbol does not guarantee that believers are not going to suffer or that they will stop suffering, but that by way of this exodus the martyrs will be victors."

Stephen Ndlovu of Zimbabwe: "Finally God said to John, 'Behold I make all things new.' What's new in your life as a Christian? Are you one who has trusted Jesus Christ and thus through him will inherit all things, or are you among those who have rejected him? I would like to remind you of your Savior's call: 'I will give unto him that is thirsty of the fountain of life freely.'"

Several of the addresses were followed by periods of discussion, and then a case study taken from the Latin American context. One case study which shocked many of the visitors from outside the region was presented by Rafael Escobar of Guatemala. Not mentioning any country by name, he gave three examples taken from Central America's sorrow. For example, "A father, member of an evangelical church, is obligated to cut the throat of his son who is accused of belonging to anti-government forces. The father has to do it to prove that he and his family have no participation in the activities of the son. The father does it. What do you think? Did he do the right thing? The church said nothing." A minute of silent prayer was observed in behalf of suffering Christians in Central America.

Evening conference meetings provided an opportunity for attendance and participation by the local Mennonite community and the sharing of testimonies by visitors from around the world. A peak attendance of about 1,300 filled the Filadelfia church building and spread to benches outside for a special program of songs by the German-speaking immigrant and indigenous (Indian) choirs of the Chaco. The evening was climaxed by a rendition of the "Hallelujah Chorus" by a Filadelfia choir.

Delegates were able to see parts of the Chaco settlements during bus tours the first day to Menno and Neuland colonies and the Yalve Sanga indigenous settlement. Participants were treated to cheese, milk, and yogurt at the modern dairy processing plant in Menno Colony. Several films on colony history and life were shown at various points during the week, and a table offered literature and handicrafts. Local church members provided meals and lodging.

Reflecting on the things he had seen in the Chaco and on the themes that emerged during the meetings, one delegate from Africa thought again about pilgrimage during a time of open-mike discussion and offered a question: "If life in our countries becomes something we cannot tolerate, should we also all move to Neuland?" One response came from Elias Munoz of Colombia, who noted that in the Bible some people were called to be pilgrims in a geographical way and others weren't. In the end, he said, "We have no secure homeland. Our homeland is not of this world."—David Shelly

## EMC&S board ponders 'happy problem' of potential overcrowding

"These are happy problems to have." That was the consensus of the Board of Trustees of Eastern Mennonite College and Seminary upon hearing a report of potentially cramped facilities when school resumes this fall.

The board, meeting on campus recently, heard that student applications for admission to both the college and seminary "are running significantly ahead of the past three years," and that "seminary new student admissions have doubled to date over last year." The potential for increased enrollment "puts immediate pressure on expanded parking areas and other improvements for the seminary," board members were told. "A space crunch for college student housing and faculty offices must also be resolved prior to the start of fall semester."

In response to the "encouraging enrollment prospects," the board authorized administrators to continue working on a comprehensive five-year plan of action that will guide the school toward its 75th anniversary observance in 1992. Among the areas the plan will speak to are: academic majors and course offerings, the relationship between the college and seminary, student life needs, renovation and expansion of existing buildings, new and upgraded athletic facilities, and an overall plan for fund-raising.

Also during the meeting, the trustees recognized Richard Detweiler for his seven years of service as president of EMC&S. He left office on June 30, and after a two-month breather will assist with pastoral duties at nearby Harrisonburg Mennonite Church before returning to his native Souderton, Pa., to work in leadership training for several Mennonite Church conferences in the East.

Joseph Lapp of Lansdale, Pa., became the school's seventh president on July 1. A 1966 EMC graduate, he has been an attorney for 14 years and was a former member and chairman of the EMC&S Board of Trustees.



*Mukanza Ihunga of Zaire, wearing his simultaneous interpretation apparatus, speaks during General Council sessions.*



## AMBS considers becoming one seminary by 1990

The two governing boards of Associated Mennonite Biblical Seminaries, at a recent joint meeting in Elkhart, Ind., discussed at length the report of their Administrative Pattern Review Committee, which is exploring the implications of merging the two sister seminaries of AMBS into one seminary with one board. With the terms of the presidents of both seminaries expiring in 1990, it seems an appropriate time to make changes, the board members agreed, if such changes are considered desirable. The committee was asked to gather constituency feedback in order to facilitate its work.

AMBS, founded in Elkhart in 1958, brought to one campus Goshen Biblical

Seminary of the Mennonite Church and Mennonite Biblical Seminary of the General Conference Mennonite Church. Marlin Miller is the current president of the former, and Henry Poettcker is president of the latter.

In other action, the two boards appointed Mary Schertz to a three-year term as instructor in New Testament and Greek, starting in July 1988. She is also the Women's Stipend Lecturer for the 1987-88 school year.

The boards also noted that Glenn Chestnut, David Shank, Tite Tienou, Walter Klaassen, and Edgar Metzler will serve as short-term faculty in 1987-88. Chestnut will teach courses in United Methodist history, doctrine, and polity. United Methodist students are the largest non-Mennonite group at AMBS, the board members noted, and their presence is valued for enriching dialogue and study.

The boards also appointed June Alliman Yoder, instructor in communications, to another three-year term, and granted her a six-month leave in 1988 to pursue a doctorate in homiletics. Marcus Smucker, assistant professor of pastoral theology and coordinator of spiritual formation, was also reappointed and granted a six-month sabbatical in 1988.

The departure of three AMBS veterans was noted. Robert Ramseyer, director of the Mission Training Center for 17 years, will return this summer to Japan, where he and his wife, Alice Ruth, served as missionaries before. Roelf Kuitse will direct the Mission Training Center. Herbert Fretz, who served 19 years as coordinator of church and seminary relations for Mennonite Biblical Seminary, will retire this year. Harold Thieszen will take on that work. Mary Troyer, administrative secretary to three MBS presidents for 20 years, will also leave this summer.

## KREIDER VIEWS THE WORLD

### Iran-contra hearings: end justifies means?

Last December I wrote an article for *Gospel Herald* in which I commented on the (then) recent revelation that the United States had been selling arms to Iran and that a portion of the receipts from this sale had gone to provide aid for the "contra" rebels in Nicaragua. I made two additional points: (1) these transactions would be a major news item for "many months," and (2) it would appear that they would be defended on the ground that the "end justified the means." Anyone who has been watching TV or reading the newspapers since then should certainly agree that these points were not exaggerations!

The congressional committee hearings are now completed, and the committee will need to spend weeks analyzing the transcripts of the hearings and trying to assess their significance. At the same time an independent counsel will continue gathering data for possible criminal prosecutions.

The main actor seems to have been Lt. Col. Oliver North, a staff member of the National Security Council. This council is headed by the national security advisor, who reports directly to the president. Robert McFarlane was the advisor until the end of 1985, when he was replaced by Rear Adm. John Poindexter.

When the news story of the sale of arms to Iran broke last November, North was removed from his post ("reassigned to the Pentagon") and Poindexter resigned. During most of the month of July these two men were subject to intense grilling, first by lawyers hired by the

House and Senate committees and then by members of the committees.

The *New York Times* characterized North as "a classic specimen of manly rigor and character" and his demeanor as being "pensive, passionate, sanctimonious, sincere, impatient, impenitent, articulate, aggressive, cocky, contrite." To some who heard and saw him he became a national hero.

He argued that he had done nothing without obtaining authorization from higher up and that he had sent five memoranda to his superior asking that President Reagan be informed. He freely admitted that he had lied, cheated, and shredded documentary evidence but that these activities are the very essence of clandestine operations and that they were fully justified because they were stopping the spread of communism in Central America. He insisted that he had not broken the law.

Poindexter, in contrast, seemed often hesitant to respond to questions and frequently consulted with his attorney before replying. He also had great difficulty in remembering events. He recalled seeing only one of the five memos North had testified he had sent him. He did not want to report the contents of the memos to President Reagan because he wanted to give him a "plausible denial" of knowledge of or approval for the activity should the news ever inadvertently be made public.

I am distressed by those who regard North as a national hero. To my way of thinking, the end does *not* justify the means, for the simple reason that the means we use inevitably helps determine the ends we realize. Sam Nunn, chairman of the Senate Foreign Relations Committee, said sadly that in trying to pursue democracy abroad, North abandoned it at home. Those who approve of North as a

capable "can-do" officer should be reminded that many people in Italy approved of Mussolini because he "made the trains run on time" and millions in Germany shouted their approval of Hitler because he abolished unemployment and established a "hundred-year Reich."

As I write this it is still too early to make a good assessment of the damage these events will cause to President Reagan and to the American position in the world. The Tower Commission in a report issued in April found that the president was aloof from the details of the operations of his subordinates. The House and Senate hearings seem to confirm this point of view, though it now seems probable that the Tower Commission was overstating the case.

If he did know what was going on how could he justify making categorical statements such as "We did not—repeat, did not—trade weapons or anything else for hostages, nor will we"? If, on the other hand, he really had no knowledge of what was going on one is forced to ask how he could permit the development of a secret bureaucracy that was beyond his power to control.

Anticommunism seems to be the major culprit. It was the major excuse for selling arms to Iran, taking sides in the Iran-Iraq war, and now—in a curious reversal of policy—sending portions of the American fleet to the Persian Gulf to protect oil tankers which may be in danger by the very arms we so recently sold to Iran.

Shouldn't the president instead be using his skills in healing relations with the Soviet Union, balancing the federal budget, seeking to solve the farm crisis, reducing unemployment, and improving the standards of living of the poor in the United States and in the poor countries of the world?—*Carl Kreider*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Greg L. Bohling, Milford, Nebr.

In reference to Levi Miller's article, "I Am a Mennonite, Not an Anabaptist" (July 7), may I make a statement? It is, "I am a Christian, not just a Mennonite." I feel that Mennonites are too wrapped up (at times) in being Mennonites, instead of concentrating on being more Christlike. After all, God does *not* recognize denominations per se, only born-again Christians. And on judgment day, I'll guarantee you that there will be *no* line for Mennonites or Lutherans or any other denomination.

### Richard Enns, Coralville, Iowa

According to your editorial of July 7, Tom Sine states that "Mennonites are in danger of forsaking their Anabaptist birthright for a mess of fundamentalist pottage." To me such a statement reflects a kind of arrogance and snobbery. My dictionary tells me that fundamentalism is "a Protestant religious movement emphasizing the literal infallibility of the

Scriptures."

Curiously, Mennonites go to great lengths to distance themselves from fundamentalists, even though Mennonites are one of the few groups that take the Scriptures literally on issues that others do not—foot washing and the covering of women's heads in church. I believe that an article on the historical background of fundamentalism in this country would be in order—particularly in light of the caricature of this movement by the news media.

Keeping your analogy of the exchange of the birthright for a mess of pottage, one is of course reminded of the story of Esau and Jacob, whose name means "usurper"—one who seizes and holds without right. It seems to me that the present usurper is not fundamentalism but the exact opposite—a Christian humanism that reinterprets Scripture to fit certain preconceived assumptions.

One need only look at certain articles which were published in the *Herald* over the last months and the many responses of outrage and anguish from your readers. I, too, cannot fathom why articles are printed that are based on almost pure conjecture and that contradict the plain teaching of Scripture. If these articles were placed mainly for their "shock value," that was certainly achieved.

If, instead, they were placed for the edification of the church, I find myself asking: To what extent has the humanistic "mess of pottage" been already consumed by the editorial staff, contributing writers, and the average Mennonite Christian who reads the finished product?

### Nelson W. Martin, Salunga, Pa.

Thanks to Glenn Lehman ("Another Foundation," June 30) for his interesting insights into the life of John Rudy and the important work of Mennonite Foundation.

In my stewardship work within Lancaster Conference, I have been able to observe "Mr. Foundation" in many congregational and church agency settings. My life is the richer because of these associations. My awareness has been raised about the importance of modest living, joyful giving, and the need to prepare for the future by writing a will and doing careful estate planning.

My prayer is that we may all grow in faithful stewardship of all of life. In our land of abundances, we need more role models like Brother John who are "doers and sayers" of the Word. When Jesus is Lord of our life, there is a difference in how we live—and in what we give!

### Jake Buhler, Bangkok, Thailand

With reference to Katie Funk Wiebe's June 16 article, "A Peoplehood Celebration," let me respond as one whose bread and butter comes from those who buy four dozen vereniki.

We the Mennonite Central Committee workers in this region who plan various relief and development programs in Laos, Vietnam, Kampuchea, and Thailand are at the other end of this peoplehood network. We are only as strong as those who make soap, sew quilts, can beef, make layettes, donate cash, and yes, buy vereniki. And to learn that young people are continuing to be a part of God's kingdom is especially gratifying.

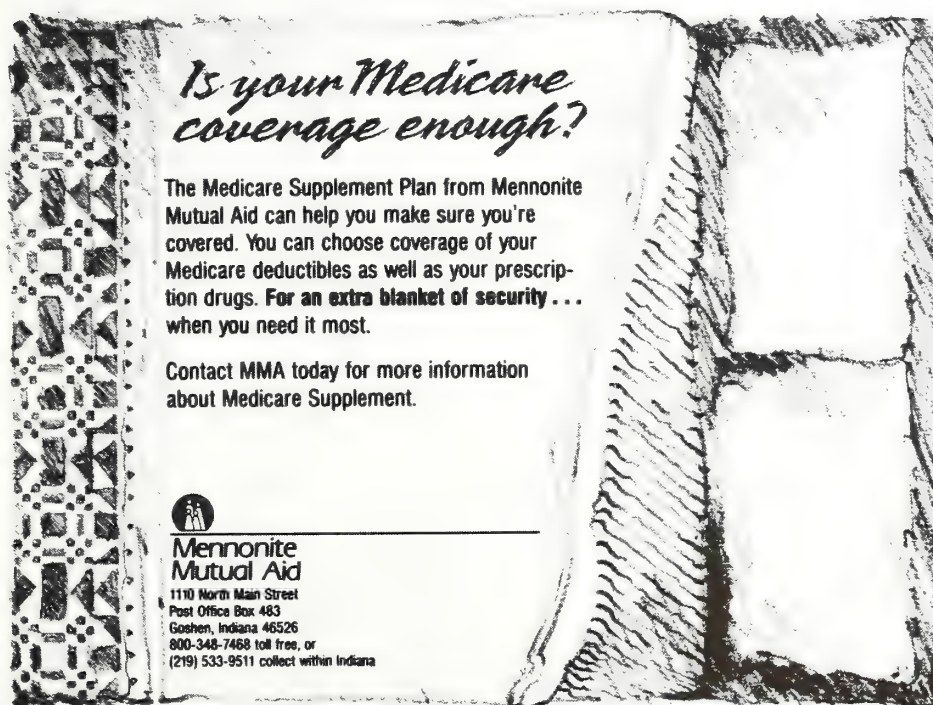
By the way, wasn't it a small boy whose few loaves and fishes Jesus used so well to feed a bunch of hungry people?

### Rachel S. Fisher, Goshen, Ind.

In the June 9 issue, Duane Beck writes regarding a "moratorium on kidnapping pastors." I share Duane's concern, and have had this concern for years. Every time one of our boards or agencies succeeds in getting another one of our excellent pastors, I feel a real loss for our congregations.

I would like to suggest that each time our boards employ another pastor, they in turn release one of their staff members to go back into the pastorate. I think this could be a valuable experience for both our boards and our congregations.


There are business and professional people who could make good contributions on our boards. Please help us keep our good pastors! We need them as an encouragement to our young men and women, and we need them to help us reach the Goals for '95.



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**A Mennonite Central Committee worker survived a rebel massacre in Mozambique that wiped out half the people in his town.** More than 480 people died in an all-day assault by right-wing antigovernment forces on July 18 against Homoine along the coast. MCC agriculturalist Mark van Koeving, who had arrived only 10 days earlier, was temporarily staying at a hotel one block from the hospital where the attack began at dawn. "My only pain is the death of so many people," he said later. "Psalm 23 stayed in my mind during the attack." Afterwards he was one of the first to begin aiding the injured. (Van Koeving, from Rockford, Mich., was mentioned in news media accounts of the massacre, including *Time* and *Newsweek*.) The rebels, supported by white-ruled South Africa, have been fighting Mozambique's leftist government since 1976. The fighting has severely hurt the country's economy, causing much suffering.

**Mennonite Central Committee's first "international-in-residence" will arrive in late August.** He is Ovidio Flores of Honduras, and he will be joined by his wife, Jovita, and their two children for this yearlong experience. Flores is an agriculturalist who graduated from the Hispanic Ministries Program at Goshen College and directed development projects for the Honduran Mennonite Church. He will participate in MCC activities and share his viewpoints in discussions and decision-making. He will also be available for speaking in churches and in other settings. The international-in-residence program will bring one person each year to North America from a foreign country for interaction in an effort to develop greater cross-cultural understanding.

**Some 70 minority youth are participating in the Urban Community Development Summer Service Program** under Mennonite Central Committee U.S. this year. Started in 1982, the program enables black, Hispanic, native American, and other college-age youth to work with a church or a service agency in their home communities for 10 weeks of the summer. MCC U.S. and local congregations support the participants. The program helps urban communities develop the leadership skills of minority students and strengthens ties between them and their home communities. This summer the participants are serving in 17 states and one province.

**Four members of the Mennonite Church were among 15 new volunteers** participating in a Mennonite Central Committee Canada orientation, June 16-26, in Winnipeg, Man. They are *Daniel Troyer*, Prescott, Ariz., warehouse manager for the Food Bank of Waterloo Region in Waterloo, Ont.; *Paul Brubaker*, Washington, D.C., audiovisual producer for MCC Information Services in Akron, Pa.; *Jody Miller Shearer*, Wilkes-Barre, Pa., ex-offender counselor and peace/justice newsletter editor in New Orleans, La.; and *Cheryl Miller Shearer*, Wellman, Iowa, assignment not yet defined in New Orleans.

## Corrections:

- Daniel Yoder's ordination as assistant pastor at Rocky Mount (N.C.) Mennonite Church was on June 7 and not June 13 as reported in the July 21 issue.
- Michael King was a speaker at one of the evening mass sessions and not one of the morning Bible studies as reported in his photo caption in the July 28 issue.
- The wife of James Lapp, outgoing moderator and incoming executive secretary of the Mennonite Church, is not Alice—as mentioned in



**Herald Press shows its stuff.** Betty Kurtz, marketing manager for Herald Press, shows a new product to a book buyer at the American Booksellers Association annual book show held recently in Washington, D.C. Though secular and specialty publishers dominated the show, booths rented by religious publishers were sprinkled throughout the exhibit area that filled a space as large as several football fields in the city's convention center. Herald Press, the trade (wholesale) division of Mennonite Publishing House, sells mainly to retailers, such as Provident Bookstores. In addition to space at trade shows, Herald Press promotes books through distribution of a catalog, purchase of advertising space in periodicals, and publication of a monthly trade newsletter.

the General Assembly report of the July 28 issue—but Nancy.

• The July 28 issue pictured the staff of *The Gleaner*, the daily newssheet of Purdue 87, but failed to mention one other staff person—Linda Sauder.

## New appointments:

- **Phil Helmuth**, associate director of development, Eastern Mennonite College and Seminary, starting in July. He is responsible for raising funds for the school, primarily in the Lancaster, Pa., area. For the past five years he was pastor of Olive Mennonite Church, Elkhart, Ind. Before that he was a pastor in Illinois and development director at Lancaster (Pa.) Mennonite High School.
- **Bill Weidman**, Choice Books supervisor, Lancaster Conference, starting in May. He graduated from Millersville University this past spring with a degree in business administration. Choice Books is a literature ministry coordinated for various conferences and districts by Mennonite Board of Missions.
- **Jan Thompson**, volunteer coordinator, Glencroft Retirement Community, Glendale, Ariz., starting in August. He will work with the over 250 volunteers who currently serve Glendale, which is sponsored by 11 Mennonite and other congregations in the Phoenix area. Thompson was director of the Church of the Brethren's Refugee/Disaster Program the past seven years.

## Pastoral transitions:

- **Larry Haskie** was licensed as assistant pastor of Blue Gap Mennonite Church, Chinle, Ariz., on June 6. In addition to working alongside Pas-

tor Peter Burbank, he is also serving as chaplain and evangelist among his people on the Navajo Indian reservation.

- **Sam Scaggs** became associate pastor of Cornerstone Mennonite Fellowship, Broadway, Va., recently. He served previously as youth minister for Virginia Conference.

- **Delray Martin** was installed as youth pastor of South Christian Street Mennonite Church, Lancaster, Pa., on May 24. He serves alongside Pastor Nelson Lehman.

- **Enid Schloneger** was licensed as a member of the pastoral team at North Clinton Mennonite Church, Wauseon, Ohio, on Apr. 26. She serves alongside Pastor Bob Schloneger, her husband.

- **Earl Zimmerman** was ordained by Virginia Conference for missionary service on June 28. The ceremony took place at Park View Mennonite Church, Harrisonburg, Va. He and his wife, Ruth, began an assignment in July under Eastern Mennonite Board of Missions as church planters in the Philippines.

- **Phil Barr** was ordained by Allegheny Conference for missionay service on June 14. The ceremony took place at Maple Grove Mennonite Church, Belleville, Pa. He and his wife, Maretta, have been serving the Kekchi Indians in Guatemala under Eastern Mennonite Board of Missions.

## Missionary comings/goings:

- **Mary Beyler** returned from Japan in July for a one-year North American assignment. A Mennonite Board of Missions worker, she has been assisting two Mennonite congregations in Kushiro. Her address is 118 Wolf St., Apt. 2, Elkhart, IN 46516.

- **Garry and Ruth Denlinger** returned from Israel in July for a six-week North American assignment. They serve in theological education and congregational development in Haifa under MBM. Their address is c/o E. L. Denlinger, 1707 Hans Herr Dr., Willow Street, PA 17584.

- **Albert and Lois Buckwalter** returned to Argentina in July following a six-week North American assignment. They serve under MBM in an itinerant visitation and Bible translation ministry among several Indian groups. Their address is Casilla 53, 3700 Pcia R Saenz Pena, Chaco, Argentina.

## Upcoming events:

- **Choice Books Rally**, Aug. 19-22, in Harrisonburg, Va. The annual event this time will celebrate the 25th anniversary of the bookrack ministry coordinated by Mennonite Board of Missions. The theme is "Pursuing Excellence—In People, Product, Purpose," and the featured speaker is Urie Bender, a writer, pastor, and early Choice Books leader. The seminar leaders are Dennis Koehn, Lawrence and Shirlee Yoder, Rick Stiffney, and Ken Weaver. More information from Paul Yoder at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone 703-434-6701.

- **Mediation Training Institute**, Aug. 24-29, at Mennonite Central Committee headquarters, Akron, Pa. The third annual event is sponsored by Mennonite Conciliation Service. It is intended especially for pastors and lay leaders. They will learn mediation skills in order to help deal with conflicts in their congregations. More information from Dave Brubaker at Mennonite Conciliation Service, Box M, Akron, PA 17501; phone 717-859-1151.

- **North American Conference on Christianity and Ecology**, Aug. 19-22, at Epworth Forest Conference Center, North Webster, Ind. Mennonite organizations are among the 50 religious groups sponsoring the event. Resource persons include poet-farmer Wendell Berry, pastor-writer Wesley Granberg-Michaelson, Kansas Land Institute codirector Wes Jackson, agriculturalist-theologian Dean Freudenberger, author-philosopher-priest Thomas



Berry, and biogenetic engineering critic Jeremy Rifkin. Also offered are 45 workshops. More information from the conference registrar at Box 14305, San Francisco, CA 94114; phone 415-626-6064.

#### Church-related job openings:

- **Administrator/teacher**, Holly Grove Christian School, Westover, Md. This is a growing rural school of 75 students in grades K-8. Contact Marvin Detwiler at R. 1, Box 89, Pocomoke City, MD 21851; phone 301-957-2876.
- **Administrator**, New Covenant Christian School, Lebanon, Pa. This is a parent-sponsored rural school of 55 students in grades K-8. A master's degree is preferred. Contact the school at 900 S. Fifth Ave., Lebanon, PA 17042; phone 717-274-2423.
- **Director of residential services**, Indian Creek Foundation, Harleysville, Pa. This is a program for developmentally disabled persons. Required is a master's degree and knowledge of government regulations. The person must have at least five years of experience—two in direct care with the developmentally disabled and three in supervision of this kind of care. Contact Peter Green at the foundation, Box 225, Harleysville, PA 19438; phone 215-256-1500.
- **Director of accounting services**, Indian Creek Foundation, Harleysville, Pa. This is a program for developmentally disabled persons. The person must have a B.S. degree in accounting. Three years of experience in supervising an accounting department is preferred.

Contact Joe Landis at the foundation, Box 225, Harleysville, PA 19438; phone 215-256-1500.

• **Licensed clinical psychologist**, Philhaven, Mt. Gretna, Pa. This is a Mennonite psychiatric hospital. The person should be interested in the integration of psychology and Christianity. Contact the Personnel Department at Philhaven, Box 550, Mt. Gretna, PA 17064; phone 717-273-8871.

• **Teaching parent couple**, Adriel School, West Liberty, Ohio. They will work with six boys, ages 12-18, who have learning and behavior problems. A B.A. degree and experience with mentally/emotionally handicapped youth are helpful. Contact Melissa Hannah at the school, Box 188, West Liberty, OH 43357; phone 513-465-5010.

• **Science/math teacher**, Greenwood (Del.) Mennonite School. Needed is a person for grades 7-10. Contact John Ivan Byler at the school, R. 1, Box 62c, Greenwood, DE 19950; phone 302-349-4131.

• **Teacher**, Juniata Mennonite School, Thompsontown, Pa. Needed is a person for grades 5-6. Contact Roy Brubaker at the school, R. 1, Box 32, Thompsontown, PA 17094; phone 717-436-9477.

• **Underwriter trainee**, Goodville Mutual Casualty Company, New Holland, Pa. A college degree in business or math is helpful but not required. Contact Ken Hollinger at Goodville, 625 W. Main St., New Holland, PA 17557; phone 717-354-4921.

• **Receptionist**, Landis Homes Retirement Community, Lititz, Pa. Contact the community at R. 3, Lititz, PA 17543; phone 717-569-3271.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Amstutz-Schowalter**. Rod Amstutz, Lakewood, Colo., First Mennonite cong., and Beatrix Schowalter, Friedelsheim, West Germany, Friedelsheim Mennonite Church, by Werner Funk, June 6.

**Birky-Friesen**. Brett Birky, Denver, Colo., First Mennonite cong., and Anne Friesen, North Newton, Kans., Bethel College cong., by Renee Sauder, June 13.

**Kauffman-Martin**. Kenton Jay Kauffman, Fairview, Mich., Fairview cong., and Susan Kay Martin, Sarasota, Fla., Bay Shore cong., by Howard S. Schmitt and Howard Keim, July 18.

**Koenig-Hershberger**. John Koenig, Crownpoint, N. Mex., and Charlotte Hershberger, Crownpoint, N. Mex., First Mennonite cong., by Walter S. Friesen, May 9.

**Laurence-Friesen**. Paul Laurence, Wood Dale, Ill., and Gertrude Friesen, Wood Dale, Ill., Lombard cong., by Ryan Ahlgrim, July 18.

**Lyons-Mest**. Richard E. Lyons, Leesport, Pa., Lutheran Church, and Rhoda G. Mest, West Wyomissing, Pa., Bally cong., by William B. Fryer and Winfield M. Ruth, June 20.

**McIntyre-Taves**. Mike McIntyre, Catholic Church, Leamington, Ont., and Sandra Taves, Englewood, Colo., First Mennonite cong., June 12.

**Martin-Ball**. Carl Martin, Denver, Colo., and Karen Hjelmstad Ball, Littleton, Colo., both of First Mennonite cong., by Walter S. Friesen, Feb. 28.

**Naples-Kern**. David C. Naples, Elverson, Pa., and Teresa L. Kern, Geigertown, Pa., both of Hopewell cong., by Merle Stoltzfus, May 16.

**Toews-Chabin**. Robert Toews, Denver, Colo., First Mennonite cong., and Ellen Anne Chabin, Englewood, Colo., Catholic Church, by Walter S. Friesen, July 4.

**Zook-Detweiler**. Darrell Zook, Harrisonburg, Va., Park View cong., and Gwen Detweiler, Hickory, N.C., Hickory cong., by Ralph Reinford, June 13.



**Displaced Honduran Mennonites organize baking project.** Excitement and pride were on the faces of the 14 peasant farm mothers as a crowd of hungry children and four curious North American visitors gathered around the earthen oven to witness the fresh batch of bread and cookies pulled out for inspection. This was the first day of a new bread-baking project in Oculi, Honduras, designed to vary the diet of families displaced by the U.S.-sponsored "contra" war against neighboring Nicaragua.

In addition to using flour and powdered milk sent by Mennonite Central Committee, each woman brought eggs, margarine, or firewood as her contribution to the project. A local cousin of one of the displaced women loaned her pans and oven, and workers from the Social Action Commission of the Honduran Mennonite Church provided encouragement.

MCC volunteers Luke and Carmen Schrock-Hurst have been living in nearby Danli and working under the direction of the Social Action Committee in Oculi, as well as in three other rural communities, for the past 14 months. Much of the longer-term development work they had hoped to be involved in has been complicated by the emergency needs of Honduran families displaced by the contra war. Most of the 14 displaced families in Oculi fled the border area 50 kilometers away in March 1986 because of increased fighting. Since they lost their land, animals, homes, and most possessions they are struggling to survive.

Most of the displaced families were members of an Assembly of God congregation in their former border village, but have since joined the Mennonite church in Oculi. The pastor, also displaced, participated in a Honduran Mennonite Church extension course on Anabaptist history and is excited and challenged by the church's involvement with refugees and displaced persons.

It is estimated that up to 15,000 Hondurans have been uprooted by fighting in the border area. Most Hondurans do not see the conflict as their own and resent the impact the war has had on their lives. Some who have lost their land claim the United States ought to reimburse them.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Aquirre**, Richard and Judy (Weaver), Santa Barbara, Calif., second child, first daughter, Ana Maria, June 15.

**Benner**, Dean and Jennifer (Mast), Landisville, Pa., first child, Nicole Angela, July 11.

**Bowman**, David and Bonnie Lee (Ramseyer), New Hamburg, Ont., fourth child, third daughter, Kelsey Lynn, July 20.

**Detweiler**, Timothy and Carol (Bachman), Palmer Lake, Colo., third child, second son, Caleb Timothy, July 13.

**Friesen**, Randal and Mary Helen (Hayes), Denver, Colo., second child, first daughter, Stephanie Nichole, June 29.

**Graber**, Randy and Lu Ann (Horst), Sarasota, Fla., first child, Joshua David, July 18.

**Granger**, Steven and Arletha (Stoll), Washington, Ind., first child, Jeremy Lee, June 26.

**Gunden**, Don and Theresa (McCarthy), Goshen, Ind., second child, first son, Ross Mc-



Carthy, July 11.

**Hodge**, Dean and Cae (Borntrager), Goshen, Ind., second child, first son, Dean Dustin, July 10.

**Jutzi**, Cameron and Jean Ann (Erb), Kitchener, Ont., third son, Peter Anthony, June 22.

**Kawira**, Josiah and Esther (Lehman), Shirati, Tanzania, second child, first son, Timothy Maganga, Apr. 24.

**Knechtel**, Steve and Dawn (Sauder), Kingston, Ont., first child, Laura Eileen, May 15.

**McCrae**, Bruce and Betsy (Headrick), Brussels, Belgium, second daughter, Ellen Headrick, June 12.

**Moore**, David and Dawn (Wenger), Millville, N.J., first child, Benjamin David, May 28.

**Nisley**, David and Grace (Habegger), Sarasota, Fla., first child, Jolene Renae, July 18.

**Reed**, Doug and Debbie (Johnson), Denver, Colo., first child, Nicholas Wayne, June 26.

**Ryan**, Pat and Rhoda (Yutzky), Gobles, Mich., first child, Caitlin Elizabeth, July 8.

**Schindler**, Randy and Lorna (Busjahn), McConnell, Ill., first child, Paul Edward, June 27.

**Sharp**, Calvin and Kathy (Benner), Greenwood, Del., fourth child, first daughter, Jessica Carol, Feb. 14. (First son deceased.)

**Sharp**, Marlin and Ruth (Zook), Bridgeton, N.J., third child, second daughter, Rachell Elizabeth, Mar. 6.

**Sweigart**, Kenton and Sue (Rohrer), Mount Joy, Pa., second daughter, Deborah Ann, June 16.

**Stoltzfus**, Clifford and Carolyn, Cochranville, Pa., second child, first son, Clinton John, July 5.

**Stucky**, Rodney and Diana (Rawlings), Palmer Lake, Colo., first child, Heather Lynn, July 2.

**Traendlin**, Jean Pierre and Diane (Jutzi), New Dundee, Ont., third daughter, Jennifer Lynn, July 20.

**Weaver**, James Robert and Anita (Brenneman), Harrisonburg, Va., second child, first daughter, Katie Elizabeth, July 17.

**Weigle**, Ronald and Mary (Heflin), Biglerville, Pa., first child, Melissa Joelle, July 8.

fancy) and one daughter (Joyce Mayberry). She was a member of Science Ridge Mennonite Church, where funeral services were held on July 20, in charge of S. Roy Kaufman and Mark G. Miller; interment in Science Ridge Mennonite Cemetery.

**Handrich, Mabel Beachy**, daughter of Jacob and Elizabeth (Beitzel) Beachy, was born in Fairview, Mich.; died of heart failure at Ithaca, N.Y., July 11, 1987; aged 79 y. On Dec. 2, 1931, she was married to Curtis Yoder, who died on Mar. 5, 1966. On Jan. 9, 1971, she was married to Harvey Handrich, who survives. Also surviving are one daughter (Irene Pfeil), one son (Olen Yoder), 2 stepdaughters (Twila Kauffman and Carol Gerber), 3 stepsons (Vernell, Darrel, and Ronald Handrich), 3 grandchildren, one great-grandchild, and one sister (Mary Miller). She was a member of Fairview Mennonite Church, where funeral services were held on July 15, in charge of Virgil Hershberger; interment in Fairview Cemetery.

**Mast, Levi J.**, son of Joseph and Fanny (Lehman) Mast, was born in Arnold, Kans., Apr. 15, 1910; died of emphysema and a heart attack at Harper Hospital, Harper, Kans., July 8, 1987; aged 77 y. On Feb. 9, 1939, he was married to Elizabeth Yutzky, who survives. Also surviving is one daughter (Fanny Goldsmith). He was preceded in death by one son (Joseph) and 9 brothers and sisters. He was a member of Pleasant Vally Mennonite Church, where funeral services were held on July 11, in charge of Weldon Martens and Bruce Smith; interment in Pleasant Valley Mennonite Church Cemetery.

**Miller, Martha Garber**, daughter of Samuel E. and Ellen (Eby) Garber, was born in East Donegal Twp., Pa., July 8, 1897; died at Ephrata, Pa., July 8, 1987; aged 90 y. On Nov. 25, 1920, she was married to Elmer R. Miller, who died on Oct. 19, 1981. Surviving are 3 daughters (Margaret Shellenberger, Helen Martin, and Lois Martin), 10 grandchildren, 8 stepgrandchildren, 28 great-grandchildren, 40 step-great-grandchildren, one step-great-great-grandson, and one sister (Grace Leaman). She was a member of Mount Joy Mennonite Church, where funeral services were held on July 11, in charge of H. Raymond Charles and Joe N. Sherer; interment in Kraybill Mennonite Cemetery.

**Mishler, Mary E. Yoder**, daughter of Christian and Christena (Mast) Yoder, was born on Oct. 25, 1893; died at Goshen, Ind., June 22, 1987; aged 93 y. On Dec. 5, 1914, she was married to Milton J. Mishler, who died on Mar. 15, 1973. Surviving are 2 sons (Merrill and Glenn) and one daughter (Irene Yoder). She was a member of Forks Mennonite Church, where funeral services were held on June 24, in charge of Eugene Bontrager and John J. Yoder; interment in Townline Cemetery, Shipshewana, Ind.

**Nice, Lula Alberta Jones**, daughter of George and Etta Jones, was born in Sparland, Ill., July 25, 1894; died at Newport News, Va., July 20, 1987; aged 93 y. On Dec. 25, 1921, she was married to Henry L. Nice, who survives. Also surviving are 4 daughters (Ruby L. Ziegler, Bertha M. Schaefer, Irene Heatwole, and Dorothy M. Blosser), 5 sons (Louis B., Henry R., Cecil H., Daniel B., and George J.), 37 grandchildren, and 34 great-grandchildren. She was a member of Warwick River Mennonite Church, where funeral services were held on July 22, in charge of Truman H. Brunk and Glendon Blosser; interment in Warwick River Mennonite Church Cemetery.

**Noftsier, Laura Moser**, daughter of Christian and Mary (Roggie) Moser, was born in Kurscherville, N.Y., June 23, 1904; died of a heart attack at Lewis Co. General Hospital, Lowville, N.Y., July 12, 1987; aged 83 y. On Nov. 14, 1926, she was married to Romeyn Naftsier, Sr., who died on June 29, 1970. Surviving are 6 sons (Lansing, Arlin, Romeyn, Jr.,

Judson, Grant, and Newell), 5 daughters (Inez Lyndaker, Violet Fairchild, Lila Weber, Shirley Noftsier, and Carol Widrick), and one sister (Rosella Erb). She was preceded in death by one son and one daughter. She was a member of Croghan Conservative Mennonite Church, where funeral services were held on July 14, in charge of Richard Zehr and Julius Moser; interment in Croghan Cemetery.

**Schroeder, Dorothy Irene Cender**, daughter of Raymond and Irene (Birky) Cender, was born in Bay Port, Mich., Sept. 25, 1931; died at Chanute Air Force Base Hospital emergency room on July 19, 1987; aged 55 y. On June 15, 1974, she was married to Robert Schroeder, who survives. Also surviving are her mother and 2 brothers (Robert and Donald Cender). She was a member of East Bend Mennonite Church, where funeral services were held on July 22, in charge of Millard Osborne; interment in East Bend Memorial Gardens.

**Wert, Alma G. Lauver**, daughter of Jacob M. and Emma (Graybill) Lauver, was born at Cocolamus, Pa., May 22, 1901; died at Lewistown Hospital on July 16, 1987; aged 86 y. She was married to Michael W. Wert, who died on Aug. 12, 1985. Surviving are 2 sons (Harold W. and J. Lloyd Wert), 6 daughters (Orpha Gingrich, Alene Yoder, Gladys Yoder, Freda Zehr, Alma Jean Yoder, and Ruth Ann Shirk), 37 grandchildren, 49 great-grandchildren, and 2 sisters (Mary E. Lauver and Gladys Lauver). She was a member of Lauvers Mennonite Church, where funeral services were held on July 19, in charge of Carl Graybill, Donald Lauver, and Allan Kauffman; interment in Lauvers Church Cemetery.

**Yoder, Matilda Schertz**, was born in Tazewell Co., Ill., Dec. 29, 1895; died at Goshen, Ind., July 18, 1987; aged 91 y. On Nov. 1, 1917, she was married to Walter E. Yoder, who died on Oct. 30, 1964. Surviving are 3 daughters (Elta Ehret, Mildred Yoder, and Mary Phyllis Troyer) and 2 sons (Paul and David). She was a member of College Mennonite Church, where funeral services were held on July 22, in charge of J. C. Wenger and Nancy Kauffmann; interment in Violet Cemetery.

**Zink, Raymond D.**, son of Benjamin and Lillie (Dupler) Zink, was born in Lancaster Co., Pa., Sept. 18, 1905; died of cancer at Landis Homes, Lititz, Pa., July 13, 1987; aged 81 y. On June 9, 1934, he was married to Myrtle Irene Bucher, who survives. Also surviving are 3 daughters (Verna Dagen, Helen Bitikofer, and Thelma McEvoy), 10 grandchildren, and 2 great-grandchildren. He was a member of Ephrata Mennonite Church, where funeral services were held on July 18, in charge of David Kniss, J. Elvin Martin, and Noah Good; interment in Hammer Creek Mennonite Cemetery.

## OBITUARIES

**Diller, Sarah Halteman**, daughter of Enos and Elizabeth (Clemens) Halteman, was born in Montgomery Co., Pa.; died at her home at Elverson, Pa., July 8, 1987; aged 79 y. She was married to Reuben H. Diller, who died in February 1980. Surviving are 3 sons (Joseph A., R. Henry, and Glen M.), 2 daughters (Doris E. Mast and Anita R. McAfoose), 21 grandchildren, and 27 great-grandchildren. She was a member of Detroit Lakes Mennonite Church, Detroit Lakes, Minn.

**Gerber, Margaret**, daughter of Leo and Pauline (Nussbaum) Gerber, was born at Apple Creek, Ohio, Aug. 11, 1947; died of degenerative muscle disease at her home on Mar. 28, 1987; aged 39 y. Surviving are her parents and 5 sisters (Jean Steffen, Connie Zuercher, Linda Miller, Sharon Mullins, and Renee Himes). She was a member of Sonnenberg Mennonite Church, where funeral services were held on Mar. 31, in charge of Harlan Steffen and David Garber; interment in Sonnenberg Mennonite Cemetery.

**Good, Cora B. Lapp**, daughter of Samuel and Kate (Ebersole) Lapp, was born in South English, Iowa, Sept. 14, 1909; died of a heart attack at Sterling, Ill., July 17, 1987; aged 77 y. On Dec. 23, 1933, she was married to Lloyd D. Good, who survives. Also surviving are one daughter (Lois Olson), 6 grandchildren, 6 great-grandchildren, and 3 sisters (Ruth Troyer, Ada Litwiller, and Helen Steele). She was preceded in death by one son (Dean, in in-

## CALENDAR

*Provided by General Board of Mennonite Church*

Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31  
Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2  
Hesston College fall classes begin, Hesston, Kans., Sept. 7  
Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20  
Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31

## CREDITS

Cover design by Gwen Stamm; cover photo by D. Michael Hostetler; p. 580 by David Hiebert; p. 581 by Paul M. Schrock.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **As North testifies, religious groups display different kind of aid**

As Lt. Col. Oliver North, a former white House staffer, proudly detailed his role in the diversion of U.S. funds to Nicaragua's "contras," religious activists demonstrating across from the U.S. Capitol displayed tons of private aid bound for Nicaragua's peasants. In the sweltering Washington heat they loaded a 20-foot cargo container dubbed the "Ollie North Reparations Shipment," with clothing and other humanitarian supplies to counter what they called the destructive aid sent by North to the U.S.-backed rebels in Nicaragua.

The Quest for Peace, a religious group based in Mt. Ranier, Md., which opposes U.S. aid to the contras, staged the event during the lunch break in North's testimony that day, in a city where the Iran-contra hearings could be heard in every taxi and drugstore. Members of the group packed medical supplies, baseball bats and mits, Spanish Bibles, toys, and other supplies into the cargo container, which departed for Nicaragua soon afterwards.

### **NCC delegation reports 'cautious hope' in South Korea**

A U.S. church team just back from a visit to North and South Korea found a mood of "cautious hope" among South Koreans about moves toward democratization in that country, said Arie Brouwer, general secretary of the National Council of Churches. South Koreans expressed a "sense of jubilation and joy" even while admitting that what they have now is "just promises with a long way to go to implementation," said Michael Hahm, a native of North Korea and a staff member of the United Methodist Board of Global Ministries.

While the demonstrations in South Korea were making headlines around the world, the church delegation was on a historic mission of its own. The church leaders were part of a 10-member team that made the two-week trip sponsored by NCC. It was the first official church delegation to visit both North and South Korea since the country was divided in 1945 in the aftermath of World War II. Their purpose was to present to Korean church leaders a policy statement on the reunification of Korea adopted by the council's Governing Board last year.

The South Korean Council of Churches started public debate in the country on

the issue of reunification with the North. But the debate was stifled by the arrests and imprisonments that resulted after church people began monitoring how the topic of reunification was dealt with in the country's textbooks. "Reunification is a very, very important dynamic in politics," said Brouwer. Koreans told the U.S. church group that in focusing their efforts on aiding reunification efforts, they had put their finger on the "pulse of the Korean people."

### **3-5 million died in war last year, says peace group**

Though 1986 had been designated "International Year of Peace," between 3 and 5 million people died in 36 wars and conflicts between or within 41 nations. According to the Swedish Peace Institute, which monitors these things, the Gulf War between Iran and Iraq is the deadliest of these wars and potentially the most dangerous conflict involving the superpowers. Some 53 nations supplied weapons to the warring parties, with 28 of them—the United States included—supplying weapons to both sides of the conflict.

### **Witness for Peace wins fraud suit against PR firm**

A religious peace group that suffered a blow to its credibility last October when it falsely advertised the support of key U.S. Congressional leaders for a fund-raising dinner has won a lawsuit against a Washington publicity agent hired to help organize the event. Witness for Peace, which opposes U.S. policies in Central America, won a judgment of \$61,000 against Michael Coppertithe in a suit alleging fraud, breach of contract, and theft on the part of his public relations firm.

The suit stemmed from an unsuccessful dinner put on by Witness for Peace to raise money for its projects in Nicaragua and highly visible campaigns against U.S. funding of "contra" rebels in that country. The group sponsors delegations of American church activists to war-torn areas of Nicaragua.

### **German Christians urged to deal with WWII acts against Soviets**

The behavior of German troops in the Soviet Union during World War II is a painful subject that must be dealt with by West Germans if there is to be reconciliation with the Soviet Union, said historian Christian Streit recently at the biennial West German "Kirchentag" in Frankfurt. He spoke at a daylong forum on reconciliation between Germans and Soviets, a major theme of the events which drew 140,000 people. The popular church congress also featured Bible studies, worship

services, exhibits, and discussions on a variety of public issues, including genetic technology, the AIDS epidemic, and Central American conflict.

In the forum on Soviet relations, Streit described the systematic destruction during World War II of the civilian population in an area of the Soviet Union where partisans were making effective raids on German military supply lines. There was internal resistance in the German army to particularly cruel orders from Nazi leadership, but it was limited, he said. That view was confirmed by Klaus Von Bismarck, a retired judge active for many years as a leader of the Kirchentag movement. Describing his experiences as an officer in the German army during the invasion of the Soviet Union he said, "If we fail to recognize that the partisans were Russian patriots, there are no possibilities for reconciliation."

### **Mother-daughter ordination service thought to be a first**

A joint mother-daughter ordination, thought to be the first such event in the history of Christianity, took place recently in Fullerton, Calif. Elaine Schoepf, 27, and her mother Gayle, 57, were both ordained to the ministry during ceremonies at Fullerton's First Christian Church, a Christian Church (Disciples of Christ) congregation. Jane Hopkins, an associate regional administrator for the denomination, said her research showed this to be the first time a mother and daughter had been ordained during the same ceremony.

### **Poll shows scandals mar image of televangelists**

Most Americans think TV evangelists are untrustworthy, dishonest, insincere, uncaring, and don't have a "special relationship with God," according to a recent Gallup survey. Comparing the 1987 results with a similar survey conducted in 1980, the new poll showed sharp opinion reversals.

Asked if TV evangelists are "trustworthy with money," only 23 percent of respondents thought so, while 63 percent thought they aren't trustworthy, compared with 1980 when 41 percent felt TV evangelists could be trusted with money. Fifty-three percent of those questioned think the preachers are dishonest, while only 26 percent thought so seven years ago. The percentage of those who believe televangelists "don't care about people" rose from 21 percent in 1980 to 38 percent currently; 51 percent think they are insincere compared with 25 percent in 1980. And 56 percent of the respondents feel that TV evangelists "do not have a special relationship with God," while only 33 percent thought so in 1980.



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## What makes war so attractive?

More than a million men died on both sides for one side to gain seven miles at the Somme River in 1916. That's more than 142,857 per mile. A million men (boys really) cut off by war in the flower of their lives. Yet war is continually glorified and supported. How can this be? There are reasons.

One of the oldest and most enduring supports of war is the myth that it is appropriate for young men to die for the country. This myth is noted by Don Coray in *The Reformed Journal* (June 1987) from a World War I poem by Wilfred Owen. It was a maxim taught to school children: "Sweet and fitting it is to die for the fatherland." Owen, who was there and saw the results, wrote a poem in which he called this old saying "The Old Lie." But the lie persists generation after generation. Why?

One of the reasons, as Coray observes, is that war puts power into the hands of these boys. A certain modicum of power, at least, in the form of guns. Guns represent power and enlistment is presented as opportunity. Many find that the power and the opportunity are not the same as presented beforehand, but by then it is often too late. Generals, as Gwynne Dyer has observed, use up their men. So while joining the army is presented as a way to develop one's faculties, its ultimate purpose is to destroy—and be destroyed. But to the poor and the disadvantaged, the frustrated, abused children, malcontents, and misfits, as well as certain dedicated boys—and today some girls—preparation for war, if not war itself, sounds like an opportunity.

The big lie and the myth of opportunity are sustained by supporting systems. Women have traditionally supported men who go to war, as Jean Bethke Elshtain says in *Women and War*, as "Spartan mothers and civic cheerleaders, urging men to behave like men, praising the heroes and condemning the cowardly. Women are also official mourners, lamenting the destruction of war although the most horrendous possibility of all is the defeat of the city, not the deaths of particular individuals including their own husbands and sons."

So the war myth is further sustained by the cause. And people need a cause. There is a level of dedication, of discipline, involved in the support of a war that is often

missing otherwise. Not so much in the Middle Ages, according to Elshtain. Wars were almost continuous, she writes, but they were the occupation of a few. Some, of course, were victimized by armies, but many citizens went about their lives with little note of the war.

Modern wars are most encompassing. Especially so was World War II. Many of us remember the shortages and restrictions placed on us. As we now know, the shortages were manipulated and the restrictions a way to manage inflation, but it helped people to understand that there was a war on.

Indeed, it has been observed that no exact equivalent of war as cause has been discovered. Many of us are devoted to our families, our churches, our work, but nothing quite galvanizes large groups of people like a popular war. I think that much of the appeal of Oliver North (which I hope will shortly fade) is because he is a warrior. North presented himself as a man with a cause. By the conventional wisdom of war, when your cause is just (and when isn't it seen as such?) anything you do to advance the cause is considered all right. So North would justify lying, cheating, stealing, killing—all in the name of the cause.

War remains attractive to many because they do not see any acceptable alternative. What else is there? E. Glenn Hinson in the *Baptist Peacemaker* (July 1987) suggests that "Christian theology needs today to pay renewed attention to the biblical idea of human 'fallenness,' particularly from a social standpoint." Indeed we do. But as Hinson observes further, the Christian message goes beyond the fall to a rising again in the resurrection of Jesus and renewal of the imaginations of those who give themselves to Christ.

The tragedy is that many in the church have not been able to come to terms with their own message. But it is still there, waiting to be picked up and practiced. Or as Martin E. Marty puts it in the *Christian Century* (July 15-22, 1987), "The lovers of peace . . . were on to something. They were closer to Jesus and loving enemies and neither hating nor killing than are our generals at their best and we voting warmakers at our worst. No wonder the Gospels so regularly show Jesus lamenting."

—Daniel Hertzler



# GOSPEL HERALD

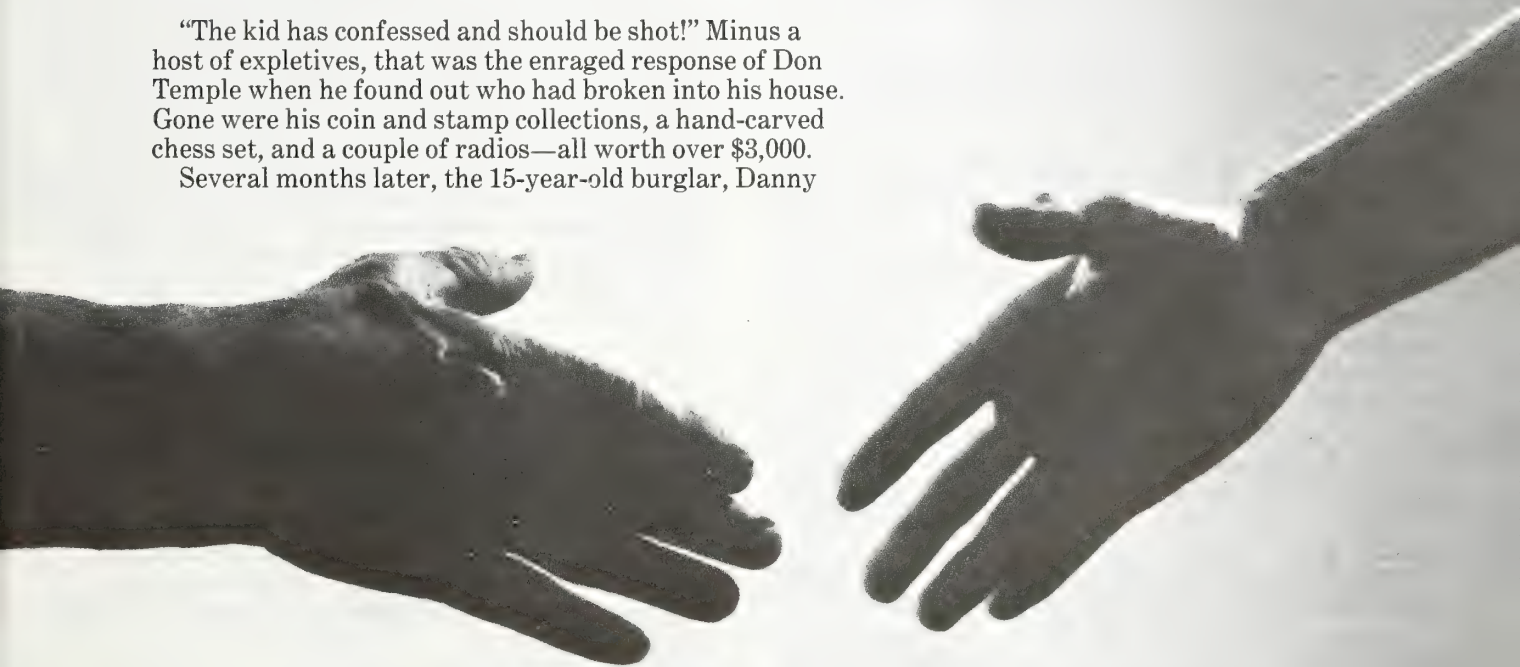


## Reconciliation: where are the limits?

*by Byron Burkholder*

"The kid has confessed and should be shot!" Minus a host of expletives, that was the enraged response of Don Temple when he found out who had broken into his house. Gone were his coin and stamp collections, a hand-carved chess set, and a couple of radios—all worth over \$3,000.

Several months later, the 15-year-old burglar, Danny







Rice, shook hands with Don as he gave him \$86 he had earned to pay for a part of the coin collection the police had not been able to recover—and for which Danny still doesn't take responsibility.

Although Don and Danny never came close to being bosom buddies, and some suspicions still linger, dealing with the crime took on a human dimension that the more impersonal court system might not have had. Danny said afterwards, "I felt better, because at the end Don was saying that he respected me for coming to him face to face."

**Respected program.** Don, a statistics instructor at the state university in Fresno, California, and Danny, a high school student from a broken home, were beneficiaries of a program which local police and probation authorities have come to respect—and depend upon: the Victim-Offender Reconciliation Program.

VORP was begun in Fresno in 1983 by current director Ron Claassen, a member of Mennonite Community Church. The nonprofit organization, loosely modeled on a similar program in Elkhart, Indiana, draws on some 30 volunteer mediators to help offenders and victims of crime deal with the offenses themselves—in most cases

Byron Burkholder, Fresno, Calif., is a student at Mennonite Brethren Biblical Seminary. This article was written for Meetinghouse—the Mennonite and Brethren in Christ editors group.

apart from the court system. If both parties are willing, they arrange a meeting to tell their stories, vent their feelings, and work out restitution contracts.

"It's an outstanding program," says Joe Walden, director of juvenile probation for Fresno County. "It's one of the few programs where we give a total and complete endorsement."

The local police probation teams have referred over 900 cases to VORP—almost all of them juvenile. Last year, out of 309 referrals, 53 percent resulted in completed restitution contracts, mostly for vandalism and burglaries, but also for battery and forgery. VORP, which has be-

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## **Don and Danny were beneficiaries of a program which local police have come to respect—and depend upon: the Victim-Offender Reconciliation Program.**

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come a model for several other embryonic programs in central California, has had several nominations for community awards.

**Some questions.** Strong as the local affirmation is, however, there are some questions as to how deeply a program like VORP can influence the justice system. As for sheer volume, there continue to be far more opportunities than VORP can handle in the area of lightweight crimes such as Danny's. Fresno County has about 10,000 juvenile cases a year, most of which could be dealt with through VORP.

"VORP could be expanded a hundredfold," says Walden, "and it hasn't even been tapped here in terms of the adult criminal justice system, where it could have even more of an impact than it does with kids." In fact, VORP is doing its best to recruit new volunteers and spread the word through seminars, literature, and the media.

Beyond the physical limitations of size, VORP also has to deal with limitations in the level of "reconciliation" which can actually take place. The case of Don and Danny, for example, didn't leave Don convinced that Danny had actually undergone a fundamental shift in his values. Shortly after the restitution contract was signed, Danny was arrested for possession of marijuana and sentenced to three months in Fresno's juvenile hall.

The restitution deadline had to be extended—to Don's



chagrin—as VORP staff helped Danny find a weekend custodial job at one of the Mennonite churches in Fresno. The delay only increased Don's initial reservations about Danny's sincerity about making right. "I got no feeling of remorse from Danny," he says. "Instead, it was a feeling of 'I have to do this.'"

VORP director Ron Claassen recognizes that the cases of full reconciliation between offenders and victims are rare. However, he sees reconciliation as a continuum. "When the injustice has been recognized clearly," he says, "when the restitution has been restored, and when the intentions are clear that it won't happen again, people feel different about each other. Any movement in the direction of healing, I would call reconciliation."

Probably the biggest question which VORP and the authorities have to work on is whether the VORP process can extend to more serious crimes, such as rape and murder. The question seems to pit the hard realism of the justice authorities against the dreams of people like Ron Claassen who see reconciliation in a total life context—beyond merely physical restitution.

Joe Walden cautions that a program like VORP needs to guard its credibility by not getting involved in "over-reach." VORP, Walden says, should concentrate on doing what it does well: "working with midrange to lightweight offenders; that's where they have a good success rate."

Walden does not rule out the possibility of working in heavy-duty crimes, but he feels the risks would be too great to make the investment worthwhile. "I think the percentage of match-ups that you would come up with would be incredibly low because of the high level of hostility experienced by victims and their families. Under the right set of circumstances, I think it would be a healthy experience, but cases like this would be few and far between."

**Heavier crimes.** Claassen, however, has seen VORP principles begin to succeed in heavier crimes and is willing to try. Last year the judicial authorities asked Claassen to step into a situation involving a police shooting of a youth suspected of murderous intent. "It was at the point where the rest of the system was not working and the community tension was increasing daily that we were asked to become involved in mediation," he notes.

## Continuum

... love is perennial  
like the seeds of flowers  
that renew themselves  
month by month  
season by season  
year by year

or the dormant  
grass under the snow ...

—Joyce A. Chandler

Claassen chaired two meetings in which "the family got a chance to tell police how unfair it seemed and how much it hurt, and the police had a chance to explain the dilemmas they face when there are drugs and a gun involved." Although the process did not go farther because the family was embroiled in a number of lawsuits, a level of communication was established.

Claassen cites another case involving a burglary with losses of \$55,000. The victim became so distraught that he bought a gun, vowing to shoot the offender next time he saw him. Through the VORP process, however, emotions cooled and the victim not only sold the gun, but gave a substantial donation to VORP.

The key to the VORP process, says Claassen, is a willing victim and a willing offender. "If you have a petty theft and you don't have a willing victim and a willing offender, you can't do a thing. But even if you have a very serious offense, when you have a willing victim and a willing offender, you can do a lot."

Claassen admits that for rape and murder cases, volunteer mediation would be inadequate; a whole net-

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## Probably the biggest question is whether the VORP process can extend to more serious crimes, such as rape and murder.

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work of professional counseling and long-term dialogue would be necessary. Yet in principle, there is no reason for VORP to rule out the larger cases. "Both the skill of the mediator and the amount of structure would vary with the intensity of the crime," says Claassen.

As Don Temple's initial reaction to Danny's burglary illustrates, public attitudes toward criminals in California and elsewhere are ripe for programs like VORP. According to Walden there is a "groundswell" in public opinion which says, "First, let's reduce governmental resources, thereby reducing taxes. And second, let's increase the amount of punishment we impose."

Notes Walden, "I don't think we're at the end of that pendulum swing. The level of prison construction going on in California is a clear indication of the sentiment that the public wants more people locked up."

**Altering the system.** Claassen envisions a day when the entire structure of the justice system would be altered in such a way that the possibility of a VORP process would be offered at the moment of apprehension. The offender, Claassen suggests, would be asked if he would take responsibility for what he had done. "If he'd be willing to do that directly with the victim and make things right (through a VORP process), the charges would be dropped at that point."

"This is 50-year stuff," says Claassen, admitting that such a change wouldn't happen overnight. But he feels it is a logical extension of a process which has started to gain a lot of credibility.



## Profiles of women in ministry (3)

# Emma Richards: the trailblazer

by Elizabeth G. Yoder

"From early on in my life I knew that my call was to serve the church. As a little girl I often sat and listened to adults discuss church problems and I was fascinated with church issues," recalls Emma Richards. "I was not creative enough to think it could be the ordained ministry. But I knew I could be a missionary. . . ."

So Emma prepared herself for the mission field by going to seminary. After seminary she was invited to fill in for a year as a speech teacher at Bluffton College, and there she met Joe Richards, who has been her husband for 33 years. The two spent 12 years, 1954-66, in Japan as missionaries under Mennonite Board of Missions.

**Started preaching.** Although Emma's role as a missionary was low profile—she gave birth to three children during those years—she assisted as much as she could with the mission churches. In fact, she often found herself preaching, since in each location where they were stationed the male missionaries welcomed her rather than feeling threatened by a woman who preached.

They returned to the United States in 1966 to attend graduate school—Joe in school administration and Emma in education. While in graduate school, Joe and Emma preached at a small Presbyterian congregation to help support their growing family.

In 1968 when Joe was asked to be part-time pastor of the small Lombard Mennonite Church, they moved to the Chicago suburb of Lombard and both became public school teachers. Within a few years the church had grown too large for Joe to manage part-time, and he asked for help. In August 1971, eleven members of the congregation signed a petition to the church council asking it to "take the necessary steps to study, with a view to future action, the desirability, possibility, and timing of the ordination and licensing of Emma Richards to serve as part of a team ministry for our congregation."

Although the signers acknowledged that "this may



Joe and Emma Richards: missionaries and pastors together for over 30 years.

seem unusual to some," they continued: "we feel that Emma Richards is qualified for such a calling by her education, overseas missionary work, and experience in the church, as well as the quality of her life as expressed in so many ways in our church fellowship."

Emma remembers being reluctant to take up the challenge: "I said, 'Joe, the Mennonite Church does not or-

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## As the first ordained woman in the Mennonite Church, Emma has been the focus of controversy.

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dain women.' And he replied, 'I'd like to know why not.'"

Emma was licensed to the ministry in the spring of 1972 and installed as pastor in the fall. At first Illinois Conference was puzzled with the congregation's request to ordain her, since no woman had ever been ordained by the conference before. But finally, in the spring of 1973, she was ordained, though as an individual case, not with approval of women's ordination in general.

**Full-time pastor.** At first, both Emma and Joe served part-time and continued their employment in the school system. But in 1978 the church asked that one of them quit their job and give full time to the church. It was decided that Emma should quit teaching, and she has been the full-time pastor since then. In 1986 Joe left the pastoral team when the school he administers began a multimillion-dollar building program.

"Joe has always pushed me ahead," she says. "He brings certain gifts to the ministry that I don't have—a positive sense of humor, warm human relationships, and creativity." She hopes that he will rejoin the team when his job demands change.

Lombard Mennonite Church now has an active membership of 165, although the attendance averages 185. The

Elizabeth G. Yoder, Elkhart, Ind., is assistant director of the Institute of Mennonite Studies at Associated Mennonite Biblical Seminaries. This article is the last of three profiles of women in ministry. Suggested by the Mennonite Church's Committee on Women in Leadership Ministries, the series was commissioned by Meetinghouse—the Mennonite and Brethren in Christ editors group.



staff includes a youth minister and a church secretary, both part time, and a full-time "peace pastor" who directs the congregation's peace center. The peace center also has a staff assistant and a secretary.

How does a small congregation support such a large staff? (The budget of the peace center alone is over \$60,000, of which a large portion comes from the congregation.) "We realize that to stay alive as a congregation we have to have a program," Emma says. "People don't come to church anymore just out of habit or a sense of duty. There has to be something dynamic going on there. There has to be a sense of mission."

The congregation includes many professional people who do not have a lot of time to do volunteer work for the church. "If the church is going to have a program, we simply have to hire someone to provide leadership," Emma says.


How has Emma changed since becoming a pastor? "I'm more assertive now," she says. "I was conditioned to let others make decisions." She recalls how when the church was broken into several years ago, the police came, asking, "Who's in charge here?" It was with some surprise that she answered, "I am."

She is also more spiritual now, Emma says. "When you are faced with people's deep needs and the difficult Scriptures, you realize your own inadequacy and your need to spend time in prayer."

Now that her children are grown and gone and she has

more time to give to the wider church, Emma is more concerned also for the church of the future. "If I thought that the Lord would come soon, I would not be so concerned. But I think that the Mennonite Church may be here for the next generation and I am concerned that there be sound teaching and good leadership," she says.

**No personal opposition.** As the first ordained woman in the Mennonite Church, Emma has been the focus of controversy, although she is quick to say that she has not experienced any personal opposition. (Of all the letters she received at her ordination, only one was negative.) But "people have a great deal of fear about women ministers," she says. "I have had more people tell me that they couldn't believe that *I* was Emma Richards." They had apparently built up in their minds a picture of a pushy and domineering woman—a picture Emma simply does not fit.

As a member of her staff and of her congregation put it, "I don't really think too much about the fact that I'm working for a woman. I see her as a friend, a model, and a person with a vision and a commitment to the church." Since his job often takes him to other churches on Sunday morning, he says, "As I get away I see how rich our worship experience is and how much that and the other strengths of our church are dependent on Emma's leadership and gifts. I feel like we're really blessed as a congregation to have Emma as our pastor." 

## THEY ALL JOINED TOGETHER CONSTANTLY IN PRAYER. (Acts 1:14)



This morning thousands of Anabaptist believers were united as they worshipped and prayed. They were brought together by the devotional message in **REJOICE!** Brought together as one family, in one Spirit.

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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Children with AIDS: where is the church?

When I first became aware of children with AIDS and learned that I would be working with them, my feelings were that it would be helpful to the children to share the children's illness with close friends and the Christian community. This population of children with AIDS had come into care as a result of their parents' inability to care for them, as they themselves were often the ones who had infected their children and were already in their own process of dying.

Certainly the Christian community would best minister to such a sick and dying child. My thinking was that since these children were not responsible for their disease and were indeed the victims of their parents' lifestyles, others would have compassion upon them and would respond to the Lord's command to "suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

And so I shared this information with a small group of Christians. I shared that our agency would be working with AIDS children, and would there be room for them in our community? Would we reach out to the dying child and the caregiver and supply emotional support as both went through the child's painful dying process? I was told that there needed to be discussion and dialogue within the community of believers. Training was provided so that everyone would be informed regarding AIDS.

Time passed and finally we were told that the child would be welcome, with certain stipulations. I continue to question why the wait, why the discussion, when I read in Scripture that immediately upon becoming aware of a need, our Lord reached out to that need.

However, I am encouraged that a group of believers took the time to work through the issue, when I am becoming aware of other groups of believers who closed the door to any help for the AIDS population, pediatric or otherwise. Some individuals have been very direct in telling the child not to enter their doors.

I have tried to "justify" my Christian brothers' and sisters' actions to the world

by stating that the reason they are having difficulty with ministering to the populations represented by this disease is that many think that if believers reach out to such populations they will be misunderstood as accepting the lifestyles represented by such groups. However, I am at a loss to understand the apathy and lack of compassion the Christian community is showing to those AIDS patients who are children.

Even after the time of dialogue was completed and the AIDS child was invited to be a part of the Christian community, there are to be found those who are still unaccepting. Even though the child is visible, they keep their distance, holding to their belief that the disease can be contracted by casual contact, such as worshiping together. There are a few who interact with the child, but most will not reach out to hold the child or even come close. Many keep their own children at a distance and then become awkward at attempting to explain to their children from a Christian perspective why they shouldn't interact with this particular child.

I am trying not to be judgmental. I am trying to listen to others and respect their feelings and concerns. But my dilemma continues to grow. By the time the group finished discussing the first AIDS child, our agency had another AIDS child placed. (By this writing there are many more AIDS children in care.) After so much discussion, can I go back to them and ask them to receive another child, or will this in fact jeopardize the child they have already agreed to accept?

And then there is the issue of those who care for the young AIDS victims. After sharing information regarding the children they are caring for, and with all of us realizing that neither the child nor the caregiver is being accepted and treated as others in the congregation, the caregiver is considering changing churches.

And so I question whether I should share this information with anyone. Was I wrong to believe that knowing such information would bring about a positive response and a reaching out to the child? Was I naive to believe that many would support this work on behalf of a group in special need? The question remains how the Christian community can be supportive of foreign missionaries who daily minister to a contagious population and are affirmed for their work, while here in the United States those ministering to a pediatric AIDS population are isolated and even shunned.

As we at our agency have struggled

with these questions, we have come to believe that we will be silent. As those who in the past helped to free slaves by the silent working of the underground railroad, we too will work and be silent. As today many are quietly hiding refugees in their churches, we will quietly hide and protect these little ones as they die. To be silent makes our work and ministry more difficult, and more lonely. But I will continue to remain silent to protect these children and those who care for them. Although silent, I will continue to speak out loudly for them as a group.

By being silent, I believe I will be able to allow these children a richer life. By being silent, I will be able to give them what rightfully belongs to all children: love, affection, acceptance, and someone to care for them as they die. Because of my silence, others will not be able to deny these children access to the kingdom of God.—**The Silent Witness**

### Devalued: by whose standards?

When Jesus said one soul is worth more than the whole world, what did He really mean by that? What kind of body harbors that soul? Is it one perfect in physique and mind? Is it one who can respond with all his five senses? Could it be one who is able to say, "Thank you, God"? What value has a soul embodied in a handicap, be it pain, loss of limb, or loss of mind?

Karl was dying. He was also handicapped mentally. In fact he became increasingly so as his 20-year illness progressed. Cancer mercifully released him from all his mental stresses. A few days before his death the new pastor visited him, with some fears of his own. He wisely capitalized on two active senses—hearing and touch. He spoke to Karl, touched him, combed his hair, and prayed for him. The response was immediate. Karl's body relaxed, the agonized facial expression was gone, and in a few days he quietly and calmly took leave from his body to be with the Lord.

Karl's life was a lonely existence. Very few persons visited him, and one by one he lost all his family but one. Even in his last hospital stay the usual wealth of cards and flowers were not to be his. In a sense he was abandoned by the church body. Out of context one could say, "Is there no balm in Gilead? Is there no physician there?"

—**Ethel Mumaw, Sugar Creek, Ohio**



# Where is the church in summer?

by Katie Funk Wiebe

In a few weeks congregations will once again “gird up their loins” to become full-fledged institutions for the winter months. After visiting various congregations this summer and being repeatedly informed that the many empty pews were just a sign of summer, I reluctantly ask: Where was the church in summer?

Could the Spirit of God bring renewal in summer to our stripped-down congregations? Would we even expect renewal to happen on a long weekend, like Memorial Day or Independence Day? Do we in fact have a nine-months church, a casualty of today's fast-paced lifestyles?

**Two feelings.** For several years I have wondered why I both welcome but also resist the summer. The release from a regular teaching schedule is welcome. Summer means a time to catch up on set-aside projects; repair body and spirit, house and furnishings, and personal affairs; and get ready for school. That feels good.

But at the same time I unconsciously dread summers because the church as an institution moves into slow gear—and something in me says that's not the way it should be.

This attitude may be related to my childhood experience. Then our family's church involvement increased dramatically for the summer months. Snow-bound during the winter, we were restricted to places where our legs could carry us. But summer! It spelled glorious release and increased participation at the church of our choice across the river. On that first trip on the ferry in early spring, our car always carried a jubilant family.

At the height of the Sunday school movement in the post-World War II years, families privileged to take a vacation trip sought out a congregation on a Sunday morning to worship with so that the children could maintain a perfect record. Today with an entire nation on the move during the summer many families opt for something less binding and less legalistic. Too many experiences have to be squeezed into too little time as it is.

At the beginning of summer, institutional activities drop to a minimum in many congregations, with the main energy focused on the Sunday morning service. Because of the slump in church life, members are unconsciously encouraged to make recreation an even greater part of their lives and to invest more time and money in such activities. Consequently, some members make only casual contact with the congregation throughout the summer because they aren't really needed in a subdued church life.

Unfortunately the subtle pressure to be on the move becomes a hardship for people without time, physical energy, and financial resources to fill in time vacated by church-sponsored activities. For some elderly persons summer becomes one long wearisome drag as they wait for church life to pick up again.

Yet church leaders admit getting members' involvement in summer programs is too difficult to maintain them. “People want a rest.” And many need it.

I believe we are beginning to see the church of Christ primarily as a calendar-related institution running parallel to our schools, with a full schedule of events in winter and a cutback in the summer. It is a time for re-

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**We are beginning to see the church primarily as a calendar-related institution running parallel to our schools.**

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thinking and planning. Calls to ministry can be expected primarily in summer for the winter months, but not the other way around. The assumption is that God works best when people are in their regular slots.

Apparently the Christian community is responding to the church as if it were a secular institution. Some are ready to admit that they get too much church in winter, so they need a break in summer. If this trend continues, we can expect the church to develop along even harder secular institutional patterns as vacations become the most significant feature in summer, especially in an affluent age.

Where such a slowdown does not occur, frequently the reason is that the congregation has focused on issue-centered ministries rather than on person-centered leadership. A congregation seriously involved in evangelism, peace promotion, helping the poor and hungry, easing race relation, can't take time out. People don't stop being hungry in summer. Like homes, churches can't quit for the summer.

**Increasing individualism.** The wide variance between winter and summer church activities is another outgrowth of our increasing individualism. As individuals we pick and choose where, when, and with whom to worship—or not to worship at all. We have pushed aside the notion that the congregation meeting in worship is the most concrete form of the church. There is no substitute for corporate worship.

If this visible resting time in church life is a period of recreation and produces more vigorous Christians in the fall, it is a good move. But though we may think we stay on vigorous spiritual ground or at the least shift to neutral ground when summer comes, it is more likely we become spiritual sluggards.

What would it mean to think seriously about being the church in summer, facing sin and evil each day, instead of waiting for winter to come?

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Katie Funk Wiebe, Hillsboro, Kans., is an English professor at Tabor College—a Mennonite Brethren school.





A 50-voice children's choir representing local churches sings at the commissioning service.

## Iowa Mennonites connect with overseas missions

Iowa Mennonites had opportunity to reaffirm connections with overseas missions during the annual Missions Festival held this time in Kalona, Iowa, June 26-28. The theme for the weekend was "Get with the Wind."

Jointly sponsored by Mennonite Board of Missions and the southeastern Iowa congregations, the festival was also an orientation and commissioning time for MBM missionaries. After the festival, they traveled to Cedar Rapids, Iowa, for the annual Overseas Missions Seminar.

The festival began when host families, friends, and mission workers met at Kalona Mennonite Church for a potluck supper and get-acquainted time. Dean Swartzendruber, pastor of Lower Deer Creek Mennonite Church, welcomed the MBM guests to "rural America." A growing edge for mission in southeast Iowa, he said, has been "finding ways to share Christ with those who are hurting" from the farm crisis.

The missionaries represented 12 countries and many backgrounds and calls. A few, like Albert and Lois Buckwalter of Argentina, have been overseas for many years. Others—married, single, parents with small children, grandparents—have served three to 12 years, or perhaps are going for the first time.

At an all-day missions seminar, MBM president Paul Gingrich stressed that spiritual nurture is essential to mission activity and shared his dream that the Mennonite Church will return to spiritual

disciplines—"to move from our heads to our hearts." He also observed that the farm crisis has affected the mission program of the church, because people from farming communities can no longer carry as much of the contributions load.

Wilbert Shenk, vice-president for overseas ministries, reported on ways MBM is attempting to listen to third-world churches. During the next few years MBM is sponsoring a series of lectures by third-world leaders at Mennonite colleges. MBM and four other Mennonite mission and service agencies have also assigned Paul Longacre and Nancy Heisey to travel overseas to listen to churches and bring back ideas to help build better relationships.

The festival then moved to Lower Deer Creek Mennonite Church. Local youth

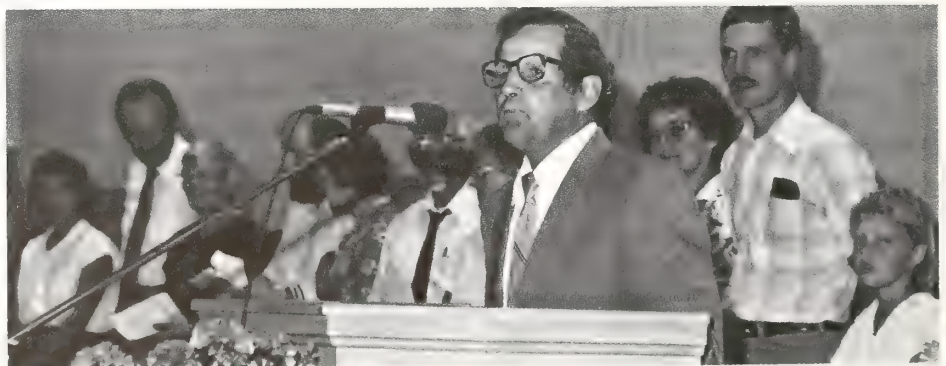
groups, a traveling drama group of Mennonite college students, and missionaries shared in the service which focused on youth and service. Vonda Bohn of Kalona sang "Get with the Wind," a musical composition written for the festival by Wendy Miller of nearby Wayland.

Missionaries and MBM staff scattered Sunday morning to speak in local churches before returning for the final event—a commissioning service at Iowa Mennonite School. The service featured a 50-voice children's choir representing local churches and directed by Myrna Wenger of Wayland.

Gingrich thanked Iowa Mennonites for their increased giving over the past several years in spite of the farm crisis. He challenged all present to fully use the wind of the Spirit as the gospel is shared with others. This can be done, he proposed, by listening more and talking less, "becoming butterflies with wings in the wind rather than caterpillars with noses in the dust," learning to pray, and "becoming a community of the Spirit rather than a community of individualism."

Community in the Spirit, noted Gingrich, would be symbolized during the afternoon service as mission workers were commissioned in the presence of Mennonites of southeast Iowa. It would be further symbolized as Conference Minister Emery Hochstetler of Iowa-Nebraska Conference led it.

The week-long Overseas Missions Seminar that followed the festival was attended by 39 missionaries, 22 MBM staff persons, and 22 children. The theme of the week was "Mere Discipleship: Mission in the Gospel of Matthew." Highlights included Bible studies from Matthew led by Dorothy Jean Weaver, hands-on experience with video equipment and interviewing techniques, and a worship service planned by participants and led by the director of Mercy Spiritual Center—the Roman Catholic facility where the seminar was held.—Sharon Wyse Miller



Conference Minister Emery Hochstetler of Iowa-Nebraska Conference leads the commissioning service for 30 MBM missionaries and their children.





*Hildred Herndon, a retired teacher from California, gets a hug from a woman in Seltso, where a large crowd greeted the American and Soviet peace marchers.*

### Three Mennonites join peace march from Leningrad to Moscow

The ancient Russian capital of Novgorod. The blue sky and sun glint off the gold-leaf onion domes. A sea of people—20, 30, or 40 thousand. They came out to see what had been national news for a week—230 Americans and 200 Soviets walking, tenting, and bussing from Leningrad to Moscow for peace.

Three Mennonites joined the June 8-July 12 Soviet-American Peace Walk, which was organized by the leaders of last year's Great Peace March across the United States and by the Soviet Peace Committee. The three were Russell Yoder of Kalona, Iowa; Mary Prinz of Waukesha, Wis.; and Bruce Bishop of Atlanta, Ga.

"We stayed overnight in peasants' homes, danced with grandmothers in traditional dress, listened to James Taylor sing 'You've Got a Friend,' talked to Soviet Christians, and learned the merits of a birch-leaf beating in a public sauna," said Bishop. "Discussions ranged from Afghanistan and Nicaragua to nuclear destruction and homelessness—with Communist Party members as well as dissidents."

Bishop and a Roman Catholic marcher, Patty Ankrum, are organizing an October speaking tour to report on the experience. They are available to church groups and others and will supplement their oral reports with slides and music. Bishop works at Open Door Community, a Christian shelter for the homeless in Atlanta. Ankrum, from Cedar Rapids, Iowa,

works with children and is a professional musician.

More information about the speaking tour is available from Bishop at 910 Ponce de Leon Ave. NE, Atlanta, GA 30306; phone 404-874-9652.

### Lark Program completes first year in Philadelphia

Students in the Lark Leadership Education Program in Philadelphia have completed their first year of study. The program, intended for black Mennonites, moved last summer to Philadelphia, where it became a joint ministry of Eastern Mennonite College and the Center for Urban Theological Studies. Seven students were enrolled this past year.

The eight-year-old program was previously located at Goshen College. It is named in memory of James Lark, a longtime home missions worker and the first ordained black pastor in the Mennonite Church.

In order to be eligible for the program, persons must be recognized leaders in their congregation and must be recommended by their pastor. Students have the choice of earning a Bachelor of Arts degree or a Christian Ministry diploma. The B.A. degree is awarded through EMC. In addition, Lark students may take advantage of the many workshops and seminars offered at the Center for Urban Theological Studies.

The 10-year-old center serves the church in the minority and poor communities of Philadelphia by training church

leaders. It is sponsored by Geneva College, Westminster Seminary, Philadelphia Mennonite Council, and others. The center offers a diploma program, a bachelor's degree in biblical studies, and a master's degree in missiology.

Lindsey Robinson became director of the Lark program in May. He serves in this capacity half time while continuing his work as associate director of home ministries for Eastern Mennonite Board of Missions.

More information about the Lark program is available from the Center for Urban Theological Studies at 1300 W. Hunting Park Ave., Philadelphia, PA 19140.

### Young adults on the East Coast 'dance in the streets'

"I came here to have a chance to grow spiritually, to learn, to meet, and to connect with young adults," said Steve Pardini. "I did all those things." He had traveled from Waynesboro, Va., to attend the recent Student and Young Adult Services seminar in Boston. It was sponsored by Mennonite Board of Missions (Mennonite Church) and Commission on Education (General Conference Mennonite Church).

The event, entitled "Dancing in the Streets," drew 50 people to Lasell Junior College from Boston, Philadelphia, New York, Washington, and other East Coast cities. They heard speakers discuss topics relating to the lives of young urban Mennonites and attended workshops covering such issues as worship, relating to families, and sexuality.

The seminar opened with a humorous coffeshop led by Ivan Emke of Ottawa, who edits the parody newsletter, *Mennonite Distorter*. Vic Hunter, pastor of Evergreen Christian Church in Colorado, spoke on "Interpreters and Mediators: New Temples of Being and Doing in the Urban church." Michael Banks, pastor of Burnside Mennonite Church in New York City, spoke on "Restoration, Transformation, Exploration: A Call to Wholeness in the Urban Context."

A Pentecostal-style worship service ended the formal activities of the weekend. Bob and Marianne Zuercher led the service, and Stanley and Delores Friesen preached on "Saints, Yet Sinners." Following communion, the participants lit candles in honor of those persons who had been a source of wisdom and inspiration in their lives.

After a picnic lunch, good-byes were said, addresses exchanged, and people began their journeys home, nourished by the time they had shared together.

—Rosanna Landis



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Phil Baker-Shenk, Washington, D.C.

To my chagrin I was not able to attend the Purdue 87 assembly. But reading the incisive news article and editorial compilation (July 28) was the next best thing to being there. Thanks for the clear picture you gave the rest of us who couldn't make it.

### James E. Metzler, Goshen, Ind.

Concerning the discussion of the election process for incumbents at Purdue 87 (report on the General Assembly delegate sessions, July 28) I want to say there is no hesitancy to welcome the new members who were elected. I am aware that some heard my concern as a put-down of those elected, or as speaking for sore losers in a good old election battle. But the focus was solidly on a process which has been problematic for the boards themselves. Ironically in this case, it also nullified the unanimous action taken the day before to strengthen boards by granting eligibility for three terms.

I have only one regret regarding my comments. I wish I had called attention to the analogy of serving on a churchwide board with that of a pastorate. Pastors are not automatically granted a new term of service, but neither are they viewed as equals with other qualified candidates in an election contest. Following a review process, they normally are affirmed for further work on the basis of faithful, satisfactory performance.

We need a similar process which has integrity for incumbents, done by persons able to critique their performance: board and staff leadership along with the General Board staff who attend the meetings. (Some years ago a college professor wasn't even given the chance to be elected for a second term, and the only reason ever given was that the Nominating Committee didn't know him.) Any member receiving commendation in such a process should not be viewed simply as "one among equals" in a churchwide popularity contest. This is doubly true when the person has leadership capabilities needed for the boards' own functioning.

If we expect these complex, multi-million dollar enterprises to be responsible to the church while also being effective in our world, we must be more realistic about the handful of volunteers who are to direct them on marginal time. Lengthening the terms of service is a major step in that direction. And I feel assured that the General Board study called for by the delegates' action will continue that direction.

### Jim Derstine, Washington, D.C.

The delegates at Purdue 87 showed how prone we humans are to point our fingers in condemnation—at the other guy. We first exclude a minority we don't like or understand and then we condemn them. I am dismayed for all those persons feeling cut off from the church community by such action. More than ever, gay people especially will need to be strong in faith and not let the delegates' action or its aftermath separate them from the love of God.

It has not been helpful that present terminology (and the Mennonite sexuality statement) makes no distinction between (1) sexual activity between two nongay men or women and (2) intimacy between two gay persons. Both are called homosexuality even though the sexual makeup of nongay persons is distinctly different from that of gay persons. This causes the average lay person to believe falsely that accepting gay relationships means accepting sexual activity between any two males or between any two females in general. Caring people must begin to refer to these two distinctly different phenomena with separate terms.

For this reason (and others), it makes no sense to use the terms homosexual, homosexuality, and same-sex relationships to refer to gay people or to their relationships. If we need a term in addition to gay or lesbian the term *intersexual* (using Merriam Webster's definition of intersexual as intermediate in sexual characteristics between a typical male and a typical female) is appropriate, not only for gay people but also for others of mixed (or ambiguous) sexuality. The term *homosexual practice* is best used to describe sexual activity between two typical (nonintersexual) males or females. Since a committed relationship between two gay people is far different, our church statements should address that difference.

The real question still begging an answer is not whether homosexuality is "okay" (it isn't), but rather this: When a person is intersexual—that is, when a person's nature is a mixture of male and female components—what are the essential factors to consider in determining what kind of individual would be a morally acceptable mate for such a per-

son? Are genitals the determining factor? Chromosomes? Gender identity? Affectional and erotic orientation?

If we wish to be truly redemptive, our top leaders should publicly acknowledge the hurt that has been caused by the delegates' action and issue a new statement embracing all people who seek God's will in their lives. Perhaps then we can address the real question with integrity. We will all suffer so long as we cause any part of Christ's body to suffer.

### Elam S. Kurtz, Lansing, N.C.

On the map on p. 497 of the July 14 issue, the southernmost Atlantic Coast Conference church (Big Laurel) is not properly located. There may be a Big Laurel on maps in southwestern North Carolina beyond Asheville but the Big Laurel of ACC has a post office of a different name. In fact it has been under three names during the past three decades: Hemlock, Grayson, and (presently) Creston. Unfortunately, Big Laurel has been misplaced before and a gospel team once missed us completely, having made the same mistake. Will this reminder prevent another such mishap?

The Meadowview and Rainbow churches are located in North Carolina and Tennessee, respectively, and are correctly placed on the map. But at the same site as Meadowview one should place also Big Laurel Mennonite Church and perhaps even the "embryo church" at Jefferson.

These three or four churches came about not so much because of Ohio or even Pennsylvania but because of the newly converted John Mayberry, who tearfully pleaded at Media, Pennsylvania, for a ministry in the mountains among his own folk. The hospitality of the mountain folk so overwhelmed the Mennonite "spies" who came south that they saw this as a sign of God's leading.

One family, that of Quince Williams, was especially friendly, and now the grandson, Doug, is our talented Sunday school superintendent at Rainbow.

It was good to see ACC first again! The Atlantic Coast Conference (of universities) rates high in basketball in our parts.





## MENNOSCOPE

**The Evangelical Mennonite Brethren Conference has changed its name to "Fellowship of Evangelical Bible Churches."** The action came at the small group's 93rd annual convention recently in Steinbach, Man. It brought a decades-old debate over denominational identity to a close with a decisive vote to drop the word "Mennonite." The denomination has about 4,000 members in the United States and Canada. The 24,000-member Mennonite Brethren Church of Canada, meanwhile, postponed debate on a proposed name change during its recent annual convention in Three Hills, Alta. Many people feel "Mennonite" is too confusing, too ethnic, and too much of a hindrance to evangelism. Moderator John Redekop has suggested the name "Evangelical Anabaptist."

**For the first time, Franconia Conference has issued a ministerial license to a divorced and remarried person.** That action came after prolonged debate at the recent semiannual Conference Assembly in Spring City, Pa. The issue at hand was a recommendation from the Leadership Commission that Mark Emerson, a missionary in Haiti, be licensed. He and his wife, Marsha, are serving under Eastern Mennonite Board of Missions. Members of their home congregation—Fredericksville—supported the licensing, but others urged that leaders should be held to a higher standard than lay people. Eventually the delegates settled the issue through an unusual procedure—signed ballots with comments. The vote was 75 percent affirmative, but many of the delegates expressed concern that this not be seen as a precedent for the Leadership Commission to automatically issue licenses in future similar cases.

**Business people from peace churches in Lancaster County, Pa., discussed the ethical dilemmas that militarism poses for business practices and relationships during a recent meeting in Akron.** Three concerns came to a focus: (1) they agreed that peace should be integrated into business ethics as part of a whole rather than as an isolated issue; (2) they noted that peace churches should do more to help young people discover practical ways to integrate their peace theology into their daily lives; and (3) they agreed that there should be more dialogue in peace churches between pastors, business people, and academics about the difficult ethical questions that each person faces. The meeting was called by Lancaster County Peacework Alternatives—a project of Mennonite Central Committee U.S. Peace Section.

**Some items left on campus at Purdue 87 might be located.** If items were left in the youth residences, persons should contact Judy Yoder at Box 1245, Elkhart, IN 46515. If items were left in rooms used by adults and children, persons should contact Mennonite Church General Board at 528 E. Madison St., Lombard, IL 60148. Providing the name of the residence hall and the room number may help identify some items.

**Bible studies in five Navajo Indian homes is one result of a ministry begun by Naswood Burbank last February in Phoenix.** He hopes that the people in the five homes will soon be willing to meet together occasionally. Burbank, a Mennonite pastor and radio preacher on Arizona's Navajo reservation for many years, is now an evangelist and encourager of Christians among his own people in a city which offers better economic opportunity. He also continues the *Navajo Gospel Hour* on two

radio stations.

**Mennonites gave nearly \$81,000 to American Bible Society last year.** They helped ABS and other Bible societies distribute over 600 million copies of Scripture around the world in 1986—a 9 percent increase over the previous year. Their gifts also helped complete the translation of the Bible into seven languages for the first time ever—bringing the total number of languages in which the Bible has been translated to 1,848.

**Lancaster (Pa.) Mennonite Historical Society has started a "Mennonite Sources and Documents Series"** with the publication of *Tennessee John Stoltzfus: Church-Related Documents and Family Letters*. Stoltzfus was an Amish leader who was a pioneer in Tennessee. The managing editor of the series is Irvin Horst, a Lancaster native who taught Mennonite history for many years at the University of Amsterdam in the Netherlands and at Eastern Mennonite College. He is currently the society's scholar-in-residence.

**A golf tournament is one way Virginia Mennonite Retirement Community is raising money for its new Alzheimer's unit in Harrisonburg.** Proceeds from the second annual event on Aug. 7 will help provide long-term care for the victims of Alzheimer's disease—the fourth leading killer of people over 65. The 33-bed unit is in the 120-bed Oak Lea Nursing Home, which opened last January. Both Oak Lea and the newly named Woodland Home for Adults are part of Virginia Mennonite Home, which in turn is part of the larger—expanding—Virginia Mennonite Retirement Community.

**The new missions and church planting program at Rosedale Bible Institute had its first graduate recently.** He is Devon Miller of Sturgis, Mich., who is taking a church-planting assignment in Thunder Bay, Ont., with his wife, Margaret. They will relate closely with Native people in home Bible studies and personal contact work. The Rosedale program, started in 1985, is directed by veteran missionary Elmer Lehman. Located near Irwin,



**Hispanic church builds new addition.** In special Sunday services recently, *Iglesia Menonita del Buen Pastor* of Archbold, Ohio, broke ground for a \$250,000 church addition. Guillermo Tijerina (left) the recently retired pastor, led the ceremonies. Josefina Trejo (center) turned the first shovel of dirt. Now 87 years old, she was one of the original members of the Hispanic Mennonite congregation. Also pictured is David Tijerina—a member of the new pastoral team.

Because Central Mennonite Church helped the church begin 47 years ago, its pastor, Charles Gautsche, was the special speaker for the event. Guillermo Tijerina recognized some of the local Mennonites who have helped the church develop, including Raymond Nofziger, who donated the land, and Ray Sauder, who helped design the addition with its new sanctuary and fellowship hall. Several congregations contributed funds. Some 60 percent of the total amount needed was committed before the groundbreaking ceremony.

Family members of all ages turned soil, symbolizing their desire to build the church on a strong foundation. A goal of the church is to grow beyond ministering to those only of Hispanic background. The special service, typical of most, was led primarily in English with a few of the hymns sung in Spanish.



Ohio, Rosedale is sponsored by Conservative Conference.

**Some 70 Hispanic Mennonite pastors gathered at Goshen College** recently. It was the first joint meeting of Hispanic pastors from the Mennonite Church and the General Conference Mennonite Church. "The purpose was to motivate us to do more evangelism," said Marco Guete, pastor of Comunidad de Fe in Chicago.

**Mennonite Marriage Encounter has scheduled the following encounter weekends:** Sept. 25-27 in El Dorado, Kans.; Oct. 23-25 in Milton, Ont.; Nov. 6-8 in Plymouth Meeting, Pa.; Nov. 13-15 in Montpelier, Ohio; Nov. 13-15 in Vancouver, B.C.; Jan. 13-15 in North Canton, Ohio; Jan. 29-31 in Spencer, Ind.; Feb. 5-7 in Concordia, Kans.; Feb. 5-7 in Saskatoon, Sask.; Feb. 12-14 in Oklahoma City, Okla.; Feb. 19-21 in Peoria, Ill.; Feb. 19-21 in Salem, Oreg.; Mar. 4-6 in Niagara Falls, Ont.; Mar. 11-13 in Winona Lake, Ind.; Mar. 11-13 in Aurora, Nebr.; and Apr. 8-10 in Spruce Lake, Pa. More information is available from Mennonite Marriage Encounter at Box 347, Newton, KS 67114; phone 316-283-5100.

**Herald Press has reprinted six of its more popular books for parents, teachers, and children.** The books—with the author's name, the number of printings, and the total in print—are: *Meditations for the New Mother* by Helen Good Brenneman (38th—405,000), *Seven Things Children Need* by John Drescher (11th—95,000), *Loaves and Fishes* by Linda Hunt (fifth—40,000), *How to Teach Peace to Children* by Lorne Peachey (seventh—30,000), *The Secret Church* by Louise Vernon (seventh—19,500), and *Michael Faraday, Father of Electronics* by Charles Ludwig (fifth—14,000).

**Sisters and Brothers Video and Film has new hours and a new toll-free telephone number.** The hours are Monday through Friday, 11:30 a.m.-9:00 p.m., and Saturday, 9 a.m.-9 p.m. The toll-free number is 800-451-1449. (In Indiana, call 219-533-4167.) Sisters and Brothers Video and Film, located in Goshen, Ind., is the official audiovisual library of the Mennonite Church. It has hundreds of films, videos, slide sets, and filmstrips for children, youth, and adults. A new catalog is available by calling Sisters and Brothers.

**Landis Homes Retirement Community near the Lancaster, Pa., airport is available for churchwide committee meetings.** Meals can be obtained from the Landis Homes dining room or from a nearby cafeteria, depending on the size of the group. For more information, contact the receptionist at Landis Homes, R. 3, Lititz, PA 17543; phone 717-569-3271.

#### Pastoral transitions:

•**Nancy Lapp** was ordained by Indiana-Michigan Conference on July 19 for her work as director of campus ministries at Goshen College. She has been a campus ministries leader for the past six years and graduated recently from Associated Mennonite Biblical Seminaries.

•**Stan and Kathy Shantz** joined the pastoral team at Trinity Mennonite Church, Phoenix, Ariz., in August. Stan is associate pastor, and Kathy is minister of music. They serve alongside Pastor Peter Wiebe.

•**Harold Wenger** became interim pastor of Canan Station Mennonite Church, Altoona, Pa., on June 1. A former pastor of Pittsburgh Mennonite Church, he is filling a vacancy left by the resignation of Pastor Tom Garlitz.

•**Fred Swartzendruber** became youth minister at Akron (Pa.) Mennonite Church in July. He serves alongside Pastor Urbane Peachey

#### Missionary comings/goings:

•**Lynn and Darlene Miller** went to Nepal in July for a four-year term under Mennonite Board of Missions. After language study, Lynn will serve as treasurer of United Mission to Nepal, and Darlene will work in an assignment that is still being determined. Their address is c/o United Mission to Nepal, Box 126, Kathmandu, Nepal.

•**Dan and Mary Ann Conrad** returned from Paraguay in July after brief MBM assignments in Paraguay and Argentina. They have worked in health care with tribal groups and have taught at Asunción Christian Academy. Their address is 1454 Old Sumneytown Pk., Harleysville, PA 19438.

•**Paul and Dawn Ruth Nelson** returned to Ireland in July following a six-month North American assignment. Sponsored by both Mennonite Board of Missions and Mennonite Central Committee, they are part of the ministry of Dublin Mennonite Fellowship, which they helped start. Their address is 26 Clonliffe Gardens, Dublin 3, Ireland.

•**Genny Buckwalter** returned to Japan in July following a six-week North American assignment. An MBM missionary, she assists Tsurugadai Mennonite Church in Kushiro, which she and her late husband helped start 35

years ago. Her address is 1-2-16 Tsurugadai, Kushiro 085, Japan.

•**Delbert and Frieda Erb** returned to Argentina in July following a seven-month North American assignment. MBM missionaries, they assist Argentine Mennonite Church with leadership training and congregational resourcing. Their address is Jose Bonifacio 4252, 1407 Buenos Aires, Argentina.

#### Upcoming events:

•**Fall Conference for Illinois Mennonites**, Nov. 6-7, at East Bend Mennonite Church, Fisher, Ill., and two other churches. This is an annual event for Illinois Conference (Mennonite Church) and the western part of Central District (General Conference Mennonite Church). Activities are planned for all ages. The theme is "The Bible: Hearing, Following, and Proclaiming," and the guest speaker is Don Blosser, a Bible professor from Goshen College. Also planned are 30 seminars and a mass choir/orchestra. More information from the East Bend congregation at Box 526, Fisher, IL 61843; phone 217-897-6598.

•**Lectures on Civilian Public Service**, Sept. 21, at Akron (Pa.) Mennonite Church. This is the quarterly meeting of Lancaster Mennonite Historical Society, and the focus is on CPS—the program for conscientious objectors during World War II. The speakers are Mennonite administrator William Snyder, Baptist CPS leader Girven Culley, veteran churchman John Lapp, Lancaster Conference leader Howard Witmer, and historian Irvin Horst. More information from the society at 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9745.

•**Bookworm Frolic**, Aug. 21-22 and 24-25, at Lancaster (Pa.) Mennonite Historical Society. The seventh annual event is a fund-raiser for the society. On sale will be 50,000 donated books and other items. More information from Florence Horning at the society, 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9745.

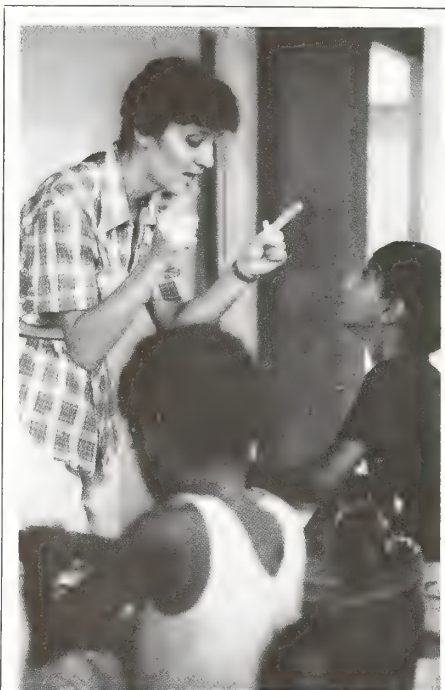
•**Seniors for Peace Seminar**, Oct. 18-19, in Washington, D.C. Sponsored by the Washington Office of Mennonite Central Committee U.S. Peace Section, it will give ideas on how people over 60 who are concerned about world peace can have a significant voice in their church and community. The resource persons include veteran church workers Atlee and Winifred Beechy, who conceived the idea of "Seniors for Peace." More information from John Stoner at MCC U.S. Peace Section, Box M, Akron, PA 17501; phone 717-859-1151.

•**Conference on Prison Ministry**, Oct. 16-18, at Bethel College, North Newton, Kans. It is sponsored by Mennonite Central Committee U.S. Office of Criminal Justice and four other agencies. The theme is "The Future of Prison Ministries: A Restorative Vision." The keynote speakers are Justice Fellowship president Dan Van Ness, offender ministry worker Al Wenger, crime victim Marietta Jaeger, and Conrad Grebel College professor Tom Yoder-Neufeld. Also offered are 11 workshops. More information from MCC U.S. Office of Criminal Justice at 220 W. High St., Elkhart, IN 46516; phone 219-293-3090.

#### New books:

•**Becoming Anabaptist** by Denny Weaver. This is a reevaluation of the origin and significance of the 16th-century Anabaptists, noting particularly their diversity. The author is a religion professor at Bluffton College, with a specialty in Mennonite history and thought. Published by Herald Press of Mennonite Publishing House, the book is available for \$14.95 (\$19.95 in Canada).

•**Christian Theology: An Eschatological Approach** by Thomas Finger. This is an alternative to the "standard" theologies that is both relevant and true to the Bible—and ties into a major emphasis in historic Anabaptism. The author is a Presbyterian-turned-Mennonite



**School for deaf children opens.** A local association of deaf adults in Recife, Brazil, along with Mennonite Central Committee opened a school for deaf children recently. MCC worker Wanda Rohrer-Heyerly (pictured) realized the need for a school when uneducated deaf children showed up at the deaf association's center. Many of them were uneducated because their parents could not afford transportation and tuition costs for deaf programs downtown.

When the school opened, only a few students were expected, but the number quickly climbed to 12, with the possibility of more. Rohrer-Heyerly is currently the main teacher. She plans to have her assistants, one deaf and one hearing, gradually take over. One of the school's goals is to have deaf people from the association be involved with the classes—to give them leadership experience and to provide role models for the students.

Rohrer-Heyerly is a daughter of Raymond and Elizabeth Rohrer of Ronks, Pa., both of whom are deaf.



who has taught at Northern Baptist Theological Seminary. The book was published by Thomas Nelson, but the rights to it have been transferred to Herald Press. It is available for \$18.95 (\$26.50 in Canada).

•*My Vision* by schoolchildren in India. This is a collection of poems, stories, drawings, and songs on the subject of peace. It was compiled by Shirley Rodrigues, an Indian staff person with Mennonite Central Committee in Calcutta, and printed by Oxford University Press in England. It is available for \$2.50 from MCC at Box M, Akron, PA 17501.

#### New resources:

•*Materials on domestic violence* from Mennonite Central Committee Canada. It includes articles, case studies, and other information on the big but long-neglected problem of husbands abusing their wives. Called *The Purple Packet*, the materials attempt to break the silence surrounding domestic abuse and to help the church clarify its role in responding to such cases. It was prepared by MCC's Domestic Violence Task Force. It is available for \$3 from MCC Canada at 134 Plaza Dr., Winnipeg, MB R3T 5K9.

•*Study packet on militarism in Canada* from Mennonite Central Committee Canada. It includes pamphlets, articles, and a fact sheet. The packet helps Canadians struggling to discern a faithful Christian response to militarism, including the issue of whether or not to pay war taxes. It is available for a suggested donation of \$3 from Information Services at MCC Canada, 134 Plaza Dr., Winnipeg, MB R3T 5K9.

#### Church-related job openings:

•*Director of fiscal services*, Glencroft Retirement Community, Glendale, Ariz. The person is responsible to expand and integrate an accounting system for multiple retirement corporations. Required is knowledge of third-party reimbursement and computerized accounting systems. A B.S. degree in accounting is desired; a CPA is preferred. Contact Human Resources Department at Glencroft, 8641 N. 67th Ave., Glendale, AZ 85302; phone 602-939-9475.

•*Licensed nurses*, Glencroft Retirement Community, Glendale, Ariz. This is for small nursing teams in a new unit. Contact Human Resources Department at Glencroft, 8641 N. 67th Ave., Glendale, AZ 85302; phone 602-939-9475.

•*Administrative assistant*, Eastern Mennonite Board of Missions. The person will serve in the Home Ministries Department at Eastern Board headquarters in Salunga, Pa. Preferred skills or experience include bookkeeping, management, social work, and the Spanish language. Contact Freeman Miller at Eastern Board, Salunga, PA 17538; phone 717-898-2251.

**New members** by baptism and confession of faith: *Norma, Bridgeton, N.J.*: Fred A. Hemus by confession of faith, *Valley View, Spangsbury, Pa.*: Mervin Miller, Jr., and Billie Shrock. *The Garden Chapel, Victory Gardens,*



**MCCer helps start housing group for Haitian immigrants.** *Little Haiti Housing Association* has been formed in Miami to provide quality affordable housing for 60,000 Haitian immigrants crowded into the city's Little Haiti section. Jon Nafziger (center), a Mennonite Central Committee U.S. volunteer from Archbold, Ohio, helped start the program. Here he and Paddy Poux (left), a Haitian clergyman who heads the association, explain the group's goals to Miami mayor Xavier Suarez.

Little Haiti's population has tripled since 1980, says Nafziger. As many as 20 people crowd into a single house, with families of five often sharing a single room. "Many of them spend up to 75 percent of their income renting substandard units owned by absentee landlords whose interest in the property is minimal," he says.

The new association buys vacant homes, renovates them, and helps needy families purchase them. The buyers are asked to volunteer their time in renovation. The issue of affordable housing is crucial in easing poverty, observes Nafziger. When people are barely able to cover their rent costs each month, they are unable to improve their daily situations, much less save money for buying a home. He notes that a side effect of home ownership is that it leads to a more stable and attractive community.

*N.J.*: Clarence Armstrong, Mabel Easton, and Ida Green. *Salford, Harleysville, Pennsylvania*: Dale Weaver by confession faith.

**Change of address:** *Herbert and Erma Moust* from Elizabethtown, Pa., to Landis Homes, R. 3, Lititz, PA 17543. *J. Nelson and Ellen Kraybill* from White River Jet., Vt. to 3401 Brook Rd., Richmond, VA 23227. *Don Brenneman* from Santiago, Chile, to 520-I Lynne Lane N., Elkhart, IN 46517. *Daniel Kauffman* from Leonard, Mo. to 6613 S. Kent Rd., Hutchinson, KS 67501. *Don and Barbara Reber* from 201 Parmly Dr., to 1506 Winsted Dr., Goshen, IN 46526.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bartlett**, Jack and Melissa (Kozicki), Leo, Ind., fourth child, second son, Jonelle Lynn, July 17.

**Beckler**, Michael and Kathy (Knicey), Penn Laird, Va., first child, Scott Edward, July 25.

**Bencsik**, Christopher and Gayle (Landes), Souderton, Pa., first child, Chelsie Elizabeth, July 26.

**Byerly**, Jeffery and Rhoda (Kurtz), Lewisburg, Pa., second child, first daughter, Minda Marie, Apr. 10.

**Coblentz**, William III, and Teresa (McAuley), Sarasota, Fla., first child, Christopher William Ralph, June 2.

**Delp**, Lowell H. and Brenda K. (Alderfer), Lansdale, Pa., a daughter, Stephanie Joy, July 16.

**Derstine**, Garland Dale and Rebecca (Anders), Elroy, Pa., second son, Conrad Anders, June 28.

**Ebersole**, John and Carol (Smoker), Lancaster, Pa., second child, first son, Jason Cheol, born on Dec. 16, 1986; received for adoption on Apr. 16.

**Horst**, Ken and Becky (Bontrager), Goshen, Ind., third child, second son, David Bontrager, July 22.

**Hunsberger**, Joseph, Jr., and Rosa (Kurtz), Middleburg, Pa., third child, second daughter, Rachelle Lynn, June 3.

**Kauffman**, Richard S. and Sharon (Wert), Mt. Joy, Pa., second child, first son, Jordan Richard, Mar. 7.

**Klassen**, Art and Pat (Brubacher), Kitchener, Ont., first child, Quinn Patricia, July 6.

**Larcom**, Ken and Pam (Wood), Garden City, Mo., second child, first son, Jesse Glenn, July 5.

**Nice**, Timothy Lynn and Brenda Sue (Landis), Telford, Pa., second child, first son, Jeremy Scott, July 17.

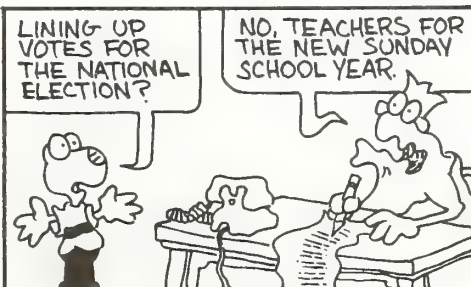
**Roggie**, Calvin and Donna (Hershberger), Akron, Pa., third daughter, Emily Lynn, July 25.

**Roth**, John and Ruth (Miller), Mainz, West Germany, second daughter, Leah Rebecca, May 26.

**Short**, Lynn and Karlene (Miller), Pettisville, Ohio, first child, Landon J., May 4.

**Sinsouno**, Outhai and Samrane (Noune Seng Sy), Huber Heights, Ohio, first child, Rita, July 11.

## Pontius' Puddle



Joel Kauffmann



**Stoll, Stanley and Anita (Hershberger),** Sarasota, Fla., first child, Travis Ryan, June 8.

**Sullivan, Rich and Karen,** Townville, Pa., second son, Christopher John, Apr. 13.

**Yoder, Dale and Phyllis (Good),** Bay Port, Mich., first child, Mitchell Reid, June 13.

**Yoder, Steve and Christine (Miller),** Bellefontaine, Ohio, first child, Heather Joy, July 23.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Baker-Hiebert.** David Baker, St. Jacobs, Ont., St. Jacobs cong., and Janet Hiebert, Waterloo, Ont., Baptist Church, Kitchener, Ont., by Norman Bullock, July 11.

**Bayne-Gingrich.** Robert Bayne, Guelph, Ont., and Wendy Gingrich, Guelph, Ont., St. Jacobs cong., by Richard Yordy, May 9.

**Brubacher-Minion.** Sanford Brubacher, Ottawa, Ont., St. Jacobs cong., and Colette Minion, Ottawa, Ont., Catholic Church, by Richard Yordy, Apr. 21.

**Cloud-Naffziger.** Donald Conrad Cloud, Chandler, Ariz., Nazarene Church, and Dorothy June Naffziger, Harper, Kans., Crystal Springs cong., by Duane Yoder, June 21.

**Dettweiler-Dettwiler.** Art Dettweiler, Cambridge, Ont., Breslau cong., and Debbie Dettwiler, Breslau, Ont., Bloomingdale cong., by Erwin Wiens, June 27.

**Dettwiler-King.** Cliff Dettwiler, West Montrose, Ont., St. Jacobs cong., and Joan King, Waterloo, Ont., Catholic Church, by Richard Yordy, July 25.

**Ervin-Lehman.** Scott Ervin, Ft. Wayne, Ind., Methodist Church, and Glenda Lehman, Ft. Wayne, Ind., Kidron (Ohio) cong., by Bill Dettweiler, July 25.

**Hallman-Hopper.** Keith Hallman, Baden, Ont., and Penny Hopper, Kitchener, Ont., both of Steinmann cong., by Fred Lichti, June 20.

**Hoffmaster-Yoder.** Steve Hoffmaster, Mifflinburg, Pa., Bible Church, and Susan Yoder, Millmont, Pa., Boyer cong., by Ned L. Knisely, May 3.

**Jantzi-Zehr.** Robert Jantzi, New Hamburg, Ont., Hillcrest cong., and Sherri Zehr, Tavistock, Ont., East Zorra cong., by Gerald Good, July 18.

**Johnson-Gerber.** Ritchie Johnson and Christine Gerber, Orrville cong., Orrville, Ohio, June 27.

**Lichti-Schloneger.** Neils Lichti, Ft. Wayne, Ind., Maplewood cong., and Amy Schloneger, Orrville, Ohio, Orville cong., by Richard F. Ross, July 18.

**Mast-Yoder.** Roger Edward Mast, Souderton, Pa., Harrisonburg (Va.) cong., and Cheryl Lynn Yoder, Pinto, Md., Pinto cong., by Elvin J. Sommers and Sam Janzen, June 20.

**Mininger-Huber.** Richard G. Mininger and Linda J. Huber, both of Souderton, Pa., Rockhill cong., by Russell M. Dettweiler, July 25.

**Morris-Schweitzer.** Alan Morris, Spartansburg, Pa., and Kelly Schweitzer, Spartansburg, Pa., Valley View cong., by Mervin Miller, June 20.

**Musselman-Blake.** David Musselman, Tillsonburg, Ont., St. Jacobs cong., and Kathy Blake, Tillsonburg, Ont., Catholic Church, by Pastor Michael and Richard Yordy, June 13.

**Pederson-Martin.** Brian Pederson, Bawlf, Alta., Lutheran Church, and Joy Martin, To-field, Alta., Salem cong., by Levi Smoker, July 18.

**Renkema-Shenk.** Geert Harry Renkema, Nijmegen, Netherlands, Reformed Church, and Cynthia Rose Shenk, Atlanta, Ga., Berea cong., by Harold and Mary Grace Shenk, parents of the bride, July 25.

## OBITUARIES

**Baechler, Reta Grace Gascho,** daughter of Norman and Ida (Litwiller) Gascho, was born in Baden, Ont., July 7, 1928; died in Toronto (Ont.) General Hospital on July 7, 1987; aged 59 y. On July 30, 1949, she was married to Ray Baechler, who survives. Also surviving are 4 sons (Wayne, Roger, Richard, and Bruce), 4 daughters (Carol Bender, Donna Kelterborn, Betty Scherer, and Connie McNeil), 11 grandchildren, her mother, and one sister (Viola Dorsch). She was a member of Steinmann Mennonite Church, where funeral services were held on July 11, in charge of Darrell Jantzi and Fred Lichti; interment in Steinmann Mennonite Cemetery.

**Brenneman, Joe,** son of Joseph and Lydia (Steinmann) Brenneman, was born at New Hamburg, Ont., Oct. 4, 1904; died at People Care, Tavistock, Ont., July 7, 1987; aged 82 y. On Dec. 7, 1937, he was married to Adeline Kennel, who survives. Also surviving are 2 daughters (Ruth Ann Martin and Kathryn McLean), one son (Gerald), 3 grandchildren, and 2 sisters (Violet Jantzi and Ruth Gingerich). He was a member of Steinmann Mennonite Church, where funeral services were held on July 10, in charge of Fred Lichti; interment in Steinmann Mennonite Church.

**Buschert, Gordon,** was born at Carstairs, Alta., Sept. 12, 1917; died at Carstairs, Alta., July 8, 1987; aged 69 y. On July 14, 1940, he was married to Mildred Maurer, who survives. Also surviving are one daughter (Delores Roth), 2 sons (Edward and Darwin), and 8 grandchildren. On May 2, 1948, he was ordained to the ministry and served the West Zion congregation. Funeral services were held at the West Zion Mennonite Church on July 13, in charge of James Miller and Levi Smoker; interment in the West Zion Mennonite Cemetery.

**Detwiler, Ellis L.,** son of Tyson and Sallie (Landis) Detwiler, was born in Franconia (Pa.) Twp., Aug. 9, 1906; died at Rockhill Mennonite Community, Sellersville, Pa., July 20, 1987; aged 80 y. On Apr. 30, 1927, he was married to Kathryn M. Clemmer, who survives. Also surviving are one daughter (Jean D. Detweiler), one son (Merrill C.), 8 grandchildren, 16 great-grandchildren, and 2 brothers (Nathaniel L. and Henry L.). He was preceded in death by one grandson (Timothy). He was a member of Franconia Mennonite Church, where funeral services were held on July 23, in charge of Floyd M. Hackman and Earl N. Anders, Jr.; interment in Franconia Mennonite Church Cemetery.

**Kisamore, Sylvia Mae Harper,** daughter of Martin and Ida (Harman) Harper, was born at Gladwin, W. Va., Apr. 5, 1904; died at Cortland Acres Nursing Home, Thomas, W. Va., July 12, 1987; aged 83 y. On Dec. 24, 1924, she was married to Granville Kisamore, who died on Sept. 16, 1972. Surviving are 6 sons (Harold, Ralph, Glenn, Neil, Kenneth, and David), 4 daughters (Anna Waive, Betty, Eunice, and Joyce), 25 grandchildren, 25 great-grandchildren, one great-great-grandchild, and 2 brothers (Robert and Clarence Roy Harper). She was preceded in death by one daughter (Wanda), one grandson, 2 brothers (Kermit and Herbert), and 2 sisters (Edith and Ruby). She was a member of Riverside Mennonite Church, where funeral services were held; interment in the family cemetery.

**Martin, Elias E.,** son of Nathaniel and Maryann (Eby) Martin, was born in Waterloo Co., Ont., Aug. 20, 1902; died at Martin's Rest Home, Elmira, Ont., July 11, 1987; aged 84 y. He was married to Lovina Heintz, who died on Jan. 17, 1954. Surviving are one son (Walter H.), one daughter (Doris Martin), 5 grandchildren, and 3 great-grandchildren. He was preceded in death by 4 brothers and 2 sisters. He was a member of St. Jacobs Mennonite Church, where funeral services were held on July 14, in charge of Richard Yordy; interment in St. Jacobs Mennonite Church Cemetery.

**Steckley, Amy L. Hershberger,** daughter of Joseph J. and Luiretin (Miller) Hershberger, was born at Wellman, Iowa, Oct. 28, 1895; died at Pleasantview Home, Kalona, Iowa, June 13, 1987; aged 91 y. On Dec. 7, 1919, she was married to Enos J. Steckly, who died in 1946. Surviving are 4 daughters (Kathryn Steckley, Lois Miller, Glennis Stutzman, and Magdalene Yoder), 12 grandchildren, 5 great-grandchildren, and 2 brothers (Homer and Paul J.). She was a member of Wellman Mennonite Church, where funeral services were held on June 15, in charge of Ron Kennel; interment in Lower Deer Creek Cemetery.

**Stutzman, Lavina Danner,** was born in Milford, Nebr., Feb. 5, 1906; died at Pleasantview Home, Kalona, Iowa, May 14, 1987; aged 81 y. On Mar. 8, 1929, she was married to Albert Stutzman, who died in 1973. Surviving are 3 sons (William, Marlin, and Norman), 10 grandchildren, 6 great-grandchildren, 2 sisters, and one brother. She was a member of Wellman Mennonite Church, where funeral services were held on May 16, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

**Weaver, J. Paul,** son of David M. and Emma (Bare) Weaver, was born in Lancaster, Pa., May 1, 1900; died at Landis Homes, Lititz, Pa., July 21, 1987; aged 87 y. He was married to Naomi R. Brackbill, who died in October 1980. Surviving are one son (Robert E.), one daughter (Ruth W. Rankin), 5 grandchildren, 5 great-grandchildren, 2 step-great-grandchildren, two brothers (M. Lloyd and David B.), and one sister (Mary R. Mosemann). He was preceded in death by one son (J. Paul Weaver, Jr.). He was a member of East Chestnut Mennonite Church. Funeral services were held in Landis Homes Bethany East Chapel on July 24, in charge of Donald Good and Melvin Thomas; interment in Mellingers Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31  
Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2  
Hesston College fall classes begin, Hesston, Kans., Sept. 7  
Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20  
Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southwest Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31

## CREDITS

Cover design by David Hiebert; cover photo and photo on p. 586 by David Hiebert (posing symbolically for the latter are Harold Bucher and David Cooper); p. 592 by Elton Nussbaum; p. 593 by Bruce Bishop; p. 596 by Wanda Rohrer-Heyerly; p. 597 by Walter Sawatzky.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Two denominations say Judaism not 'superseded' by Christianity

Statements affirming that Christianity has not superseded God's covenant with the Jewish people—a controversial issue in interfaith relations—were adopted recently by national conventions of the Presbyterian Church (USA) and the United Church of Christ. The UCC document made the 1.7-million-member body the first major Protestant denomination in the United States to affirm the continuing theological validity of Judaism. The Presbyterian statement was a study paper rather than a formal affirmation of the 3.1-million-member church.

The permanence of God's covenant with the Jews has long been a thorny issue in Christian-Jewish relations, based on the self-understandings of the two faiths and the fact that Jews, unlike Christians, are defined by both their religion and their ethnicity. In addition, the Christian understanding of Jesus' command to preach the gospel to all people has often offended Jews when it resulted in efforts to convert them to Christianity.

### More danger on country roads, according to statistics

The highest death rates from motor vehicle accidents are in New Mexico and Wyoming, reports *American Demographics*, July 1987, and the lowest is Rhode Island followed by New York and New Jersey. Sixty-three percent of highway deaths happen in rural areas.

### Christian Church (Disciples of Christ) takes over torture abolition group

The International Human Rights Program of the Christian Church (Disciples of Christ) has accepted the responsibility for work formerly done by the independent, ecumenical organization American Christians for the Abolition of Torture. By a unanimous vote earlier this year, the board of directors of ACAT voted to dissolve the organization, hand over its membership list and remaining assets to the Indianapolis-based program, and ask the ecumenical community to support this work for human rights and against torture, as it has supported ACAT.

ACAT, formed in 1975 as Liberty to the

Captives, has worked to arouse the conscience of Christians to the widespread and growing use of torture as an instrument of state policy. It has been part of an 11-nation international federation of similar groups, based mostly in Europe.

"We've never been large," said outgoing President Alfred Krass, a United Church of Christ clergyman in Philadelphia. "But we've been that insistent, steady voice that never let the churches forget the victims of torture. When it became impossible for us to continue independently we searched for an organization with a worldwide human rights focus that would carry on the blend of prayer, theological reflection, and action we've fostered."

### Catholics protest authority with drop in giving, says Greeley

A drop in collections at Roman Catholic churches—below the level of Protestant giving—is due to Catholic discontent with church authority, according to a report released recently by Andrew Greeley, the noted priest-sociologist-novelist. The 178-page report, titled "Catholic Contributions: Sociology and Policy," is based on 10,000 cases included in studies conducted between 1960 and 1984.

The research found that Catholics are giving half as much of their income to the church as they did 25 years ago and that Catholics in every category measured—age, income, church attendance, education, family size, and religious attitude—give half as much to their church as do Protestants. Greeley estimated that if the 21 million American Catholic families and unrelated individuals gave the same 2.2 percent of their income to their church as Protestants, then receipts by the Catholic Church would rise from \$6 billion annually to \$13 billion.

### Born-again book business draws 10,000 retailers to convention

Jesus saves. Christians spend. In fact they spend about \$1.5 billion a year on Christian books, tapes, records, Bible games, religious jewelry, and such "witness tools" as buttons and bumper stickers.

The born-again business is big business indeed—a fact apparent at the convention center in Anaheim, Calif., recently during the 38th annual convention of Christian Booksellers Association, an exposition of the many new books and products coming soon to Christian bookstores. Like any trade show, the convention is designed primarily for publishers and other wholesalers who are demonstrating their wares to retailers.

More than 10,000 retailers from 40 countries turned out for the convention. CBA president William Anderson said re-

tailers make about "20 percent of their annual purchase decisions at the annual conventions." Christian bookstore owners, like other retailers, are facing an increasingly competitive market, he said. "These are some of the most difficult days ... that we as an industry have faced."

### Violence in Colombia fails to dissuade Argentine evangelist

Argentine-born evangelist Alberto Mottesi brought a message of love to one of the most violent countries in the world when he preached in Colombia recently. According to Mottesi, the South American country is the drug-trafficking center of the world and second only to Sri Lanka as the most violent country in the world. Despite these problems the Alberto Mottesi Evangelistic Association, based in Santa Ana, Calif., reported that there were 15,200 public "decisions for Christ" during Mottesi's Medellin crusade and 10,600 decisions recorded at his Bogota crusade.

### First 'Kirchentag' held in East Berlin since wall erected

Protestants in communist East Berlin held some unusually frank discussions of church-state relations and peace at their first "Kirchentag" (church days) gathering there since the Berlin Wall was built in 1961. More than 20,000 people crowded into a soccer stadium for the closing service. It was a group larger than the combined attendance of all East Berlin Protestant churches on a given Sunday.

Kirchentags have been held in other East German cities, but government officials had grave doubts about a mass Protestant event in the capital city of East Berlin. But they changed their minds and even lent support to the event by permitting use of the sports stadium and scheduling extra suburban trains to bring people to and from the facility. Observers in both East and West were surprised at the openness of discussion at forums on current political questions. The sessions were open to the public and brought turn-away crowds.

### Task force to evaluate Church of God traditions and structures

An 18-member task force has been appointed to evaluate the traditions and structures of the 186,000-member Church of God (Anderson, Ind.). The group, headed by Anderson College president Robert Nicholson, was established during the church's recent annual General Assembly, which drew about 25,000 participants to Anderson. "We're looking at our family and seeing how we are," said Sherill Fox, a spokesperson for the church's executive council.



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## Losing in an election

Purdue 87 was one of the smoothest-running assemblies in recent memory. No doubt this was the result of careful planning by the leaders. Perhaps it was in part because of the status of the issues brought up for discussion. A number of them had been worked through before and this was simply an occasion for further attention to what had already begun.

But one or two issues brought the delegates to attention near the end of the final session. The most fervid was a discussion of the election. It was introduced by an impassioned speech from James Metzler on behalf of two incumbent members of Mennonite Board of Missions who were not reelected: the vice-chair of the board and the chair of the Overseas Committee. This sudden revelation brought some scrambling among the delegates and the result, according to a report in the July 28 *Gospel Herald*, pp. 534-535, was an action calling for the General Board to consider having only one nominee brought for each position. (Metzler develops his point of view further in "Readers Say" in this issue.)

This little flurry caused me to reflect on the status of Mennonite polity, a polity with certain distinctives. I do not perceive that we are openly political as is the manner of our general culture—or even certain other denominations. Presbyterians and Baptists, I have the impression, *run* for church office. Mennonites may be persuaded to accept a nomination. In part it may be only a manner of style. Perhaps it has something to do with our small size. But open politicking does not seem to fit us at this point in our history. (I did find it of interest to hear that special interest groups were seeking to influence the Worship Committee about who should appear on the program at Purdue. Evidently some among us were not convinced that the committee would do it well enough on their own.)

In a sense it is a question of the interaction between order and freedom. The church can never make a final disposition of this relationship. We can see it in the Scriptures. Raymond E. Brown has concluded that the letter of 1 John was written to correct abuses which arose in a church community nurtured on the Gospel of John. When we stop to think of it, there is little if any emphasis on order or structure in the Gospel of John. The emphasis is on the Holy Spirit who serves as the Christian's lawyer in the face of pressure from the outside world. But what of pressure from within? There is in John no formula for dealing with disputes such as that found in Matthew 18.

In the Mennonite Church we have moved a long way from the time when a person could be elected to office

directly from the floor. The Nominating Committee serves a key role in the election process. This is a concession to order. In our present church organization it is understood that the committee will present to the delegates a list of nominees for the delegates' disposal. This allows for some freedom of choice. It is thus understood that delegates to the General Assembly have the final word in the selection of our board members. These boards are not self-perpetuating.

The apostles of order have been stressing two things. For one, the work of our church agencies calls for good judgment. It takes time to learn how to be a good board member. If one is turned out after one term, that learning is lost for that board. For another, to lose an election can be interpreted as rejection, especially if one is an incumbent. To campaign for office and lose may be easier to accept than if one has consented in Mennonite fashion.

I would only observe that to appear on a ballot can serve as a personal testing experience. I have been there numbers of times myself. Sometimes I was elected and sometimes I was not. I do not recall all of these occasions with the same degree of vividness, but two especially stick in my mind. On one occasion, to lose an election set in motion forces which led me toward my life's work. On another I was delivered from difficulties and was in the long run most relieved to have lost.

Were these losses mere chance or an expression of the will of God? It depends on your view of how God works in the world. I am inclined to accept them as expressions of God's will for my life.

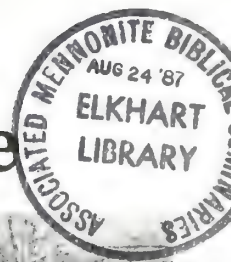
As I review the results of the Purdue election, I note that five incumbents were elected and three were not. In his letter in this issue, James Metzler outlines a process by which incumbents would be reconfirmed to office if they serve acceptably. His formula makes a statement on behalf of order in the church. No doubt those who have the responsibility to think about this will consider also the importance of freedom: the freedom of the delegates to test the gifts of the incumbents along with those of the new candidates.

It is not an easy question to resolve. The Gospel of Matthew has provided a formula for handling disagreements in the church and 1 John has a suggestion about how to deal with scalawags. But none speaks to what Mennonites should do in order to respect both freedom and order in our elections. For this we are on our own—with, I trust, the order of tradition and the freedom of the Spirit to guide us.—*Daniel Hertzler*



# GOSPEL HERALD

## Some thoughts on who we are



**What do Mennonites—in all our diversity—have in common?  
Should we just give up and go our separate ways?**

*by Dave Graybill*

"Who are Mennonites?" asked Ralph Lebold at a seminar in Manheim, Pennsylvania, this past spring. "What brings them—and keeps them—together?"

The new Mennonite Church moderator is not alone in asking; Lebold's concerns were echoed in numerous comments at the Purdue 87 convention of the Mennonite Church in July. Few people have offered answers.

Here is one Mennonite's attempt to do so.

As Lebold correctly pointed out at the seminar, Mennonites are a diverse bunch. This diversity is economic, cultural, and theological. Though the bulk of North American Mennonites are middle class, members range from multimillionaires to welfare mothers. Mennonites live in suburbs, farms, and cities. They are white, black, Hispanic, Asian, and American Indian. In the United States and Canada alone, they worship in more than 20



different languages. Theologically, some Mennonites would identify themselves as evangelicals, some as charismatics, a few as fundamentalists, and some as progressives. Their heroes of the faith range from Pat Robertson to Billy Graham to Martin Luther King, Jr., from Karl Barth to Amy Grant to Dorothy Day.

Worldwide, Mennonites are still more diverse. Even between North America and Europe there are wide dif-

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## **We do have at least three points of shared identity that go beyond four-part singing, shoofly pie, or common last names.**

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ferences. Virginia Mennonites (as a group) are as different from Dutch Mennonites as Waynesboro is from Amsterdam. And the 30-year-old Mennonite movement in England—with a single congregation, lots of young adults, and only three or four members who grew up Mennonite—is separated from the 400-year-old Dutch movement by more than the North Sea.

So what do all these people have in common? Should they—we—just give up and go our separate ways? I don't think so. Mennonites may not have sacraments to unify them, as Catholics do, or a creed or a Book of Common Prayer. We do, however, have at least three points of shared identity that go beyond four-part singing, shoofly pie, or common last names.

**1. Respect for the Bible.** All the Mennonites I know of believe in the Bible's importance. This does not mean that they agree on its meaning or on methods of interpretation. But they do agree that what the Bible says—and especially the life and teachings of Jesus—must be taken seriously. Indeed, practically all, if not all, Mennonites believe the Bible must be the starting point for theology and ethical discussion. This biblicism differentiates Mennonites from many Catholics (who emphasize church tradition) and from the Quakers (who emphasize the "inner light"). It also sets them apart from certain of the liberation theologians and social realists.

**2. Emphasis on service.** Mennonites of all varieties support service programs, especially on the international

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level. As Lebold noted, Mennonite Central Committee has become a powerful symbol of identity. Some of MCC's development activities may not be understood, and some of its political analysis—on Central America, for example—may not be accepted. But the organization itself enjoys support that is not only astonishingly wide but remarkably deep.

MCC (along with Mennonite Disaster Service and the various voluntary service programs) is an embodiment of the Mennonite beliefs that faith consists of action as well as amens, and that Christians must reach out to people in need. Christian groups everywhere claim to believe in service, but to an unusual extent Mennonites actually serve. Though not without its blind spots and inconsistencies, this service orientation sets Mennonites apart from certain fundamentalists and evangelicals.

**3. Need for community.** Mennonites everywhere feel a need to come together in groups—in congregations, at churchwide conferences, in small groups, Sunday school classes, and retreats. Certainly, sociability is a basic human trait. But Mennonites take it to lengths unheard of in most other circles.

In the past, this could be explained in sociological terms. As a small subgroup outside the North American mainstream, Mennonites needed one another's support more than members of other groups did. Also, Mennonites liked to get together because of their family ties and shared cultural identity. Neither social respectability nor ethnic diversity, however, has eliminated the urge to gather.

From the beginning of the Anabaptist movement, Mennonites have believed that God's will is revealed to and through the community of believers. To be a Christian thus is to be part of a group, the people of God. This emphasis, more than any other, has shaped Mennonite life and thought. Especially in individualistic North America, it separates Mennonites from most Protestant denominations.

One could say, then, that Mennonites are a people defined by a combination of three emphases. They, along with Brethren in Christ and perhaps the Church of the Brethren, are the people found where biblicism, service, and community meet.

Such a list may be notable for what it omits as well as what it includes. Peacemaking, which historically has been a distinguishing characteristic of Mennonites, is by no means today a universal trait. Mennonites vote for militaristic politicians; two of the most outspoken hawks in the U.S. House of Representatives, Michel of Illinois and Walker of Pennsylvania, benefit from Mennonite support. Some Mennonites work in military-related jobs. A few in North America (and a sizable number in other




parts of the world) even participate in the armed forces. And most of us—writers included—do far too little to oppose militaristic thinking or to provide creative alternatives to military buildups and international conflict.

As such issues suggest, Mennonites are far from perfect in living their beliefs. They are, nevertheless, an identifiable group with distinctive strengths and insights—a people for whom the tie that binds is more than a hymn title. As Tom Sine—our friendly Presbyterian critic—notes, Mennonites are a group with enormous potential—if they can get themselves together in a serious, united effort.

Diversity will stretch Mennonites but does not have to divide them. It is possible to like both tortillas and dried

corn, four-part hymns and spirituals. It is possible to appreciate both the city and the country, without looking down on either, and to be enriched by both the stability of old churches and the energy of young ones. With patience and the Holy Spirit, it is even possible to discuss differences of theology and lifestyle in ways that enlighten rather than inflame.

We need to keep talking to one another, and we need to recognize that the church *should* look different in Los Angeles than in Lancaster, in Holland's Haarlem than in New York's Harlem. To cut off the conversation would be to lose not only what we can learn from one another, but part of what each of us is and what we together can give to the world. 

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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Vacationing with a purpose

Travel has become easy, quick, and frequent. In comparison to our past, people are much more mobile, especially in the Western nations. This has given us opportunities to broaden our minds and compare our cultures. Or has it? Many North American vacationers limit their contact with differing cultures to a few chats with hotel employees. They venture to the popular, white sandy beaches and sunbathe with fellow Westerners. This type of vacationing seems merely to be an attainment of a status symbol. Nothing has been learned of the visited country other than the condition of the weather that week and the limited views meant for tourists' eyes. It is a postcard vacation.

The life of a disciple of Christ calls for a total surrender to his will and purpose. It is a willful choice to become a servant of God. This means that all resources—whether physical or material—are surrendered to the disposal of the Master. Therefore, as a servant, vacations should not be selected, they should be specifically given. That is, a servant does not choose a vacation, it is given by the Master.

This seemingly legalistic view of vacationing really frees one into a rich and rewarding experience. The land of the white sandy beaches becomes a community of individual faces. We return home not only with postcard images of tourist attractions, but with a three-dimensional living memory of a special, unique culture.

So, then, how is a postcard vacation

transformed into a vacation with a purpose?

First, the vacation should be obtained by allowing God to be the tourist guide. Surrender to him your plans, and determine to receive the vacation he has chosen. If you have missionary friends or relatives, don't be surprised if the vacation is also meant to bring much needed encouragement and support to them.

Second, upon arriving at your given vacation spot, determine to be an active learner rather than an apathetic observer. Look past the obvious geographically determined differences, and search for the reason behind the cultural distinctions.

If we begin to vacation with a purpose, we may miss a few perfect shots. But we will gain a treasure of priceless and timeless memories. Our tans may not be a wintery distinction of wealth, but our enriched minds and hearts will begin to bring freedom to an imbalanced North American worldview.

—Willard Metzger, *Elmira, Ont.*

### Music, Muppies, and myths

The 1980s is the decade of the Yuppie. Those burned-out baby-boomers have finally traded in draft-card burning, Woodstock, and long hair for some of life's finer pleasures: BMWs, raquetball, and quiche.

What has this same generation of Mennonites been up to? We've witnessed their popularization of a whole Muppie subculture—Amish folk art, European tours, and almost anything with broccoli in it. (Emerson Leshner in *The Muppie Manual* defines a Muppie as a Mennonite urban professional who grew up in a rural area between 1940 and 1960.)

Muppie-ism is an exciting new movement of Mennonite young people, it

seems. Or is it rather a "buying-in" to the lure of Yuppie-ism?

Never has the infestation of Muppie-ism become more evident to me than during a recent music tour to churches throughout the western United States. In addition to musical numbers we set aside plenty of time each evening for almighty propagandizing. Sure enough, scores of Muppie alumni appeared out of the nooks and crannies to gobble up our latest enrollment and financial news, and view the sleek new "college video."

Then these Muppies swung into action. They piled our luggage into the back of their Audis and Saabs, made us comfortable next to the baby seat, and let us dial a few numbers on the cellular car phone as we sped off to our night's lodging. Later, after a demonstration of the family's new IBM personal computer and a soak in the Jacuzzi, we retired to our hosts' guest suite and dozed off amidst braided rugs and Amish crazy quilts.

Try as they might in grand Anabaptist style to buck the current values and trends, Muppies inevitably end up at about the same place materially, socially, and politically as the majority culture. Muppie-ism, we decided, is nothing more than Yuppie-ism about five years behind schedule.

Is the present generation of Mennonite students going to be dazzled by the aura of Muppie-ism as well?

We can no longer be classified as baby-boomers, and the 1960s are beyond our memories. Rather, we are dangling in the "in-between" years. Our older siblings think they have us under their spell, but we're not quite so ready to be duped into the myth of Muppie-ism. It remains to be seen what "ism" we "in-betweeners" will eventually take our cues from.

Society has come essentially half-circle since the days of protest and change. Is the pendulum of history beginning to swing back in that direction again?

—Phil Stoltzfus, *Goshen, Ind.*



# Finding God in the city and the country

by Anna Gingrich

I knew my grandfather very briefly, as a man in a wheel-chair who could not talk. The closest I felt to him was at his funeral, when the congregation stood and sang all four verses of "How Great Thou Art," which the pastor said was his favorite hymn.

Some farmers just farm, and some lift up their heads from the tractor dashboard and look around them. "I see the stars, I hear the rolling thunder, thy power throughout the universe displayed" must have expressed John Grabill's reverence for nature and love of God that he could never have expressed in his own words. By all accounts he was a very quiet man even before the stroke, but there must have been something he felt about the Illinois fields and sky that he never told me.

**Can't see the stars.** Here in Chicago we can't see the stars because the streetlights are too bright. We live in a world made by men, surrounded by buildings of brick and aluminum, walking on concrete past landscaped parks with trees planted in rows. John Grabill wrote in his diary every night for 40 years. He noted weather conditions, temperature, wind speed and direction. I listen to the weather report every night so I know which coat to wear the next morning.

Because John Grabill was a farmer, the natural world was an integral part of his life in a way I will never know. Sometimes I wonder if living so closely with what I think of as "God's creation" made it easier for him to be close to God. Nature does not prove the existence of God, but sometimes the work of God is clearer in the natural world than in the man-made one.

I know enough to separate my belief in God from my awareness of the Mennonite agrarian tradition, yet my rural background is a part of my religious heritage I do not want to give up. I gladly go to a city Mennonite church and sing the harvest hymns and the praises of God's creation. I sing about "all creatures great and small" and go for days without seeing any animals except cats, pigeons, and cockroaches. I sing about "summer and winter and springtime and harvest" and work in a climate-controlled glass-and-marble box nine to five all year around.

Yet I can't say I really envy someone who lives in the country. Perhaps I am touched by the beauty there because I am often away from it. I know I tend to romanticize the rural lifestyle. When we go back to visit I take long walks down country roads and never see another person except in passing cars: country people don't walk. I

was surprised to find how many of them do not garden anymore either.

When John Grabill retired from farming, he took to mowing. He bought a riding mower and rode it every day except Sunday. He mowed the yard, the ditch along the

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**If a person wants to see God in nature, he or she can do it in the city as well as the country, though on different terms.**

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side of the road, and miles of grassy waterways planted between the fields for drainage. For some reason mowing does not strike me as the spiritual equivalent of planting seeds and watching them grow, then eating the fruits of one's labors. There will never be a hymn about mowing the ditch.

**Forty stories above.** If a person wants to see God in nature, he or she can do it in the city as well as the country, though on different terms. Mostly I appreciate nature now from my office 40 stories above the pavement. I lift my head from my papers and look out the window at thunderstorms or fog moving across the city, or clouds casting floating blue shadows on green water.

Chicago is fortunate to have the lake; it can't be built on, it stretches out like a cornfield to the horizon. Once, taking a cab home after a late evening at the office, I looked out the window and saw the full moon rising red above the eastern rim of the water. It was the same kind of moon I saw once on a Mennonite Youth Fellowship hayride.

In one way there is not much difference between nature in the city or nature in the country: it isn't "100 percent natural" in either place. Sometimes I look out my office window and see a layer of brown air settled on the buildings and trees and cars and people below. In the country the interference is less obvious but still there: the fields of central Illinois I admire so much are that way because the soil is chock full of chemicals. The prairie grass and virgin woods that the first John Grabill saw in 1815 are gone forever.

It is possible to sense God in a nature so affected, controlled, manipulated by men? Maybe one has to escape to the true wilderness to appreciate God's creation. I remember when my MYF group took a trip to Colorado.

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Along with prayer, singing, and fellowship, part of the religious experience for most of us was the mountains, great and useless, so unlike the Illinois cornfields. They seemed to be there for no other reason than for us to praise God. "I sing the mighty power of God, that made the mountains rise. . . ."

The Bible does not have much to say about landscape, not being a tract on aesthetics. Some of the psalms praise God for the creation of the cosmos, and Jesus uses examples from nature, such as sparrows and lilies, to illustrate a point, or tells stories about farmers or vineyard keepers. But the Bible is really a book about people—their relationship to God and to each other. There is not much elaboration concerning the relationship between humans and nature. We learn that God created the earth, animals, and plants, that men and women were given dominion

over these things, and we take it from there.

**Reminder of the divine.** I suppose the whole idea that aspects of God can be revealed in nature is 19th-century Romanticism, not in the least biblical. But a reverence for nature is part of my intellectual heritage that I can't ignore, just as farming is part of my cultural heritage. I can't claim the appreciation of natural phenomena is central for faith or a tool for evangelism. For me, the natural world is not proof of the existence of God, but often a reminder of the divine that intrudes without warning into everyday life.

In my marble tower, I look up from my desk at 6:00 p.m. on a winter evening and see the sun setting behind the city, and the orange and purple light shines on glass and steel like a blessing. 

## BOOK REVIEW

### Poems of a farm boy in the city

**Prairie Songs** by Lauren Friesen. Pinchpenny Press, 1987. 90 pp. \$4.

Lauren Friesen's new book of poems is first of all a reflection of his movement from the farm to the city, a movement many Mennonites of his generation have made. What happens when a farm boy goes away to college, attends poetry readings and operas, finds that his horizons are suddenly global? *Prairie Songs* shows us this farm boy become an adult, a professor, a poet, as he grapples with issues of labor and awareness, of quietness and resistance, of love for place and tradition, and the recognition of inevitable change.

The poems move over many settings and issues, from Viking ancestors to nuclear winter, from a farm in Nebraska to Europe to Halley's Comet. Yet certain central concerns persist. The book opens with a series of "Farm Songs," the fourth of which muses on the strangeness of working a family farm while aware of the hungry elsewhere:

*I see the faces of children  
from Ghana, India, and Jordan.  
Children holding bowls,  
begging to dip a hand  
into the sea which is  
billowing around me.*

*My mother brings a sandwich  
and coffee. She talks of the  
heat, prices, chickens,  
and the strain of farming.  
All this work and in the end  
only the chaff is left.*

Similar juxtapositions inform the section titled "The Weeping," in which poets and newspapers howl of massacres while the speaker's life and love continue. "Questions" confronts a paradoxical world where truth means very little, but "Meanwhile, the lies mean a lot," asking "Why is it you and I should see it all and never know?"

This sense of paralysis in the face of overwhelming pain and evil is a persistent undertone that threatens to become dominant. "The Hawk" crystallizes the terror of helplessness before the amoral, almost supernaturally keen hunter:

*One bird . . .  
keeps snatching  
every movement  
on this bald  
field  
every gasp  
for truth  
while I  
on my back  
am rooted  
and framed  
by this  
hunter's  
stare.*

Release from this dark vision comes only indirectly, less through direct

confrontation than through a shifting of attention toward the more benign aspects of the world. There is a cow in a pasture "licking a new calf, digesting the mystery of birth." In a series of haiku, the gentler processes of nature counter the violence of plows and battlefields simply by their persistence and sustaining beauty:

*A dusty road,  
the hot sun stapled to my back,  
then, cherry blossoms.*

Friesen has said that he is "more into the realm of philosophy than the realm of literature. I want to take the existential moment and see how language opens it up for experience." The second statement seems especially revealing: one of the things poetry does best is precisely the opening of experience through language, and as such the best of these poems are memorable and compelling.

Considered as philosophy, the poems are more troubling than "uplifting" in the sentimental fashion of much religious verse. Some readers might yearn for more optimism, more beautiful scenes, less awareness of the tensions between the violent and the meek, the hunters and the hunted, the hungry and the farmer.

Yet as any half-dozen psalms will show, good poetry has always centered on grief as well as joy, on pain as well as celebration. Friesen has looked hard and honestly at the world, and found a language that is clean yet evocative, that is simple yet refuses to oversimplify. He deserves our credit and our attention.

—Jeff Gundy, member of the English Department faculty at Bluffton (Ohio) College



# I wish you could've marched with me

by Russell L. Yoder

Last winter I spent time thinking on the last week of our Lord's stay on earth. I noticed particularly how the writers pointed out the choices of the individuals, how they chose their response to Jesus. I was especially interested how, going through the trial, death, and resurrection, the disciples chose to change, even to the use of no swords.

I read in the past year of *glasnost* (openness)—the word identified with Soviet leader Mikhail Gorbachev's reforms or openness. I thought, Gorbachev is choosing to change.

**Americans with Soviets.** I myself chose to accept an invitation to participate in the USA-USSR Peace March with two other Mennonites and 223 walkers from the United States. We joined members of the Soviet Peace Committee, journalists, and TV people from both the U.S. and the Soviet Union. Our group ranged in age from 79 down to very small children.

We started at Leningrad and three weeks later ended the walk in Moscow—a distance of about 450 miles. The purpose of the walk was to promote the elimination of nuclear weapons and to stop the arms race.

The response of the Soviet people was beyond my fondest dreams. They flocked to roadsides to greet us, they hugged us, kissed us. Many cried and many walked with us. At first, my past told me that they were *told* to meet us and greet us, but their faces and eyes told us it was real. No one could have dictated such a response. In Novgorod a crowd estimated at 100,000 lined the streets and met us in the city square.

The one-on-one experiences were varied, but always warm and appreciative. Conversations with our Soviet counterparts, as well as those who just joined us to walk (even women in high heels), was very informative and educational. I could speak no Russian, but even through an interpreter we could feel their interest in us. They know their history and are very much interested in doing away with the arms race.

We were often told that they love Americans, that we helped them in World War II. They remembered the "care packages." One man pointed out the Volga—"our Mississippi" as we walked and talked. He told me he learned English from the Voice of America broadcasts, which are no longer jammed.

A number of times I was asked, "Why is your government preparing to make war against the Soviet people? You have made friends of the Japanese and the Germans and we were never your enemies. We don't understand!" Rightly or wrongly, I answered that we remember Stalin's record. They also remember!

But this is a new age and the Soviet people want to be friends—they want to know more about America. A young farmer came to our camp one night at 11:00, and we spent two hours trying to answer his questions on American agriculture. The Soviets are using different approaches and methods to get people into agriculture.

At the Agriculture Institute, with a dozen instructors present, I answered questions on education, farming methods, financing, ownership of land, and the future of my own sons' desire to farm. They always wanted to know, "How much money do you make?" (I wish I knew!) "How many people do you employ?" "Do you have people who want to farm?" Without exception they want to end the arms race, to use that money in their economy, to build homes, and make more products available to the Soviet people.

It appeared to me on arriving in Leningrad that most of

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## I accepted an invitation to participate in the USA-USSR Peace March with two other Mennonites and 223 walkers from the United States.

---

the people lived in high-rise apartments. This was also true probably two-thirds of the way to Moscow. The reason is that this part of the country was under the siege and occupation of the Germans for about 900 days during World War II. The devastation of the country was unbelievable, starvation was not uncommon, deportation to Germany was common. The factories were moved to the Ural Mountains and also into the open fields. So the quickest way to house people after the war was in the high-rise apartments. Only three men out of 100 born in 1919 survived the war. So we saw many older women, but few men my age.

**Speak about the church.** Many were the opportunities to speak about the church. I had the privilege to attend a Russian Orthodox service. Father Viktor was on our march, and I shared the letter that First Mennonite Church of Iowa City sent with me.

Of course, it was the Baptist church that was started by Mennonites that I really wanted to attend. We sat in the balcony, and looking down and around I discovered there was absolutely no standing room left; the aisles, entrances, and stairways were all filled. It appeared to me that there was much reading of Scripture and the choir was a delight! I was asked by two people for a Russian Bible: one was a 14-year-old boy. I had only one left to give,

Russell L. Yoder, Kalona, Iowa, is a retired farmer and a member of First Mennonite Church of Iowa City.



along with two English New Testaments. Their church, I understand, is filled six nights a week.

I developed a warm relationship with a man named Peter and three other Soviet walkers who were on the march. It was Peter, a Soviet teacher of English, who asked me the difference between the Baptist Church and the Russian Orthodox Church. After I explained it to him, he told me that his mother is a believer and that he thinks maybe there is a revival movement about to break out.

There were many tears evident that last day at the airport as we embarked for America. One of my four new friends (a Communist Party member) said, "I was ready to quit the first day, and now I wish it would last for another two weeks." A young man said, "I want to see you

again—maybe next year we can come to America." The dissidents that we met with the night before we left said, "Two years ago our meeting with you would have been impossible."


Freedoms as we know them—?

Warm, loving Soviets—yes!

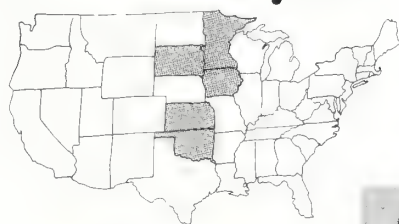
Seeds planted usually produce a crop—we planted them!

Will people choose to live at peace with one another?

Will our rulers let us live in peace?

I wish all of America (or even all Mennonites) could have marched with us to meet these lovely people. 

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## Church-planting activity jumped 43 % last year, according to survey

With the adoption of the Ten-Year Goals two years ago, the Mennonite Church took on the task of establishing 500 new churches by 1995. To determine how well the church is progressing toward this goal, the Evangelism and Church Development Department of Mennonite Board of Missions recently conducted a survey of church development efforts in the 22 conferences of the Mennonite Church in 1986.

Each conference was asked to record all church development efforts and identify the stage of development of each. To determine the development stage, MBM follows guidelines outlined by Dale Stoll, its evangelism and church development consultant, in his 1986 book *Church Planting: From Seed to Harvest*. The four stages of planting a church are: Idea stage, feasibility stage, formation stage, and church planted stage.

The conferences reported 99 church development efforts in 1986—a 43 percent increase over the previous year. Seventeen were in the idea stage, 22 in the feasibility stage, 47 in the formation stage, and 11 in the church planted stage (12 fewer than in 1985).

"It is encouraging to see the number of groups in the formation stage ballooning from 19 in 1985 to 47 last year," said Melba Martin, a staff associate in the Evangelism and Church Development Department. "A number of small groups are working toward growth and will soon be holding their own worship services." By holding regular worship services, groups leave the formation stage and enter the church planted stage.

The largest number of new churches has been in cities with a population between 100,000 and 500,000. Thirty-two churches are being developed in this size area, as compared to 16 in areas 500,000 and over, and 12 in areas of 10,000-50,000. A majority of church development efforts have been in suburban areas (46), as compared to inner city (31), small town (17), and rural (4).

MBM is especially interested in the development of congregations for minority groups. Though English is used in 80 percent of the worship services of the new congregations being developed, many other languages and dialects are being used—Spanish, Creole (Haiti), Chinese, Amharic (Ethiopia), French, Hmong (Laos), Vietnamese, and many others.

According to Martin the survey information will help determine areas

where the church is growing and areas being neglected. The annual survey also enables comparisons to be made with growth in previous years. This will help MBM make long-term projections about Mennonite Church growth.

Martin said a big concern of MBM is finding leaders for congregations that have been planted. Also being sought are young people who will consider church planting as a career. Martin is also quick to emphasize the importance of spiritual renewal. "We believe it is crucial for our members and congregations to experience spiritual renewal, so that we will find the freedom to share our faith in Christ," she said. "Only then will congregations grow and new congregations be developed."

—Leanne Farmwald

## Annual assembly of Virginia Conference attracts record crowd

Over 1,200 persons—the largest crowd yet to attend the assembly of Virginia Conference—was present for the 77th annual event July 15-19 at Highland Retreat near Bergton, Va. Over 125 families filled almost all the available camp sites as well as the cabins and Retreat Center rooms.

The theme of "Isaiah '87: See and Share—A Vision for Evangelism," was highlighted by sermons, dramas, testimonies, and Bible studies.

Paul Gingrich, president of Mennonite Board of Missions, spoke twice, emphasizing that the Christian's mandate for evangelism and witnessing should not come from a guilt response but because the "love of Christ compels us." He also pointed out a number of qualities of God's messengers and the necessity to say with Mary, "I am a servant of the Lord. Let it be done to me as you say."

Other speakers were evangelist Steve Wingfield and black Mennonite pastor Leslie Francisco III. Bible studies each morning were led by veteran church worker Ruth Brunk Stoltzfus, who focused on Isaiah 6—"Isaiah said 'Oh,' Isaiah said 'Woe,' and God said 'Go.'"

Merle Stoltzfus told of his spiritual pilgrimage one morning and the next morning told about some of the struggles and joys of leading Hopewell Mennonite Church of Elverson, Pa., which now has 10 satellite congregations and a total

membership of over 2,500.

Devotional dramas using the parables of Jesus were given each evening by different age groups—older adults, young adults, youth, and children. Special music groups included a Suzuki violin class, a Hispanic choir, a children's choir, and The Other Band which had performed at the Purdue 87 convention of the Mennonite Church the previous week.

Young adults had special activities, attracting up to 75 persons. Around 70 youth attended teaching sessions and social events. Over 150 children participated in music, storytelling, crafts, and puppet shows.

At the business sessions, over 150 delegates heard reports from the conference agencies and congregations who are active in evangelism. Among the actions taken was the election of Paul Mishler, a pastor and school principal from Luray, Va., as moderator-elect. The recommendation to divide Tennessee-Carolina-Kentucky District into eastern and western districts was approved. An evangelism statement was presented and approved for study in congregations during the coming year.

An action opposing a state lottery was taken in response to a recommendation made by the Council on Faith and Life in light of the referendum to be held this fall in Virginia. Delegates voted to "urge all conference members to take one or more of the following actions: (a) pray that efforts to establish a state-sponsored lottery will be defeated, (b) register and vote against the lottery if this is not a violation of conscience, (c) vote against the lottery if registered to vote, (d) encourage neighbors and friends to vote against the lottery."

The family aspect of the Virginia assembly continues to gain favor with many persons. One person who has not been a Mennonite very long said the event "feels like a family reunion." Said another person: "I've been attending conference for 28 years, and this was the best one yet. I feel we would lose a lot if we went back to an institutional meeting."



A record crowd fills the Virginia Conference tent.



## Bridge building marks visit of Soviet church leaders

"There is a time for everything, according to Ecclesiastes 3," Soviet church leader Ivan Gnida told guests at a banquet in Winnipeg, Man. "This is a time when we have to build bridges. Bridges between the hearts and souls of people are very important."

The words, this time around, were more than wishful thinking. Gnida's visit to Canada as head of a five-member church delegation from the Soviet Union resulted in agreement to pursue some significant projects to forge deeper ties between Canadian Mennonites and Soviet Christians. Gnida is deputy general secretary of the All-Union Council of Evangelical Christians-Baptists—the main Protestant body in the Soviet Union.

The delegation, invited by Mennonite Central Committee Canada, met with MCC's East-West Advisory Group, a committee drawn from several Mennonite denominations. The delegation agreed to take home several proposals for further discussion, including: a plan to "twin" interested congregations; plans to explore opportunities for greater contact between Christian young people; more musical exchanges, including a Soviet church choir to perform at the 1990 assembly of Mennonite World Conference in Winnipeg; developing literature for Soviet congregations; and sending Soviet Christians to study in Canadian Mennonite colleges.

The delegation, which traveled throughout the country, June 26-July 13, was made up of church leaders who were either Mennonite or closely associated with Mennonites. They were given numerous opportunities to meet with Canadian Mennonites, including preaching in Quebec and Manitoba and touring Mennonite centers like Kitchener, Ont., and Clearbrook, B.C. They also attended the annual Canadian conventions of the Mennonite Brethren and General Conference Mennonites.

Gnida noted that the new Soviet government policy of *glasnost* (openness) is bringing fresh hope for change. "I think it's directed toward a good end," he said. The government recently gave permission for the importation of 100,000 Bibles in Russian, 10,000 in German, and 8,000 in Moldavian. Mennonites in North America, Europe, and South America will provide the German editions through MCC. Earlier this year, permission was also received to import 5,000 copies of the 17-volume Barclay Bible commentary translated and printed by MCC, Baptist World Alliance and All-Union Council of Evangelical Christians-Baptists.

The Soviet council represents more than half a million evangelical Christians belonging to "registered" congregations,

including 244 churches (with 20,000 members) that hold at least some services in the German language. Among these are Mennonite congregations.

## 'Your Time' features Justice House; Hayden corrects errors

Residents of Justice House, a shelter for homeless people in Roanoke, Va., were featured on *Your Time* radio programs Aug. 10-14. David and Susanne Hayden direct this ministry under the sponsorship of Virginia Mennonite Board of Missions.

David, who is fasting the entire month of August in order to bring the needs of the poor to the attention of the Mennonite Church, pointed out some errors in the programs. He said one of the common misconceptions perpetuated by *Your Time* is that "More people seek shelter during winter months than the summer."

He said there isn't any fluctuation in people needing shelter. In the summer many families take to the road in search of work and live in cars until they find work and can afford rent. Shelter is a year-round need; there's an approximate 25 percent increase in the number of homeless people in the last 12 months, according to the National Coalition for the Homeless. Because people *think* the needs of the homeless are less severe during summer, donations and help for shelter are down during summer months.

Another *Your Time* error, David said, is that "there are thousands of homeless in the U.S." Actual numbers are close to 3½ million. It is difficult to count because these are people who aren't "officially" on the books, but these figures come from people who work with the homeless.

Introducing Justice House, *Your Time* said, "This is a story of homelessness and failures, but there's also hope and faithfulness." David pointed out that homeless people already feel like they're failures, and shelters are often very oppressive structures where people are spoken to harshly. In some, the homeless line up at the bell, listen to a sermon before they eat, *disrobe* and have their clothes fumigated, and receive a humiliating hospital-like gown for the night.

Many times people go only to shelters as an absolute last resort, David said, and then "only as an alternative to dying on the street." The failure is *society's* and the causes of homelessness are systemic.

The *Your Time* staff hope that these programs opened their listeners' ears to hear the real needs of the homeless. They wish to correct misconceptions. *Your Time*, produced by Mennonite Board of Missions, is heard weekdays on 78 stations in the United States and Canada.—Margaret Foth and Melodie Davis



Lee and Mary Alice Hertzler

## BACK FROM BRAZIL

### Hertzlers support five rural churches

Lee and Mary Alice Hertzler serve as resource persons for five Mennonite congregations in the Araguacema area of Brazil. Mennonite Board of Missions workers in that country for 14 years, they came home in April for a North American assignment.

Hertzlers' roles as listeners, advisors, supporters, and assistants in leadership training involve much travel, by car or bus, since the closest two congregations to each other are 60 miles apart. The congregation in Araguacema is the mother church, about 30 years old, and has spawned four other congregations.

Some of the five small churches are growing and some aren't. "As people seek to better themselves financially," Lee explained, "many move west to find jobs as the country's interiors are developed into farms and small businesses. It's frustrating that church membership is so fluid, but people are planting seed as they move."

Another part of Hertzlers' ministry is in leadership training. All people are encouraged to take "Being an Approved Worker"—a two-year course which teaches basic Bible study methods while studying Matthew and Acts. Students study at home, then meet weekly for review and discussion with a coordinator—usually the local pastor.

A frustration with the course is motivating people to stick with it. "The dropout rate is fairly high," Mary Alice noted. "Pastors who coordinate their congregational group have a full load already. Many of the students are also going to school and have difficulty finding time to study and meet together."

Once this course has been completed, those who are able can continue with the theological training program developed three years ago for Brazil Mennonite Church by former MBM worker Bob Gerber.

Both Lee and Mary Alice are natives of West Liberty, Ohio. They lived for many years in Virginia, where they helped establish Powhatan Mennonite Church.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Merv Hess, Sarasota, Fla.

Regarding your editorial of July 28: My feeling on singing "God Bless America" at the mass assembly was not so much one of disapproval as of disappointment. My focus up to that moment was on "the little bit of heaven" I was experiencing with the host of saints in singing and praise. This closing song brought that focus back to the reality of our physical abode. It was somewhat of a "downer."

### Elmer S. Yoder, Hartville, Ohio

It is regrettable that "hard-line position" was used to refer to those maintaining that homosexuality is not a scriptural practice (report on General Assembly delegate sessions, July 28), while at the same time no adjectives were used to describe their counterparts. Does this show a bias for "liberals" as opposed to "hard-liners"?

### The Elders of Christ the King Mennonite Fellowship, Crewe, Va.—Paul Fox, Preston Nowlin, Vincent Taylor

The recent article, "I Am a Mennonite, Not an Anabaptist" (July 7), filled us with dismay. If the Mennonite Church has indeed "developed" to the point that the Radical Reformation is nothing more to us than romantic but irrelevant history, then in what sense are we even Mennonite? Why confuse matters by continuing to derive our name from that of the now irrelevant old Anabaptist, Menno Simons?

The only bright point in the article was the fact that the author and his friends, back in the revolutionary 60s, clearly misunderstood who the Anabaptists were and what they stood for. They are in fact rejecting not Anabaptism but a politically motivated distortion of Anabaptism.

It is true, as the author asserts, that there were many divergences to be found on the fringes of the Anabaptist movement. That does not, however, negate the fact that there was agreement within the mainstream of Anabaptism as represented by such groups as the Swiss Brethren, the Dutch Anabaptists, and the Hutterian Brethren.

Their consensus on certain doctrinal emphases set them apart from the Catholic and Protestant camps: (1) separation from the world, (2) renunciation of the

use of violence, (3) baptism of adults upon confession of faith, (4) the exercise of church discipline in order to maintain a pure community of faith, and (5) the practical community of goods, either through the institution of mutual aid (Mennonite and Brethren) or actual common ownership of property (Hutterian).

It is our strong belief that these Anabaptist emphases are both biblical and relevant for today. If the time should ever come when the Mennonite Church as a whole should disavow them, there will be many who in sorrow will be forced to say, "I am an Anabaptist, not a Mennonite."

### Wilmer D. Swope, Leetonia, Ohio

After reading Levi Miller's article "I Am a Mennonite, Not an Anabaptist" (July 7), memories of the Mennonite Church in the 1925-1950 era began to form in my mind:

1. Fervor in congregational singing.
2. Superb attendance at all of the services of the church.
3. Discipline to keep the witness of the church unsullied.
4. Unity in doctrine and practice.
5. Vibrant evangelistic meetings.
6. Fraternal visiting and preaching by ordained ministering brethren.
7. High level of congregational visits and contact between congregations in the conference.
8. Conference wide activities for Sunday school attendants and young people.
9. Bible meetings and conferences with teacher-ministers.
10. Congregational interaction, Sunday dinner invitations/contact, prayer/cot-

tage meetings.

11. Close contact with visiting, returned, or newly appointed missionaries.

12. Effective children's meetings (part of a service).

Thank you, Levi Miller, for stimulating pleasant recall. The look ahead needs to be balanced with the witness and service memory of the church now history. Roots are very important, for they still nourish the green of the living church of now.

### Edith Himes, Apple Creek, Ohio

Once again we have a writer telling us we need to speak out against our government on the peace issue ("Hear, Hear!" June 9). I agree Christ *is* our Prince of Peace and peace is a major Bible theme. Yet as I read these articles I'm left wondering how we Mennonites have come to believe we can implement strategies that will bring about peace apart from the work of Christ in the heart.


I wonder, too, about our internal strife, where groups of people need to separate for fellowship, where husbands and wives are divorcing one another, where pressure on pastors forces them to resign, where we are in courtrooms with lawsuits. To me these are the real "peace issues" we need to be addressing and that give evidence to our belief in peace.

I think we find it easier to speak to governments and love enemies half way around the world than to achieve peace among ourselves. Maybe when Christ's peace is operative in our churches, marriages, families, and communities we will have earned the right to speak to governments about its meaning.

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## MENNOSCOPE

**The forced recruitment of four Mennonites by the "contras" was cited in a report to the U.S. Congress** as one of 22 "major cases of alleged human rights abuse" by that rebel group in Nicaragua in recent months. The forced recruitment, reported earlier in *Gospel Herald*, took place along the Nicaragua-Honduras border, where the contras hide out. As a condition for granting aid to the contras, who are fighting the leftist government, Congress has sought to monitor the rebels' human rights record. The report detailed numerous cases of contras killing civilians, executing prisoners, and forcing young men to join their ranks.

### **Eastern Mennonite College has seven new full-time faculty members:**

- **John Denlinger**, assistant professor of physical education. He previously was codirector of student activities at EMC and a high school teacher/coach before that. He has a master's degree from Ohio State University.
- **Nancy Floyd**, assistant professor of business. She has taught college computer courses for 13 years and was involved for 20 years before that in curriculum development and computer analysis/design. She has a master's degree from Boston University.
- **Ernie Glick**, associate professor of languages and literature. He previously was a professor at Goshen College and an associate dean at Hesston College before that. He has a doctorate from Indiana University.
- **Jean Hawk**, associate professor of education. She was a program specialist with the South Bend (Ind.) Community School Corporation and a grant writer with the Indiana Department of Education. She has a doctorate from Vanderbilt University.
- **David Headly**, instructor in chemistry (filling in for a professor on sabbatical). He has been a graduate student at Florida State University, where he received a doctorate this past spring.
- **Mark Suderman**, instructor in music (filling in for a professor on sabbatical). He has been a doctoral student at the University of Iowa, where he conducted the university chorale.
- **Jackie Sabath**, director of Washington Study-Service Year. She has been a pastoral counselor at a clinic and program coordinator of a halfway house for former psychiatric patients. She has a master's degree from Loyola University.

**"Learning to Care" is the theme of this year's Mutual Aid Sunday—set for Sept. 20.** Now in its sixth year, the special observance is sponsored by Mennonite Mutual Aid. Congregations are encouraged to plan children's activities, sermons, and small-group discussions with mutual aid themes. More information is available from Vyrn Schmidt at MMA, Box 483, Goshen, IN 46526.

**The possibility of starting a Mennonite church in the Greensboro/High Point area of North Carolina** is being explored by James Foster under the auspices of Virginia Mennonite Board of Missions. People are urged to send the names and addresses of Mennonites living in that area to Foster at 209 Lockland Ave., Winston-Salem, NC 27103.

**Mennonite Central Committee has begun evaluating its educational involvement in Africa.** In Zaire, for example, it has concluded that in-service training for local teachers, along with specialized assignments for experienced Mennonite educators, should replace the present policy of placing MCC teachers in secondary school classrooms. The Zaire phase of the evaluation was conducted by

education experts Joe and Jeanette Neufeld of Regina, Sask., over a recent two-month period. They interviewed more than 60 church and education leaders in three of the country's eight regions. Neufelds are helping evaluate in other areas as well, along with MCC Africa Department staff, former Africa secretary Nancy Heisey, and Teachers Abroad Program founder Robert Kreider.

**El Salvador's ongoing civil war saw a school in a war zone reopened but several local villagers arrested recently.** The village is San Marcos in an area where Mennonite Central Committee is active in educational and agricultural assistance. San Marcos had been abandoned seven years ago because of the fighting between government troops and leftist rebels. But recently the villagers came back to farm their land in the area and reopened their school. "Their faith and hope is a real witness to me," said Nathan Barge, an MCCer from Colorado Springs, Colo. "There were times when we thought it would be impossible to open a school in such a conflictive area." Unfortunately, the joy experienced at the rededication of the school did not last long. A month later four families, three of whom are involved in MCC projects, were taken from their homes by the Salvadoran Army. They were accused of aiding the rebels. The families were released two days later, although two of the men were detained two days longer and tortured.

**Good Shepherd Mennonite Church in Phoenix celebrated its first birthday recently** with "high enthusiasm," according to Peter Wiebe, pastor of the sponsoring congregation—Trinity Mennonite Church. Sunday morning attendance is in the 90s, a full-time pastor is being supported, and a building has been purchased. The church-planting effort was begun by 20 families from the Trinity congregation. Wiebe noted that the departure of those families created a gaping hole at Trinity but that it was quickly filled by other people. He said Trinity is projecting another "mission church" within three years.

**Five-year-old Mountain Community Mennonite Church in Palmer Lake, Colo., dedicated its new meetinghouse recently.** Construction began a year ago under the direction of Rick Shellenberger, a member of the congregation. Much of the work was done by members of the congregation as well as volunteers from other churches. Mountain Community has 66 members and is affiliated with both the Mennonite Church and the General Conference Mennonite Church. Tim Detweiler is pastor.

**Five-year-old Trinity Chapel in Eustis, Fla., dedicated its new meetinghouse recently.** Construction began last January with the help of volunteers from near and far. Trinity has a Sunday attendance of about 50 and is affiliated with Southeast Conference. Fran Overholt is the pastor.



**Cookbook printers try out recipes.** "Turtles" and "Banana Oatmeal Bread" were two of the items featured at a press room coffee break recently at Mennonite Publishing House. The celebration included about 30 of the employees who helped complete production of "Mennonite Country-Style Recipes and Kitchen Secrets," a new cookbook by Esther Shank of Harrisonburg, Va. In the photo, Carl Shawley (right) and Fred Berg finish off the last of their desserts. Shawley spent a total of 89 hours on typesetting for the book. Berg, who did press work on the seven-color cover, spent about 12 hours. Complicated by difficult typesetting and other problems, the 680-page book was the biggest job general book editor Paul Schrock had tackled since beginning with Herald Press in 1972.

Initial response to the book is encouraging—copies were first available to a Mennonite audience at Purdue 87, and "Publisher's Weekly" ran a favorable review. The tight schedule and bigger-than-usual-size of this job had put a lot of pressure on the employees, but the mood was jovial after the food. "Have you ordered a reprint yet?" was press room foreman Jerry Cooper's not-too-serious question to Schrock at the end of the coffee break.





**Egyptian children get canned beef from North America** The 40 children sit quietly waiting to say grace and to begin their mid-morning snack of macaroni cooked with canned beef. It is not exactly the sweet snacks children in North America eat. But for the children at St. Bishoi's Church in Port Said, Egypt, the snack is a nutritious supplement to their diet. Many of them do not eat meat at home. The beef they are served in this nursery, one of four in the area operated by the Coptic Orthodox Church, is part of the 21 tons of canned beef that Mennonite Central Committee shipped to Egypt last year. The meat is also served to some 1,200 children in the Coptic Orthodox nursery schools in the Cairo area.

Establishing day care centers and nurseries is a high priority for many of the Orthodox bishops. The Egyptian government gives subsidies to Muslim day care centers and nurseries but not to the Christian ones. "The beef we provide," said former MCC country representative Vern Ratzlaff, "is one of the many small ways in which we can support the church." MCC is committed to sending 32 metric tons of powdered milk and about 200 cases of canned meat to the Coptic Orthodox Church for each of the next three years.

**Dorothy Jean Weaver completed the first annual Lectureship Stipend for Women Graduate Students** recently at Associated Mennonite Biblical Seminaries. She taught one course per term while completing her Ph.D. dissertation on the Gospel of Matthew for Union Theological Seminary in Richmond, Va. She then returned to her teaching position at Eastern Mennonite Seminary. The \$10,000 stipend helps prepare women for teaching at the seminary level.

**Pearl Hoover of New Carlisle, Ohio, has begun a two-year Voluntary Service assignment** with Mennonite Board of Missions. She is working as an educator at Freedom House for the needy in Richmond, Va.

#### **New appointments:**

• **Orv Gingerich**, assistant dean, Eastern Mennonite College, starting in August. He succeeds Marie Hertzler Horst, who has accepted a teaching position in the Modern Languages Department at nearby James Madison University. Gingerich served previously as assistant professor of physical education and gave leadership to the camping, recreation, and youth ministries program in that department. Before joining the EMC faculty in 1980, he lived in Colorado, where he was youth minister for Rocky Mountain Conference, a teacher at Frontier Boys Village, and youth pastor at Beth-El Mennonite Church. He serves alongside Lee Snyder, vice-president and academic dean.

• **Emma Barge Gunden**, alumni director, Hesston College. She is responsible for maintaining contact between the college, 22 regional directors, and the nearly 11,000 alumni. She is a 1971 Hesston graduate and worked most recently as a legal assistant for a law firm in Newton, Kans.

#### **Pastoral transitions:**

• **Fred Kanagy** was ordained and installed as pastor of Red Top Mennonite Church, Bloomfield, Mont., on July 12. He succeeds Merle Mullet.

• **Mary Burkholder** will become pastor of Valleyview Mennonite Church, London, Ont., in September. She is a 1987 graduate of Associated Mennonite Biblical Seminaries.

• **Bob Troyer** became pastor of Aurora (Ohio) Mennonite Church on Aug. 1. He served previously as pastor of Protection (Kans.) Mennonite Church.

• **Roy Bender** was installed as pastor of Pinto (Md.) Mennonite Church on July 5. He is a 1987 graduate of Associated Mennonite Biblical Seminaries.

• **Dave Tiessen** will become pastor of Guelph (Ont.) Mennonite Church in September. He has been assistant pastor at Bethel Mennonite Church in Winnipeg, Man.

• **Art Byer** will become pastor of Bethel Mennonite Church, Elora, Ont., in September. He succeeds interim pastor Willard Metzger.

• **Carl Wiebe** was ordained as associate pastor of Hesston (Kans.) Mennonite Church on Aug. 16. He has served in this capacity for the past two years.

• **Willard Metzger** will become assistant pastor at Floradale (Ont.) Mennonite Church in September. He has been interim pastor of Bethel Mennonite Church, Elora, Ont.

• **Nancy Brubaker Bauman** will become assistant pastor at Tavistock (Ont.) Mennonite Church in September. Her area of responsibility is youth and young adults.

#### **Upcoming events:**

• **Peace Section Assembly**, Nov. 6-7, at West Clinton Mennonite Church, Pettisville, Ohio. This is an annual event of the Mennonite Central Committee U.S. Peace Section. The

theme this time is "Peace Church Evangelism: Hope in Place of Fear," and the speakers are Lois Barrett, an author and pastor from Wichita, Kans., and Tim Stair, a staff person for Student and Young Adult Services at Mennonite Board of Missions. More information from MCC U.S. Peace Section at Box M, Akron, PA 17501; phone 717-859-1151.

• **Thanksgiving Weekend**, Nov. 27-29, at Hesston College. The annual event this time will include a benefit auction featuring miniature quilts and wall hangings. The auction will raise funds to purchase furnishings for the new student center which is currently under construction. Erna Saltzman, college registrar and avid quilter, is coordinator of the auction. More information from the Alumni Office at Hesston College, Box 3000, Hesston, KS 67062; phone 316-327-4221.

• **Lancaster Area MEDA Chapter Meeting**, Sept. 10, at Bird-in-Hand (Pa.) Restaurant. MEDA stands for Mennonite Economic Development Associates. The speaker is Ron Kraybill, director of Mennonite Conciliation Service, and his topic is "Solving Our Conflicts in Our Churches." More information from the chapter office at Box M, Akron, PA 17501; phone 717-738-3715.

• **Centennial Celebration**, starting on Sept. 5, at Pleasant Valley Mennonite Church, Harper, Kans. A yearlong observance starts with a "Sell-Abration Fun Day" that will raise money through an auction and the sale of foods and crafts. Also planned are a centennial Christmas program in December, a musical drama and worship service at the site of the original church next Memorial Day weekend, and concluding activities on Labor Day weekend of 1988. A centennial cookbook is available this fall, and a centennial history book will be ready next spring. More information is available—and books can be ordered—from the church at R. 2, Box 76, Harper, KS 67058; phone 316-896-2004.

• **25th Anniversary Celebration**, Sept. 20, at Mennonite Congregation of Boston. The evening event will be held at the congregation's current meeting place—Clarendon Hill Presbyterian Church in suburban Somerville. The congregation is planning to raise funds for an anniversary gift to Mennonite Central Committee for homeless people. More information about the celebration can be obtained from—and contributions sent to—Dorothy Kaufman at 6 Longfellow Rd., Cambridge, MA 02138.

• **Homecoming**, Nov. 25-27, at New Hope Mennonite Church, Miami, Fla. This is for all Mennonites who have lived in the Miami area. More information from Ed Eby at the church, Box 178, Opa Locka, FL 33054; phone 305-688-3979.

#### **New books:**

• **Triumph of the Lamb** by Ted Grimsrud. This is a study guide for the book of Revelation, with an emphasis on its message for today. The author is a new Mennonite who studied at Associated Mennonite Biblical Seminaries and is currently a Ph.D. candidate at Graduate Theological Union in Berkeley, Calif. Published by Herald Press of Mennonite Publishing House, the book is available for \$9.95 (\$13.95 in Canada).

• **Strangers and Pilgrims** by Arlene Yousey. This is a history of the Amish Mennonites who came to the Croghan, N.Y., area from Europe in the 1830s and whose descendants are now members of Croghan Conservative Mennonite Church. The author spent 10 years in research and writing. The book is available for \$34.85 (\$51.00 in Canada) from the author at R. 1, Box 285, Croghan, NY 13327.

#### **New resources:**

• **Congregational spirituality packet** from Mennonite Church General Board. It helps churches understand the relationship between their predominant images of God and their style of spirituality. Prepared by the Ministry



of Spirituality Committee, the packet includes an annotated bibliography for church libraries, articles on Mennonite spirituality, and summaries of the major presentations at the 1986 Consultation on Spirituality. It is available for \$7 from the General Board at 528 E. Madison St., Lombard, IL 60148.

•*Children's Caring Project materials* from Mennonite Board of Missions. Entitled *Bridges of Friendship to China*, it teaches children about China and about missions while they give their money to help support MBM English teachers in China. Designed for Sunday school classes during the upcoming school year, the project includes a leader's guide, a giving poster, take-home cards, and a picture poster. The project is available from the Church Relations Department at MBM, Box 370, Elkhart, IN 46515.

•*Family Mission Thanks-Giving packet* from Mennonite Board of Missions. This is a mealtime experience that introduces participants to missions and to other cultures. The focus this year is *China: A Great Open Door*, and the packet includes recipes, meal customs, place mats, and information about China and MBM workers there. The experience is designed for families, youth groups, Sunday school classes, small groups, and even entire congregations. The packet is available for \$5 from the Church Relations Department at MBM, Box 370, Elkhart, IN 46515.

#### Church-related job openings:

•*Director of development*, Western Mennonite School, Salem, Oreg., starting in January. The person is responsible for public relations, fundraising, and student recruitment. Required are skills in communications, sales, and organization. Contact Bryan Stauffer at the school, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503-363-2000.

•*Director*, Friendship Circle Daycare, Lincoln, Nebr., starting on Oct. 1. The facility, sponsored by First Mennonite Church, serves 25 children with a full-time staff of three plus part-timers and volunteers. Required is a person with experience and at least an associate degree in early childhood development. Contact Donnita Hostetler at the church, 7300 Holdrege St., Lincoln, NE 68504; phone 402-467-1525.

**New members** by baptism and confession of faith: *Bay Shore, Sarasota, Fla.*: Rebecca Niolet by baptism and Jon Gould and William and Dorothy Powrie by confession of faith. *Trinity, Morton, Ill.*: Chris Migit by baptism, and Art and Joan Frevert, Mark and Debra Picton, Rod and Mary Ann Staker, and Mike and Judy Schneider by confession of faith. *Pleasant View, North Lawrence, Ohio*: Cindy Detrow, Michonda Immel, Joel Geiser, and Jered Scheufler. *Locust Grove, Burr Oak, Mich.*: Pam Davis, April Carpenter, Tarina Reed, Angela Miller, Monica Stauffer, Greg Miller, Marc Miller, Darrin Eichorn, Darryl Eichorn, Jon Eichorn, Kurt Franz, Jeremy Mast, Kevin Chupp, Scott Younts, Steve Schwartz, Merle Neff, and Dennis Monson.

**Change of address:** *Howard Bauman* from Akron, N.Y., to 20 First St. West, Elmira, ON N3B 1G4.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Beckler**, Michael and Kathy (Knicey), Harrisonburg, Va., first child, Scott Edward, July 25.

**Brunk**, Brian and Sue (Sverduk), Charlottesville, Va., first child, Nathan Timothy, Feb. 11.

**Burckhart**, Brian and Diane (Graybill), Telford, Pa., second child, first daughter, Elyse Renee, Aug. 3.

**Eash**, Scott and Coral, Orrville, Ohio, second child, first son, Bradley Scott, June 21.

**Ewert**, Norm and Sharon (Coolidge), Wheaton, Ill., second son, Andrew Justin, July 29.

**Keady**, Toby and Chris (Adams), Woodburn, Oreg., second child, first daughter, Kendra Phyllis, July 27.

**Keener**, Carl and Cindy (Martin), State Line, Pa., a daughter, Channele Nichole, July 2.

**Lovan**, Keo and Carol (Roth), Des Moines, Iowa, first child, Benjamin John, July 29.

**Troyer**, Daniel and Karen (Palmer), Smithville, Ohio, second son, Steven Daniel, July 29.

**Marnier**, Stan and Joann (Roth), Washington, Iowa, second son, Jason Jay, July 22.

**Martin**, Tim and Marsha (Moyer), Telford, Pa., second son, Isaac Moyer, Apr. 6.

**Mast**, Donald Lee and Cheryl (Plank), Apple Creek, Ohio, third son, Christopher Scott, July 25.

**Mast**, Paul Evan and Carol Jean (Nussbaum), Orrville, Ohio, third daughter, Vicki Ann, July 3.

**Roth**, Tim and Rose (Gonzalez), Carlsbad, N.Mex., second daughter, Stephane Elena, July 31.

**Shenk**, H. Michael III and Ramona (Kline), Broadway, Va., third child, first daughter, Chelsey Brooke, July 16.

**Simpson**, Ross and Teresa (Kaufman), Lytton, Iowa, first child, Tara Justine, Aug. 3.

**Streb**, Paul and Karen (Oswald), Dalton, Ohio, second daughter, Lindsay Diane, Aug. 2.

**Urbach**, Dave and Jerolyn (Stutzman), Olathe, Kans., first child, Benjamin Joseph, July 28.

**Weaver**, Dale and Lisa (Groff), Perkio-menville, Pa., second child, first son, Trevor Dale, May 16.

**Yoder**, Dale and Debbie (Hostetler), Hesston, Kans., second son, Dustin Robert, July 24.

**Correction in July 14 issue:** **Gingerich**, Wayne and Anita (Kaufman), Zurich, Ont., first daughter, Krystle Ann Marie, May 25.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Benson-Mullet**, Mark Benson, Noblesville, Ind., Wesleyan Church, and Vonda Mullet, Nappanee, Ind., North Main Street cong., by Eugene Cockrell and David Robertson, July 10.

**Bolton-Derstine**, Todd Bolton, Souderton, Pa., Line Lexington cong., and Lori Derstine, Souderton, Pa., Souderton cong., by Gerald Clemmer, July 18.

**Derstine-Alderfer**, H. Ray Derstine, Lansdale, Pa., Franconia cong., and Cynthia Alderfer, Salford, Pa., Ambler cong., by Earl Anders, Aug. 1.

**Eby-Lefever**, Donald Eby, Manheim, Pa., Erisman cong., and Kaye Lefever, Quarryville, Pa., Maple Grove cong., by Philip Freed, Aug. 2.

**Graber-Headings**, Kevin Graber, Nappanee, Ind., North Main Street cong., and Jennifer Headings, Shepherds Town, W.Va., Presbyterian Church, by Randy Tremba, Aug. 1.

**Leitner-Schertz**, Darrin Leitner, East Peoria, Ill., Baptist Church, and Jill Schertz, Lowpoint, Ill., Metamora cong., by Paul Sieber, May 2.

**McQuillin-Proudfoot**, Rod McQuillin, Archbold, Ohio, Inlet cong., and Tamala Proudfoot, Delta, Ohio, Christian Union Church, by Dale Wyse and Dan Williams, July 11.

**Mast-Cassel**, Darrel F. Mast, Alexandria, Minn., White Chapel cong., and Esther F. Cassel, Souderton, Pa., Line Lexington cong., by Kirk Hanger, Aug. 1.

**Mast-Yoder**, Roger Mast, Souderton, Pa., Souderton cong., and Cheryl Yoder, Pinto, Md., Pinto cong., by Sam Janzen and Elvin Sommers, June 20.

**Myers-Thompson**, Michael J. Myers,

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Blooming Glen, Pa., and Deborah Lynne Thompson, Sellersville, Pa., by Bob Shreiner, July 25.

**Rush-Miller.** Philip Howard Rush and Karen Ann Miller, both from Goshen, Ind., Waterford cong., by Del and Charlotte Holsopple Glick, Aug. 1.

**Rushly-Humphrey.** Ron Rushly, Harrisonville, Mo., Sycamore Grove cong., and Rachel Humphrey, Hardin, Mont., by Darrell Zook, July 31.

**Scherer-Mucci.** Michael Scherer, Metamora, Ill., Metamora cong., and Mary Mucci, Metamora, Ill., by James Detweiler, Aug. 1.

**Schrag-Powell.** Jonathan Schrag, Ames, Iowa, Ames cong., and Marcia Powell, Goshen, Ind., East Goshen cong., by Ted Eash, May 30.

**Stirtzinger-Gingerich.** James Glen Stirtzinger, Dunnville, Ont., and Lisa May Gingerich, Welland, Ont., Zurich cong., by Clayton Kuepfer and Dave Croxford, July 25.

**Widrick-Edick.** Thomas Widrick, Croghan, N.Y., and Sharon Edick, Croghan, N.Y., both of Croghan cong., by Richard Zehr, June 6.

**Widrick-Moser.** Terry Widrick and Janice Moser, both of Croghan, N.Y., Croghan cong., by Richard Zehr, May 1.

**Yoder-Grove.** Tim Yoder, Shipshewana, Ind., Shore cong., and Jane Grove, Goshen, Ind., East Goshen cong., by Aden Yoder, father of the groom, June 13.

## OBITUARIES

**Burkholder, Lewis H.,** son of Mr. and Mrs. Edward Burkholder, was born in Greencastle, Pa., Jan. 31, 1906; died in Waynesboro, Pa., Aug. 5, 1987; aged 81 y. He was married to Adaline Atherton, who died on June 27, 1987. Surviving are one daughter (Carlyn Martin), one son (Edward), 9 grandchildren, 10 great-grandchildren, and one sister (Vesta Dick). He was a member of Cedar Grove Mennonite Church. Funeral services were held at Zimmerman Funeral Home, Greencastle, Pa., on Aug. 8, in charge of Nelson L. Martin and Randall Martin; interment in Salem Lutheran Church Cemetery.

**Cressman, Abner H.,** son of Enos and Lovina (Hallman) Cressman, was born in Wilmot Township, Ont., Aug. 29, 1903; died of cancer at Cambridge Memorial Hospital on July 5, 1987; aged 83 y. On Nov. 8, 1927, he was married to Lucinda Brubacher, who survives. Also surviving are one daughter (Carol Steinman), one son (Ronald), and 2 sisters (Mary Hunsberger and Catherine Weber). In 1943 he was ordained to the office of deacon and served the Biehn (now Nith Valley) Mennonite Church. He was a member of Nith Valley, where funeral services were held on July 8, in charge of Irvin Cressman; interment in Nith Valley Cemetery.

**Gerber, Sarah Lehman,** daughter of Peter and Barbara (Bumgartner) Lehman, was born at Dalton, Ohio, Nov. 27, 1896; died at Dalton, Ohio, Aug. 2, 1987; aged 90 y. On Sept. 5, 1917, she was married to Aldis Gerber, who died on Oct. 24, 1981. Surviving are 4 daughters (Barbara Murray, Norma Mumaw, Anna Jean Rios, and Karen Thiesen), 4 sons (Orris, Herman, Doyle, and Harry), 14 grandchildren, 15 great-grandchildren, and one sister (Anna Gerber). She was preceded in death by 2 brothers and 2 sisters. She was a member of Martins Mennonite Church, where funeral services were held on Aug. 4, in charge of Randy Murray and Vincent Frey; interment in Martins Cemetery.

**High, Harold O.,** son of Christian H. and Edna (Ober) High, was born in Manheim, Pa., May 9, 1961; died by drowning on July 16, 1987; aged 26 y. He was a member of Mt. Hope Mennonite Church. Funeral services were held at

Hernley Mennonite Church on July 20 in charge of David Hess, Ellis Leaman, and Christ Brenneman.

**Martin, Vera Bearinger,** daughter of David and Elvina (Shantz) Bearinger, was born in Waterloo Co., Ont., Oct. 1, 1916; died of cancer at Kitchener, Ont., July 24, 1987; aged 70 y. On June 12, 1940, she was married to Delton Martin, who survives. Also surviving are 2 daughters (Janice Cressman and Isobel Frey), one son (Kenneth), 10 grandchildren, and 2 sisters (Almeda Snider and Doris Bowman). She was a member of Floradale Mennonite Church, where funeral services were held on July 26, in charge of J. Lester Kehl; interment in Floradale Church Cemetery.

**Meyers, Abraham M.,** son of Edwin and Elizabeth (Meyers) Meyers, was born in Bedminster Twp., Pa., May 16, 1902; died at the Souderton Mennonite Home, Souderton, Pa., June 24, 1987; aged 85 y. He was married to Katie Detweiler, who died in 1929. On Nov. 29, 1975, he was married to Florence Price Swartley, who survives. Also surviving are one son (Harvey E.), a stepson (Merrill Swartley), one stepdaughter (Arlene Gross), 7 grandchildren, 11 great-grandchildren, one sister (Anna M. Meyers), and one brother (Willis M.). He was a member of Deep Run Mennonite Church East, where funeral services were held on June 28, in charge of John Ehst; interment in adjoining cemetery.

**Miller, Mae Hostetler,** daughter of Noah and Lavina Hostetler, was born in 1898; died at Goshen, Ind., July 14, 1987. On Oct. 24, 1920, she was married to Ura Miller, who died on Aug. 27, 1980. Surviving are 3 sons (Howard, Virgil, and William), one daughter (Mary Oja), 11 grandchildren, and one great-grandchild. She was a member of Oak Grove Mennonite Church, where funeral services were held on July 16, in charge of David Hostetler; interment in Oak Grove Mennonite Cemetery.

**Morgan, Anna L. Shambach,** daughter of John and Gertrude (Wenrich) Shambach, was born at Akron, Ohio, Nov. 12, 1908; died at Dunlap Hospital, Orrville, Ohio, July 20, 1987; aged 70 y. On Sept. 5, 1925, she was married to Ernest Morgan, who died in 1970. Surviving are 5 sisters (Edna Brendele, June Grow, Marian Everhart, Gladys Snyder, and Jean Moran), and 2 brothers (Charles and Arthur). She was preceded in death by 2 brothers and one sister. She was a member of Smithville Mennonite Church, where funeral services were held in charge of David Groh; interment in Greenlawn Cemetery.

**Rush, Sallie K. Leatherman,** daughter of John and Eliza (Kulp) Leatherman, was born in Bedminster Twp., Pa., Jan. 26, 1900; died at Rockhill Mennonite Community, June 20, 1987; aged 87 y. On Nov. 18, 1922, she was married to Raymond Rush, who died on April 29, 1983. Surviving are 4 daughters (Mildred Bower, Olive, Mary Jean Worth, and Ruth Ann Moyer), 7 sons (Willard, Herbert, Darwin, Glen, Clyde, Robert, and Harold), 23 grandchildren, and 14 great-grandchildren. She was a member of Deep Run Mennonite Church East, where funeral services were held on June 25, in charge of John Ehst; interment in adjoining cemetery.

**Ruth, Lizzie N. Clemens,** daughter of Garret and Sallie (Nyce) Clemens, was born in Lederach, Pa., Apr. 24, 1892; died at the Lutheran Home, Telford, Pa., Aug. 2, 1987; aged 95 y. On Apr. 8, 1911, she was married to John M. Ruth, who died in March 1968. Surviving are 2 daughters (Pearl R. Nyce and Sallie C. Ruth), 9 grandchildren, 17 great-grandchildren, and 2 sisters (Fannie N. Landis and Anna N. Freed). She was preceded in death by 2 infant sons (Nelson and John). She was a member of Franconia Mennonite Church, where funeral services were held on Aug. 5, in charge of Curtis L. Bergey, Floyd M. Hackman, and John L. Derstine; interment in Franconia Mennonite Church Cemetery.

**Schlabach, Ezra,** son of Shem and Sarah (Swartzendruber) Schlabach, was born at Thomas, Okla., June 11, 1903; died of congestive heart failure at Goshen, Ind., May 6, 1987; aged 83 y. On May 8, 1927, he was married to Vivian Johns, who survives. Also surviving are 3 daughters (Ruth Shaum, Eudean Broni, and Arleta Kilmer), 4 sons (Richard, Dorvin, Theron, and Dale), 15 grandchildren, 7 step-grandchildren, 2 foster grandchildren, 4 great-grandchildren, 12 step-great-grandchildren, and one brother (Elias). He was preceded in death by 7 brothers and sisters. He was a member of Benton Mennonite Church, where funeral services were held on May 9, in charge of Arnold Roth and Otto Beer, Jr.; interment in Benton Cemetery.

**Steiner, Letha,** was born in Wayne Co., Ohio, in 1908; died at Goshen, Ind., July 22, 1987. On Dec. 25, 1930, she was married to Ray C. Steiner, who died in April 1973. Surviving are 2 daughters (Julia Leatherman and Joyce Bontrager), 3 sons (James, Joseph R., and Jerry L.), 14 grandchildren, 11 great-grandchildren, one sister (Louella Thut), and 3 brothers (Lloyd, Leonard, and Howard Miller). She was a member of Oak Grove Mennonite Church. Funeral services were held at Waterford Mennonite Church, Goshen, Ind., on July 23, and at Oak Grove, Smithville, Ohio, in charge of James Schrag, Martha Smith Good, and Del and Charlotte Holsopple Glick; interment in Oak Grove Cemetery.

**Wagner, George Allen,** was born in Shayberg, Ark., Jan. 14, 1904; died at Perryton, Tex., July 22, 1987; aged 83 y. On Sept. 9, 1934, he was married to Ella Mae Pletcher, who survives. Also surviving are two daughters (Allene Kauffman and Carolyn Angelovich), one son (John Andy Wagner), 13 grandchildren, 7 great-grandchildren, 2 sisters (Mary Dixon and Leatta Edge), and one brother (Herman). He was preceded in death by one son (Delbert). He was a charter member of Walsenburg Mennonite Church. Funeral services were held at Perryton Mennonite Church on July 25, in charge of Wayne Martin and Eugene Schulz. A graveside service was held on July 26 in La Veta, Colo., in charge of Eugene Schulz and Gordon Kelley.

**Correction:** In the obituary of Martha Yoder Liechty in the July 21 issue, it should have said that her husband, Peter Liechty, preceded her in death in January 1955. Also one son preceded her in death. Five children survive.

## CALENDAR

*Provided by General Board of Mennonite Church*

Associated Mennonite Biblical Seminaries fall classes begin, Elkhart, Ind., Aug. 31  
Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2  
Hesston College fall classes begin, Hesston, Kans., Sept. 7  
Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20  
Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31

## CREDITS

Cover design by Jim Butti; cover photo by Paul Schrock; p. 611 by David Hiebert; p. 612 by Charmayne Denlinger Brubaker.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Conservative Jews to push conversion of partners in mixed marriages**

The congregational arm of Conservative Judaism has decided to follow the lead of its Reform counterpart in trying to persuade non-Jewish spouses in intermarriages to convert. Concern over intermarriage in the Jewish community was spurred by the National Jewish Population Study of 1971, which found that intermarriage had increased from about 7 percent in the 1940s to 17 percent in the early 1960s to about 32 percent by the early 1970s. Commented an officer of the United Synagogue of America: "Ideally, our first priority must be the prevention of mixed marriages. But we must also recognize that in a free and open society this is not always attainable. Therefore, we must establish a compassionate, active conversion policy, acknowledging that when prevention fails, conversion is an alternate answer."

### **Church officials will closely watch scandal-plagued SMU**

Southern Methodist University's church affiliation will continue to carry a "warning label," despite the school's recent changes in governance and its moves to clean up a football scandal. The University Senate of the United Methodist Church, a 29-member panel that sets standards for the denomination's schools, said recently that it will continue to monitor the Dallas university closely until it is assured that all its concerns are satisfied. An unusual statement issued by the University Senate following a meeting in Denver said the group decided to go public with its decision on SMU "in the interest of accuracy and to dispel further rumors."

### **Salvadoran CO wins political asylum in U.S.**

A Christian conscientious objector from El Salvador has won final assurance of political asylum in the United States, owing to a recent decision of the Immigration and Naturalization Service not to appeal the court ruling granting his application. The ruling in favor of Jose Nunez was a landmark recognition that mistreatment of COs in other countries

can serve as a legitimate basis for political asylum or refugee status in the U.S., says Karen Musalo, an attorney for the Father Moriarty Refugee Program in San Francisco.

Musalo was trial counsel in the Nunez case and has been involved in more than a dozen cases involving COs or deserters from the military in El Salvador. The Moriarty program is an interdenominational organization providing both legal assistance and social services to Salvadoran and Guatemalan refugees in the San Francisco area. The program, and specifically attorney Musalo, have been in the forefront of developing arguments for the rights of COs from Central America.

Nunez is a devout Roman Catholic pacifist. He testified that his religious beliefs prevented him from serving in the Salvadoran armed forces and that he would be persecuted for those beliefs if he were deported to El Salvador.

### **Regular Baptists warn against abuse of TV ministries**

While lamenting the damage done by recent "electronic church scandals," the 300,000-member General Association of Regular Baptist Churches upheld the primacy of preaching and the ministry of the local church at its recent annual conference in Ames, Iowa. In a resolution titled "Local Church Integrity in View of 'Electronic Church' Scandals," the fundamentalist body commented that "the technical advancements that have been mightily used for the spread of the gospel have brought added temptations for the glorifying of individuals who have proved unworthy of the honor heaped upon them." It added that "in the eyes of the world the testimony of Christ and the integrity of the church as a whole have suffered due to the indiscretion and lack of decency of a few."

### **Education leaders urge new emphasis on role of religion in society**

A highly influential U.S. public education group has called for action by educators, textbook publishers, and civic leaders to halt the "rigorous exclusion" of religion from school textbooks and curricula. The Association for Supervision and Curriculum Development, made up of 80,000 teachers and administrators responsible for developing school curricula, issued the appeal recently in a ground-breaking 50-page report titled "Religion in the Curriculum."

The report is believed to be the first by public education leaders to specifically endorse teaching about the role of religion in history, social studies, and other classes.

Gordon Cawelti, executive director of the curriculum association, expressed a

sense of urgency about the task, acknowledging that the exclusion of religion has met with growing objections from the public. The situation has come about partly because of widespread confusion over Supreme Court decisions on religion in public schools, according to the report. The high court has ruled in various decisions that schools cannot sponsor prayer, Bible reading, and other devotional exercises because such practices violate the constitutional separation of church and state. These rulings have led many educators to steer clear of religion altogether.

### **Right-wingers split from South Africa's Dutch Reformed Church**

Extreme conservatives in South Africa's major white Dutch Reformed Church have split off to form a church in which they can maintain strict racial segregation. More than 2,000 church people attended a national rally in Pretoria recently at which a Committee of Dissatisfied Members was authorized to proceed with formation of a new denomination, to be called the Afrikaans Reformed Church. The dissidents voted to break away from the 1.7-million-member church and remove their children from its Sunday schools seven months after leaders of the Dutch Reformed Church declared racial discrimination to be a sin and voted to open church membership to blacks.

### **Adventists reach agreement to do relief work in China**

The relief agency of the Seventh-day Adventist Church has signed an agreement with the Chinese government to develop community projects to improve living conditions for villagers. According to church officials in Washington, the Adventist Development Relief Agency International is the first U.S.-based church or private voluntary organization permitted to launch such a project in China since the communist revolution 40 years ago. The new program will involve building a water project, renovating a hospital, and developing agricultural enterprises, but will not include evangelistic work.

### **United Brethren pastor preaches from rooftop in Indiana**

Admitting his fear of heights, a pastor preached from the roof of his church recently in Monroe, Ind. The pastor's unusual gesture inspired his congregation to break its all-time attendance record. Michael Brown wore tennis shoes nailed to the roof of the United Brethren Church, wrapped his arms tightly around a 30-foot-high steeple, and delivered his Sunday sermon at 11 a.m.



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## Seasons

A book we read to our children made an occasion of Midsummer's Eve. It was a book about rabbits, and I don't recall why this date was important to the story. But I do remember that the date was August 5 or 6 and that I was surprised that midsummer was in early August.

Of course when one stops to take stock, August 5 is midway between the beginning of summer on June 21 and the beginning of fall on September 21. It is the calendar, not the seasons, which is out of line. Although we may think of June, July, and August as summer, this is a mere designation of convenience.

No doubt Midsummer's Eve was an agricultural observance— maybe an old pagan rite. (Actually, in the dictionary I discover a reference to a Midsummer Day on June 24 in honor of John the Baptist. So this is a little confusing, but bear with me and we will try to get through this without anyone's head spinning.) Today in North America, agriculture is less and less a factor in how we order our lives, though it is still a very important factor in sustenance of life.

So summer becomes in the U.S. the period between Memorial Day and Labor Day, two holidays that have nothing to do with the agricultural cycle. Yet numbers of us work at least marginally within the agricultural cycle by cultivating gardens. Serious gardeners are most conscious of the passing of the seasons and the fluctuations of the weather.

To the gardener, midsummer is a time of harvest when the vegetable seeds which were ordered from seed catalogs in mid-winter come to fruition. The nature of this harvest is often not quite what was envisioned by the catalogs. Inevitably, reality is unable to match the fervor of colorful advertising, for the harvest is affected by the vagaries of weather. In any year it will be either too wet or too dry, too hot or too cold to permit an optimum yield. Yet there is always a yield and sometimes in a really good year one even wishes it were less. (What can we do with all of these tomatoes?)

The pressure of the garden along with other activities may keep one so busy there is not time to stop and reflect. Or should we say, the activities provide an excuse for avoiding it. The passing of seasons is indeed a good cause for reflection.

At midsummer we may observe that the summer is half over. Or that half of it remains. Either way this is one summer we will not have again. Such an observation may fill us with panic, though it need not. At the least it should give us perspective. At midsummer one may look either way. The same at middle life. In all cases one does not know how much of life remains, but one is aware that there can only be less of it today than there was last season at this time.

Occasionally we hear of people who are told by the doctor that they have only six months to live. Or perhaps six weeks, even six days. Such news must surely provide strong motivation for the use of this remaining time to the best advantage. The only difference between these persons and the rest of us is that the news of their ultimate demise is more definite. The writer of Psalm 90 understood the point when he wrote, "So teach us to number our days that we may get a heart of wisdom" (v. 12).

Some might wonder if it would not be desirable to try to put a stop to the process. What if we could put a hold on Midsummer's Eve, to prolong it indefinitely? For after summer comes fall, and fall is succeeded by winter, which fills some with foreboding.

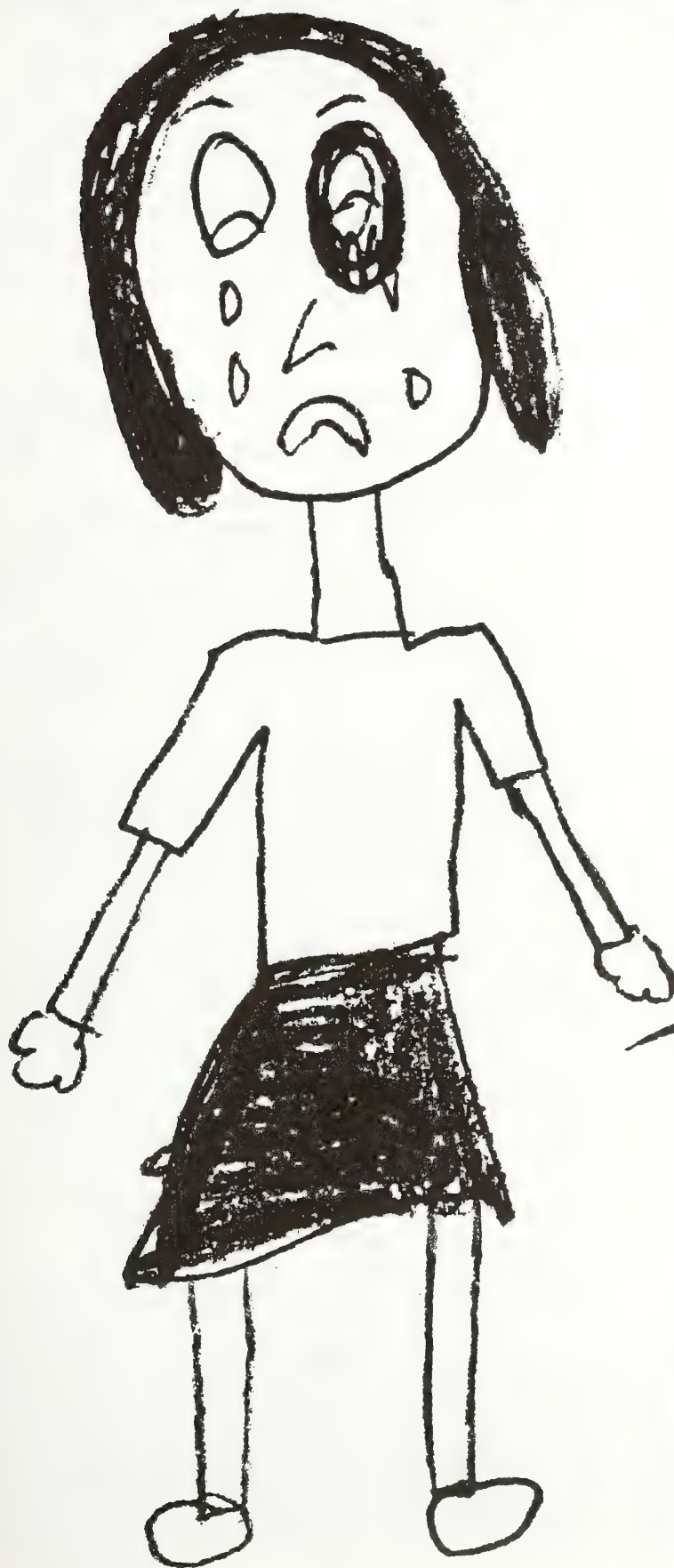
So it is with life. Some suggest that if they had their druthers, they would stop at 39. Why 39? Perhaps because it is the year before 40 and 40 is halfway to 80 and we all know what 80 means.

On second thought we know it wouldn't work. Summer is good as long as it lasts but it wouldn't work to try to prolong it. (Would we want that heat all year?) And what a doldrum it would be for life to stall at 39. The essence of life is movement. The process must continue. The proper response is to accept and move with it rather than seeking to prolong any one period of life.

This does not mean that we may not savor summer as it passes or life as we experience it. At the same time we look forward to the possibilities ahead of us in the next season of the year or of life. We do well to emphasize these more than we mourn those we missed in the past. Or as the apostle Paul put it, "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14).—*Daniel Hertzler*



# GOSPEL HERALD



There is nothing  
to indicate that  
Mennonites  
are any better  
on child abuse  
than the  
national norm.



# What can be done for Christians who abuse their children?

by Stephen E. Roth

For the first time I was almost ashamed to be a Christian. I found myself wanting to grab the television set and shake it. I couldn't believe what I had just heard that Christian minister say.

In our area we have the privilege of viewing a highly informative, weekly, locally produced, audience-participa-

so afraid of their children's sexual nature and natural curiosity that little boys have had their fingers burned so that they would get the connection between hell and touching their private parts. Stories of little girls having hands tied to the head of the bed for similar reasons. I am talking about children under the age of eight years old. I also have stories of daughters who have been sexually molested by uncles and fathers, some of them clergy.

**Resistance to subject.** I find as I talk in various congregations some resist discussing this subject. The general belief is that it is an uncommon occurrence. That belief is wrong.

According to the National Humane Association in Denver, there were 1.7 million reported and documented cases of child abuse within the United States in 1984. This is a rate of incidence of 27 per thousand children under the age of 17. In 1985 the association conducted a survey that indicated a conservative estimate of one in seven cases being reported. Put in plain English, there were 12 million children who were abused in 1984, or about 19 out of every hundred.

This organization catalogs abuse in five categories: (1) physical abuse causing death or life-threatening injuries; (2) physical abuse causing bruises, broken bones, teeth knocked out; (3) sexual abuse, either fondling or intercourse; (4) emotional abuse; and (5) neglect. Surprisingly, neglect causes more deaths each year than physical abuse.

According to a Mennonite mental health worker who asked to remain unnamed, there is nothing to indicate that Mennonites are any better than the national norm. At a Mennonite writers conference last year, a relatively small gathering, I found eight examples.

Look around you the next time you are at church. If you have a typical 200-member congregation, within that room with you are about 38 who have been raised with abusive parenting. It is still going on today. As adults their cries become silent but the pain lives on and they suffer alone. The Christian church has in the past chosen to make victims believe that they deserved what they got and ignore the needs which to them are unique.

Something that may surprise you is that those who abuse their children are not bad people but rather some of the nicest folks you would ever hope to meet. They them-



**The most dangerous phrase to be used by Christians is "break the will but not the spirit."**

tion show. This week's subject was child abuse, with featured guests who had been victims of physical violence by their parents, some to the point of injury, as well as men and women who had grown up in homes where a father had forced or coerced them into a sexual relationship with him. Also on this show was a Christian minister who expressed outrage over such things being made public. It was a threat to his "congregation's ability to administer the biblical injunction" he believed was contained in "spare the rod and spoil the child."

**Almost beyond belief.** Child abuse in religion is an all-too-common occurrence and the Mennonite tradition is no exception. Within the last 2½ years I have collected stories that are almost beyond belief. Stories of Mennonite fathers who have beaten daughters with rubber hoses, leaving permanent scars on their bodies. Stories of boys who have been beaten with hoses and belts.

There are stories of Mennonite mothers who have been

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## GOSPEL HERALD

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selves have been victims of misinformation that is passed on as gospel and they have had role models who taught them that this was normal and correct behavior. They love their children and are doing the best they know how.

The one thing that the vast majority of those who abuse their children have in common is that they themselves were abused as children. If for no other reason we need to deal with this within our congregations to help them find healing. Robert Loveland, a psychologist in my area, tells of people who are still traumatized 30 and 40 years after the event.

Christians do not want their children to end up in hell. They love them and want them to know the joy of salvation. For whatever reason some have adopted a stance that resembles the Old Testament in character: that to be saved one must adhere to a prescribed set of actions.



**There are other ways of discipline than inflicting physical pain—and they do work!**

There is a fear that an infraction could bring about God's immediate judgment. Add to this the peer pressure of a congregation that questions members' Christianity if their children misbehave—and you have a dangerous combination. "End justifies the means" reasoning takes over. Children must be compelled at all cost.

**A two-edged sword.** There is a dangerous blurring of what is technically known as ego boundaries between parent and child. In plain words, parents forget where their life ends and where their child's life begins. This becomes a two-edged sword because if the child strays in later life, the parent feels guilt. The simple truth is that our children are separate from us. It is our job as parents to love, nurture, and guide. It is not our duty to control.

Jesus died so that we might be free from the tremendous pressure that comes from trying to live a prescribed law. It is new freedom in Christ and life in the Spirit for those who love God and accept the sacrifice of his Son. If this is not so, then Christ died in vain. How can we expect our children to understand this if we teach them just the opposite with our discipline?

I think the most dangerous phrase to be used by Christians is "break the will but not the spirit," or some variation of it such as, "if you don't break the will by the time a child is three you have lost him."

I have yet to have someone explain to me just what is the difference between the "will" and the "spirit" of a child. They are one and the same. You break the will of a child and you break his heart. No longer does he trust his

own judgments but he is led to and fro. He is easily led into wrong because without his will he has no choice but to look to others for approval and leadership. This need for approval is a leash available to anyone who will provide him with the appearance of the approval he so desperately is seeking.

In an age of ever-increasing temptation, a child needs his will. God gave it to him. Do we have the right to take it away?

**Trying to please God.** The tragedy is that far too many of the children raised in abusive homes try to please a God that they have created out of the parental model. Hell is just an extension of the hose, belt, fist, or stick. God is the parent who stands ready to punish the minute we do wrong.

The abused child is afraid of his parents. It is all too easy to transfer this fear to far more than fear but abject terror of God. When one is terrified to this degree, all the words about God's love are like water off a duck's back. You may as well try to tell a cornered wild animal that you only want to pet him. The message is just as well understood. It is this misunderstanding of God that stays with him to adulthood along with the issues that accompany low self-esteem, which then perpetuate the abuse even to the third and fourth generation.

There is no greater opportunity presenting itself to the Christian church at this time than to minister to the needs of the abused and to teach a better way of raising children. To stop the cycle there must be awareness. Positive role models are needed for those who have not had them while growing up. These positive role models provide two things. They give a way to reframe or reinterpret what has happened so that the abused no longer carry that load of guilt and blame. They also give a pattern after which behavior can be modeled.

I have talked to many people who say that they cannot remember ever being spanked and others who say it was only once and that was just a gentle swat to get their attention. They are happy, active Christian people. There are other ways of discipline than inflicting physical pain—and they do work! It is time for the Christian church to teach those ways through sermons, seminars, church papers, and Sunday school classes. I am certain there is nothing that can have a greater impact for good within the Mennonite Church than to do so.

**Peace at home.** As a peace church we have a vested interest in teaching peace at home. We spend many words talking of peace on earth. In our Sunday school classes we vent frustration and anger about what goes on in South Africa, Nicaragua, and El Salvador, and about military spending. These are safe topics. They are far from our immediate sphere of influence, and we carry little or no blame for them.

They are only different manifestations of the principle that children have been taught at home. That principle is: if you have a position of power and you believe your cause is just, it is okay to impose your will on others by any means necessary. It is the belief that the end justifies the means.

Peace must begin at home before a Christian can ever become an effective force for peace on earth.



# Standing with those who suffer

by Ann King-Grosh

**The year is 1979.** The location: a 10-day-old Cambodian refugee camp located in Thailand near the border with Cambodia. It is a place of ragged temporary shelters for some 30,000 people.

Walking on the dusty road through the camp, one hears few sounds other than coughing, coughing, and more coughing. It is not uncommon to come upon a body sprawled on the ground. I duck under a ragged piece of canvas and find a mother sitting cross-legged on the ground, staring into space. In her arms is a small baby, looking more dead than alive. I take the baby in my arms and carry the child to a tent hospital and then find a truck to transport the mother.

Day after day I work with Israeli, Dutch, and Thai people to keep alive refugees who are fleeing from the war between Pol Pot's army, the Vietnamese army, and the Khmer army. The suffering is incredible and seems to me to be meaningless. The camp is hot and dusty, full of death. The tent that serves as a temporary morgue fills up daily. At the end of the day a school bus transports the bodies to a burial ground. The eight tent hospitals are full with 1,000 patients.

Journalists collect story after story of brutality, deceit, and murder suffered by Cambodians at the hand of Pol Pot's army. It makes one's ears tingle and I feel hate for this man creeping into my heart. Why doesn't someone kill him? My ideas and beliefs on nonviolence need to be rethought and fresh conclusions drawn.

Three years later I sit in a theater in the United States with a Cambodian friend from one of those refugee camps. As we watch *The Killing Fields*, she shivers and takes my hand; the movie makes her afraid. She doesn't know where her family is. Perhaps they are all dead. I try to talk to her husband about God. He's not very interested. "What kind of God would allow these things to happen to my country?" he asks.

**The year is 1981.** The location: a hospital bed in an intensive care unit. A machine breathes for me. Tubes give my body fluids and tubes drain my bladder, stomach, and pancreas. My bed looks like a trapeze set with metal bars here and there. While other people ask, "Why did this accident happen?" I float up and down on waves of unconsciousness. One thing I know somewhere deep within me: Jesus is as the bed under my broken body. I feel safe and unafraid. Three weeks and another operation later, I go to physical therapy.

Eager to walk again, I stand between the parallel bars and strain to move my leg. All my efforts fail. Finally I am taken back to my room where I cry and cry. I am

depressed. I watch my visitors get up out of their chairs and *walk* out the door. My challenge is to turn myself over in bed.

But after a few days, something happens. It's a miracle and I am again at peace. Now I "see" Jesus walk my visi-

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**Loss of dignity and loss of control over one's life are often the experience of those who suffer.**

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tors to the door, leave them, and then walk back to my bed. He sits down beside me and becomes my "forever" guest. Because I can't walk, he doesn't either.

Two months later I am at home waking up after a nap. I see my crutch propped against the wall beside my bed. I begin crying. But it's a strange cry, one of sad happiness. In that moment my crutch symbolizes God's love and *being with me*. My pain and suffering become a medium through which God shows me his gentleness and his love.

**The year is 1985.** The location: Ethiopia. It's the rainy season and added to the misery of the already malnourished sick people is the cold, damp air and, often-times, rain. I haven't slept well. The babies, whose families have gathered outside the gate, have been crying through the night. I know there is no more room in our shelters. They are full, too full. People are sleeping in the clinic and weighing room. I haven't slept well because I feel guilty. I am warm and dry. They are cold, wet, and hungry.

I get up early and begin the task of finding out who is under the blankets and burlap bags. Those who are able to get up are already up and forming a line for porridge or for the clinic. Those who are still lying down are either too weak to walk or are dead. I always find this part of the day most difficult. This morning my husband and a friend are helping me. We find a man who is breathing slowly in deep gasps. I have him carried into the clinic and laid on the floor while a woman is put on the one table we use for examinations. An IV might help her. And then I find a baby lying on the edge of the drainage ditch. He is cold, with mud in his eyes and his mouth. He is dead.

We take the baby inside the clinic, which is full of people. We have stopped wrapping bodies in blankets to bury them as we don't have enough for those who are living. Now we use burlap bags. I give one to our friend for the dead baby. As he puts the body into the bag, it slips out of his hands and I hear a sickening thud on the floor. I

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Ann King-Grosh, Addis Ababa, Ethiopia, is an Eastern Mennonite Board of Missions worker—along with her husband, Jerry. This article is adapted from a presentation she made at a retreat last December for Mennonite mission/service workers in East Africa.





*A suffering man in Ethiopia.*

feel like screaming. At that moment I can hardly bear to see any more suffering.

**See people as people.** Loss of dignity and loss of control over one's life are often the experience of those who suffer. With these losses, the one who suffers too often becomes a nameless somebody, a bit less than human, perhaps. Those of us who have worked with the suffering may recognize that when we see these people as a nameless group we experience less pain and less guilt at our inability to relieve their suffering. I have been challenged in the last several years not to just frantically *do* to relieve my own guilt, but to *be* so that I can see individual people as people.

What does this "doing" and "being" mean? In this context I define "doing" to mean doing everything possible to alleviate suffering but doing so with an emotional detachment from the people who are being served. This emotional detachment serves to protect us from pain and suffering which we are not able to change or alleviate.

"Being" I define as emotionally present while the "doing" is getting done. In being present with those who suffer we too begin to suffer. We feel the pain and hurt they feel although not in the same way since we can physically remove ourselves from the place of suffering. Feeling this pain affects how we do our tasks and frees us to help lessen not only physical suffering but emotional suffering as well.

I am trying to learn to do my "doing" as unto my mother, my father, my brothers, and my sister. Somehow, washing away diarrhea and mud from old women and motherless children becomes more an act of love when I see my family in the faces of those for whom I am caring. Cleaning out worms from wounds, spoon-feeding adults, and preparing bodies for burial are more sacred acts when I do them as unto people I know and love. As I recognized my tendency to feel guilty for everything I could not change and make better, I began to see that Christ did not feel guilty for not changing the people who surrounded him. But rather, he took the pain of their humanity and carried it within himself. And in this way, Christ stood with us and became our Savior.

**More painful.** I have become convinced that standing with the suffering and seeing them as persons who deserve dignity and control over their lives is much more painful than feeling guilty for their condition. This is not to say that guilt does not provide for us the motivation we often need to prompt us to begin doing. However, in the long run, *being* rather than *doing* seems to be more what God calls us to do. In my learning to *be*, I experience an extra sense of God loving his people through me; of our being in partnership together.

Christ being with me in my ordeal after my accident provided me with the strength and healing no *doing* could have done. I am challenged to allow Christ in me to provide this same sort of healing to those who suffer around me.



## On the other hand

To play the poor victim  
in a you-did-this-to-me game,  
or the victimizer,  
(can't-you-do-anything-right?)—  
possible, *one* winner,  
but likely, *two* losers.

But if even one comes to the other,  
not as enemy,  
but as partner  
with a no-blame, I-feel message—  
possible now, *no* losers,  
*two* winners.

—Emily Sargent Councilman



# Are we inoculated or regenerated?

by Vern Rempel

I remember studying in psychology class about a phenomenon called "inoculation." What happens is that people will hear a little about something and will form an opinion about it. They will then be less open to any other word on that topic, since they have already shaped a response based on the little bit they heard in the first place.

I think there is a similar kind of inoculation I often do when I preach. I inoculate the listeners against the very thing to which I am calling them. The problem here is not so much that they are hearing a little and then forming an opinion. Sometimes they hear a lot—a whole earful! But I think there is a kind of inoculation going on, which if left unchecked, could render useless most of the good ideas I have and the good words I use.

**Jaded ears.** This other kind of inoculation happens when a word challenging people to belief/action/repentance/questioning is spoken and there is no opportunity for significant response. I am beginning to realize that every time I speak and there is no response, I am just adding to the inheritance of words that will sound hackneyed or clichéd to the jaded ears of my listeners. This is true of general theological phrases—"Jesus has declared the year of jubilee" or "We are servants of Christ Jesus." It is true of statements of ethical application—"It is a sin to build a nuclear weapon" or "Share with the poor."

The way the inoculation works is this: People hear a word which may sound like truth to them. But then they do not do anything. Still, they know they heard it. So they must reconcile, often without consciously thinking it all out, the fact that they heard a call and they did not respond. To reconcile what they think is a good word with their failure to respond, they build up rationalizations. So instead of taking steps of response, they build barriers of defense.

It seems to me this is a partial explanation for why people are "tired of hearing about it" or feel bored with the topic. And perhaps it is also a partial explanation for why people who preach consider the words they are going to say on Sunday and pray to God in the divine thesaurus mode: "Grant me a phrase, O God!"

When Jesus spoke it seems he expected a response immediately. "To another he said, 'Follow me.' But he said, 'Lord, let me first go and bury my father.' But he said to him, 'Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God'" (Luke 9:59-60). That was apocalyptic urgency. Jesus expected the kingdom to come in fullness soon and saw himself as the

first presence of that kingdom. "I am here now and the time is short" was his message.

We may experience a different feeling about time, worshiping God almost 2,000 years removed from that first time of urgency. We may not feel that the end of the age is necessarily upon us. But is it not true that in the Spirit, when we speak with each other as we seek faithfulness together, it is once again Jesus calling us with urgency? And if I am right about this idea of "inoculation,"

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**When I preach, I often inoculate the listeners against the very thing to which I am calling them.**

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the urgency is that if we do not respond now we will never again be capable of responding in the same way. If we do not respond now we will have to cut through more layers of defense against the truth, more thickness of rationalization for why we have not loved as we ought to love.

**Finding a solution.** What is the solution for this problem? First, I think people do not respond because they have no context in which to respond. In the old days of evangelism, a person could respond immediately by walking up the sawdust-covered aisle. How do we mark a "yes" response to what we hear today? I think we need to provide opportunities for response shaped to fit the word that is being spoken. Is it a word about God's grace for us? Have a time of sharing and prayer when people can express their gratefulness for the grace of God. Is it about sharing possessions? Maybe taking an offering will be just the thing. Is the sin under scrutiny our government's drafting of our dollars to support the army? Have the stationery ready for action. (That may move the stationary to action!)

Perhaps in the face of ambiguity the response can be nothing more (and nothing less) than a congregational conversation looking for clarity of vision. Or we may right then and there set up a work group to focus the issue. Or maybe the congregation would be ready to put together a statement on the subject to be declared publicly. In summary, people need to have an opportunity to respond to words of truth.

Second, I think people do not respond because the ideal spoken may be wholly beyond their universe of

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Vern Rempel, Lancaster, Pa., is pastor of Community Mennonite Church of Lancaster.



experience. The word of the morning is "Jesus calls us to come and die," but they are not ready to die right then on Sunday morning. Die? My roast will burn! The point here is that people respond much less to high-ideals-declared than they do to paths-to-walk-on-illuminated. I may not be ready to die but I might be ready to start carrying my cross. Or I might be ready to try to find out what my cross is. Or I might at least be ready to make an appointment with a fellow member to discuss it.

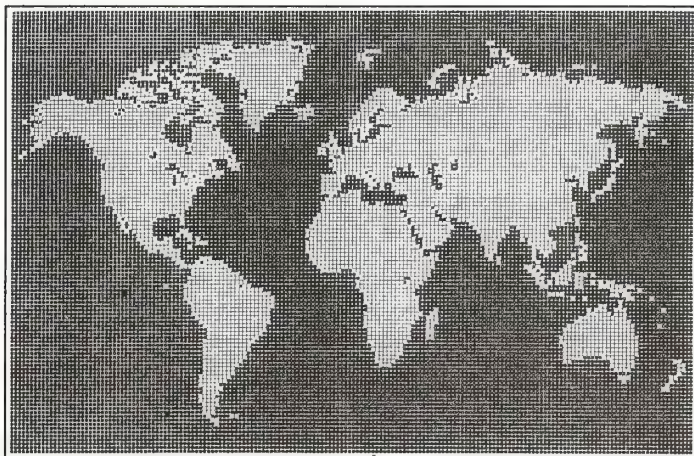
Exhortation needs to be given in a way that enables people to see what their next step is to be, rather than only seeing what their last step might be. Exhortation

should call people to continue the journey from where they are, rather than calling them to complete it altogether.

**Real life-blood.** I believe we as a church must choose today whether or not we will be inoculated or regenerated. When we speak with each other, let's provide opportunity to give our tired phrases a little real lifeblood. This would not only save us from the fate of causing all our words to sound like dry leaves rustling in our ears. It is also building the kingdom each time we meet to speak with each other.



## COMMITMENT



# TO US, IT MEANS THE WORLD

We, as Mennonites, care deeply about Jesus Christ and about each other.

We also care for the world by sharing the good news of Christ in our words and actions. For us, it is a way of life.

Let's continue this tradition of caring, in our home communities and around the world.

PRAY, for the expansion of the kingdom. GO, as the Lord leads. GIVE, as you are able.

## Mennonite Board of Missions

Box 370 • Elkhart, IN 46515-0370  
219/294-7523 (Voice/TTY)







*The MWC Executive Committee (left to right): Victor Adrian of Canada, member-at-large; Stephen Ndlovu of Zimbabwe, vice-president for Africa; Helen Kruger of Canada, secretary; Hiroshi Yanada of Japan, vice-president for Asia; Luis Elier Rodriguez of Puerto Rico, vice-president for Central and South America; Ross Bender of the United States, president; Jake Pauls of Canada, vice-president for North America; Louise Nussbaumer of France, member-at-large; and Samuel Gerber of Switzerland, vice-president for Europe.*

## MWC Executive Committee launches worldwide faith and life study

Mennonites around the world will be invited to study themes related to Jesus Christ together during the next three years as part of a "faith and life" emphasis leading up to the 12th assembly of Mennonite World Conference scheduled for July 1990 in Winnipeg, Man. Members of the MWC Executive Committee heard plans and gave enthusiastic backing for the global learning and sharing process during their annual meeting, July 20-21, in Asunción, Paraguay. They met before and after the triennial meeting of MWC General Council in Filadelfia, Paraguay.

A special Faith and Life Committee will carry out a seven-point task:

- Prepare a study document based on the 12th assembly theme—"Witnessing to Christ in Today's World."
- Arrange for inter-Mennonite study groups among congregations throughout the world.
- Plan for coordinators in each continent to gather material and draft preliminary statements.
- Integrate these materials into a single document for discussion in a Faith and Life Consultation just prior to the Winnipeg assembly.
- Give leadership to a study process that continues throughout the assembly.
- Prepare a statement for adoption by the Winnipeg assembly.
- Edit a publication after the assembly to summarize the findings and results of

the study process.

Helmut Harder of Winnipeg will give staff time to the project, especially in its early stages. Currently on sabbatical leave from his teaching position at Canadian Mennonite Bible College, Harder will write a draft of the study guide this fall. After a process of revision, the guide will be translated into various languages for use by the worldwide churches.

Harder came to the Executive Committee prepared with some of the theme-related questions he'd like to see the churches grapple with in the next three years: Who is Jesus Christ? What is the content of our witness to him? What forms of witness have biblical foundation? What is the place of confession? How do we define the world? What does it mean to be *in* but not *of* the world? What is the place of systematic theology in our witness today?

Executive Secretary Paul Kraybill and President Ross Bender explained the process of selecting the Faith and Life Committee, based on suggested names given in extensive conversations. Bender said the intent was to include several top-notch theologians, but also people "who represent the pews." Named to the panel were Claude Baecher of France; Daryl Climenhaga of Mechanicsburg, Pa.; Charles Christano of Indonesia; Ben Eidse of Steinbach, Man.; Lydia Harder of Edmonton, Alta.; Elke Huebert of

West Germany; Harold Jantz of Winnipeg, Man.; Howard John Loewen of Fresno, Calif.; Elias Moyo of Zimbabwe; Dorothy Jean Weaver of Harrisonburg, Va.; Elizabeth Yoder of Elkhart, Ind.; and Hugo Zorrilla of Colombia.

Funding for the process will come from the 12th assembly budget. Noting that this is only one of many assembly activities that will incur costs before registrations begin to produce income, Kraybill asked for and received permission to borrow funds through a line of credit to be established with the Steinbach (Man.) Credit Union.

The assembly fund does *not* cover the ongoing work of MWC in tasks not directly tied to the once-every-six-years event, Kraybill emphasized as he reported a sizable deficit in the general fund. Revenues for the general fund come almost entirely from two sources: church bodies worldwide and individual donors. During 1986, income from both groups fell short of expectations, while costs exceeded budgeted amounts. Those factors combined for a deficit of about \$50,000 in 1986, which added to previous years, leaves an accumulated deficit of \$88,000.

Part of the problem in 1986, Kraybill noted, was the need for him to spend time raising funds for office space when MWC headquarters was moved from Lombard, Ill., to enlarged facilities in nearby Carol Stream. Improved computer capabilities will now allow much closer monitoring of income and expenses throughout the year, he added. The Executive Committee instructed Kraybill to raise the necessary funds by the end of 1987 to cover the 1986 shortfall, as well as to cover the projected 1987 general fund expenditure budget of \$184,000.

Executive Committee members engaged in a lengthy discussion of the role and organization of MWC and its future directions. Several models have been advanced for the years beyond 1990. Their reflections centered on such issues as the scope and frequency of assemblies: Should there be mass meetings, more-frequent smaller meetings, regional meetings? Future office locations: Would it be possible to move the headquarters out of North America, with a subsidiary operation kept in North America? Organizational structure: Should the midterm General Council meeting be retained, changed, or abolished?

Kraybill reported that Mennonite and related membership will probably reach one million by 1992 or 1993, and by the year 2000 may top 1.5 million. What does this growing international constituency really want in a Mennonite World Conference? he asked.—*David Shelly*





Ramer at his new job in Scottdale, Pa.

## Ramer begins work as MPH publisher, succeeding Cutrell

Robert Ramer became chief executive officer—"publisher"—of Mennonite Publishing house on Aug. 31, succeeding Ben Cutrell. He oversees 105 employees at the MPH building in Scottdale, Pa., and 180 others in 13 bookstores. MPH, the publishing arm of the Mennonite Church, includes Herald Press books, Provident bookstores, Congregational Literature Division, and Periodical Division.

Cutrell, who was publisher for 26 years, is staying at MPH as a consultant to help with the transition until he reaches retirement age next March.

Ramer was appointed over a year ago by the MPH board. He previously headed the Business Administration Department at Northern Alberta Institute of Technology. He was responsible for 110 faculty members and 1,750 full-time students. He had been a member of the faculty there since 1966, teaching courses on marketing, consumer behavior, personnel management, communications, and organizational behavior.

Ramer sees MPH as entrusted with providing published materials needed by the Mennonite Church to fulfill its Vision 95. He hopes to get MPH books, periodicals, Sunday school materials, and other products into more churches and homes. "Unless our people are using common materials, we will wind up being strangers to each other," he said.

The new publisher is no stranger to MPH, since he served on its board for 10 years, including service as its president for the last year and a half. He has also been an active member of Holyrood Mennonite Church, where he chaired the congregational board.

Born in Duchess, Alta., Ramer is a citizen of both Canada and the United States, since his father—longtime Northwest Conference leader C. J. Ramer—was originally from Altoona, Pa.

Ramer is a 1961 graduate of Eastern Mennonite College and received a master's degree from the University of Alberta in 1974. He is married to Phyllis Showalter from Harrisonburg, Va., and they have three grown sons. Phyllis was a clinical research nurse in the neonatal intensive care unit at the University of Alberta Hospital.—*Steve Shenk*

## Oyer set to take leadership of Hymnal Project

Final arrangements for the appointment of Mary Oyer as director of the Hymnal Project were made recently during five days of meetings at Bethany Theological Seminary in Oak Brook, Ill. Starting in September, she will help the Hymnal Council develop a hymnal for the Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Churches of God. The Mennonite Brethren Church is an "observer-participant."

Oyer succeeds Bob Bowman, who has accepted the pastorate of Pleasant Valley Church of the Brethren in Weyers Cave, Va. Oyer assumes her responsibilities after returning from five years in Kenya, where she studied African music and taught at Kenyatta University in Nairobi. She was a music professor at Goshen College for 37 years before that.

With the work of the Hymnal Project divided between the Music, Text, and Worship committees, Oyer sees her primary function in helping the three groups assemble their labor into manageable units. A Publisher's Committee coordinates financial and marketing decisions. A major concern of the project, she said, is the proliferation of styles of music since the earlier hymnals were produced.

Another important task that faces the project includes expanding what worship means in the participating denominations. The group will grapple with drawing available worship resources into the hymnal and creating a handbook for worship leaders. Charged with this responsibility is the Worship Committee. After intense scrutiny and rating by a small group, worship aids are brought to the entire committee for review. When a new responsive reading is considered, for example, it must pass not only theological probing, but a "readability test" as well. Each submission is read aloud to give a better feel for how individuals will perceive it during worship. Committee members then respond with their impressions.

Helping with these insights are test

congregations from each of the participating denominations. They tabulate responses to various worship aids to help determine their use and acceptability.

Denominational input is also important to the Music Committee. This group is considering hymns in the current Brethren and Mennonite hymnals that have two or more tunes for one text. Earlier in the process congregations rated frequency of use of these hymns. The Music Committee now is rating these same hymns and considering which tunes to use with them.

Because of the nature of their work, this group sings much of the time, noting how the text and tune work together. Although Music Committee chair Marilyn Houser Hamm was accustomed to a different tune for one hymn, she noted after singing that "the brightness of this melody is better suited to the text. It could very quickly be appreciated in my congregation." Yet another member of the committee asked that the tune be tested by resource congregations.

Not only are each of the committees conscious of input from the grassroots, but each takes into account the work of the other two groups. Evaluation of the tune of one song under consideration by the Music Committee was deferred, for example, until the Text Committee had reviewed the hymn. The Text Committee is responsible for the words of the hymns. In some cases, hymns in the current hymnals have additional verses that may be considered. Priority is given to the original intent and meaning of each hymn. Care is taken that outdated words not hamper the worshipper from grasping the meaning of a hymn. Emphasis is placed on texts that clearly reflect the theological positions of the participating denominations.

This committee also is responsive to denominational wishes. Hymns rated high by resource congregations are given a special consideration. Hymnal Project chair Nancy Faus, a professor at Bethany Theological Seminary, noted, "If it's a beloved Mennonite hymn that I don't sing, it's not fair for me to say I don't want it in the hymnal. The Mennonites should make that decision."

Consensus seems to be the key word to describe the work of the Hymnal Council. When a committee comes to what seems to be an impasse, differences of opinion are discussed and agreement reached. Worship Committee chair Rebecca Slough said that "a sense of common intuition seems to emerge the longer we work together."

And what is the consensus of the project? "We have to consider what the church needs, not just what we like," says Oyer. And that's what the Hymnal Project is all about—providing in 1992 a hymnal that reflects the theology and heritage of four denominations.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Marilyn Yoder, Archbold, Ohio**

I was excited to see "The Un-Aborted Child" (Aug. 11). I was thrilled to read about a woman who uses time caring for a helpless, hopeless baby. She gives of herself in a practical way to improve the quality of a baby's life.

I challenge every Mennonite Christian involved in anti-abortion clinics and pro-life talk to become a foster parent to one of these salvaged babies. This is the only way to give validity to our concern for the unborn whose parents cannot and will not care for them after birth.

### **Lois L. Shenk, Stevens, Pa.**

"Mennonite Constantinianism" ("Hear, Hear," Aug. 11) is a perceptive description of a hazard in today's Mennonite Church. I joined the available church of my parents at age seven some 30 years ago because, in signs of unmistakable joy, fear, and wonder, Jesus called me to "come take up my cross and follow." Whither, I knew not.

Following Jesus has led, as he promised, into realms and experiences that increased and clarified my understanding of his own experience and perspective. With joy and hope I believe in, and participate in, his active work through the Holy Spirit today.

The phenomenon named as "Mennonite Constantinianism" feels like a suffocating blanket of spiritual fog which forces Resurrection Energy underground.

### **Eugene R. Witmer, Smoketown, Pa.**

Myron Augsburger's "Mennonite Constantinianism" deserves a "well said." Perhaps he and/or others will go on to articulate the ever-more-evident difference between historic Anabaptism and late 20th-century Mennonitism.

### **Alan Moore-Beitler, Hyattsville, Md.**

I greatly appreciated the article on "Marty Kolb: Struggling for a Niche" (Aug. 4). Articles like this solidify my belief that God is calling our church to expand its vision of who is capable to serve as ministers in our congregations. My fear is that we're not listening.

I thank God for women like Marty Kolb

who have the courage and the faith to follow their call to serve as pastors in our denomination. I only hope our church begins to recognize the gifts and abilities of these women; we need their talents and their vision. If we continue to reject women for pastoral ministry I'm afraid they may choose to follow their calling in another denomination, much to that church's gain and our significant loss.

### **Roger Robins, Filer, Idaho**

Please give special regards to Steve Shenk for advising me in his General Assembly report (July 28) of a couple of actions that I, as a delegate, did not know we had taken.

First, it was enlightening to learn that "the Mennonite Church *will* have a woman moderator-elect by 1989 or 1991." The report of the Nominating Committee had declared this issue to be still "open to further discussion," and the committee was said to be "testing" the idea and to that end solicited delegate discussion. This produced no clear consensus, and the delegates took no action in regard to this proposal. While it is true, as Steve reported, that only 16 percent of responding delegates opposed the plan in a pre-Assembly poll, it is also true that only about 57 percent of the delegates responded to that poll.

I was also surprised to discover that we delegates had "strengthened the mandate of the Committee on Women in Leadership Ministries," so that it could become "even more of an advocate for women in pastoral ministry." And I had assumed our action to be a much more modest approval of a General Board recommendation to "continue" the work of that committee for another two years!

Time still remains, however, for Steve to contact the recording secretaries before they issue the final draft of the General Assembly minutes. From the rough draft of those minutes it is clear that they were equally unaware of the decisiveness of these actions as reported in *Gospel Herald*.

Finally, Steve should be acknowledged for his colorful and descriptive reporting style. How edifying it is to read, in reference to the report on human sexuality, that the "frustrated" delegates were "those with a *hardline* position against homosexuality." Of course, only a simple oversight could have prevented Steve from describing Sam Steiner's counterpoint as "*soft* on homosexuality." But then, some descriptiveness might best be done without.

**Response from Steve Shenk:** Roger Robins is technically correct on both the woman moderator issue and the women in ministry action. In discussing this with Wayne North, executive secretary of Gen-

eral Board, we agreed that perhaps my report on these two points reflects my *interpretation* of what happened rather than the *literal* record in the official minutes. I attempted to help the readers—especially those who were not at Purdue 87—understand what went on in a way that was as clear and concise as possible. There is a place for this kind of reporting as well as for the official minutes.

### **Lavon Welty, Elkhart, Ind.**

I was mostly involved with the youth convention at Purdue 87 because of my responsibilities as youth ministries staff person with Mennonite Board of Congregational Ministries. Consequently, the breadth of your coverage in the special Purdue 87 issue (July 28) helped me get a better feel for what happened with the other parts of the event.

At the same time my involvement with the youth convention gave me special interest in your reporting on that event. Space limitations obviously prevented a comprehensive summary of the youth convention. However, I am compelled to express my disappointment at the missed opportunity to report to the larger church on an event that will have significant reverberations in our congregations for months to come.

Much more could have been included in the report on the youth convention. I would point out only two specific things that dare not go without mention. The first is the significant work that youth groups did in their "WRAP Groups." In these, youth groups gathered each morning to discuss and respond to the speaker's challenge. This involved a focused process which led to a group decision of how they could use their individual and collective gifts in the next year. Each youth group completed a "gift certificate" which was presented at the final youth mass session. They were encouraged to present a similar certificate to their congregations.

Many youth groups committed themselves to carry out service projects. Many also committed themselves to growth in their group by inviting friends to join them. Many also indicated a commitment to greater interaction with their own congregations, most often a desire for greater involvement in worship services. A number talked of looking seriously at the questions of stewardship and commitment to tithing. It is apparent that youth of the Mennonite Church want to participate in carrying out our Goals for '95.

I was most disappointed, however, in the missed opportunity to acknowledge the involvement of the most important group at the convention. No, these were not those who planned or led the convention. Rather, they are the youth group



sponsors.

These persons were key in helping youth prepare for convention. They gave many hours in working with fund raising. They took a great responsibility for planning transportation and getting the youth to convention. They helped their youth prepare spiritually in studying the biblical material and in developing group covenants for expectations related to participation and behavior.

They were no less crucial in the convention itself. They served as residence hall counselors, prompting some to compare convention to heaven itself: "No night there!" In spite of tired bodies and aching feet, they led their WRAP Groups each day. Many spent significant blocks of time in individual conversation with youth who needed to reflect on convention experiences and their personal response to what they were hearing. Many sponsors gave up a week of personal vacation time to attend with their group.

When it was over, they left Purdue with their group, tired and exhausted, many with the responsibility of driving long hours while the youth in their vehicles sacked out from their own fatigue. And in the months to come, these youth sponsors will call and assist their groups to follow through with the commitments made at Purdue 87.

This lack of recognition is repeated all too often in the congregation. There, too, they give sacrificially of their time and energy to help youth become and be unique expressions of God's love in their world. Pause a moment to thank God for your youth group sponsors. Find a way to express your gratitude to them, perhaps the next time you see one with a gentle, warm hug.

#### **Richard E. Martin, LaGrange, Ind.**

Thank the Lord for a very kind, honest, and alert person who found my lost camera in the Music Hall at Purdue University after Purdue 87's Thursday morning worship/study time. The camera is a dependable old friend that is no longer made and, due to the particular type it is, is no longer replaceable. From the lost-and-found box at the Purdue 87 office, it was taken to the Indiana-Michigan Conference office in Elkhart, where I picked it up.

#### **Paul Hoover, Orrville, Ohio**

This is a reply to Bob Pate ("Readers Say," July 21). I fear your view is prevalent among Christians. However I believe it is based on several fallacies:

1. Man's natural desire to keep for himself that which makes life as comfortable as possible. This sounds fine until *because* of our comfort we cause other people to suffer miserably. I know of no

place where Jesus Christ said we should cause suffering. Rather we are to alleviate it.

2. Close to that is the popular concept, "I can do what I want and not be accountable for it." The USA is not the lifeboat; the world is. If the rest of the world "sinks," the USA will probably precede it. God directed man to utilize and care for this planet. I have to admit we are abusing it at an ever increasing rate. I suspect we will nearly die of our own pollutants before we wake up and try to be accountable both to our world and our God.

#### **Wayne and Linda Yoder, Fresno, Ohio**

There are over one million millionaires in the United States, millionaires in El Salvador, millionaires in the Philippines, millionaires in all parts of the world, billionaires in Japan, and billions of dollars in Swiss bank accounts.

Now you give us a front-page article (June 30) on a person who goes around saying, "I love money," and encourages us to invest and accrue money in a fund, most of which is spent on ourselves.

This is conventional wisdom and not good news. Give us models from whom we and our children can learn.

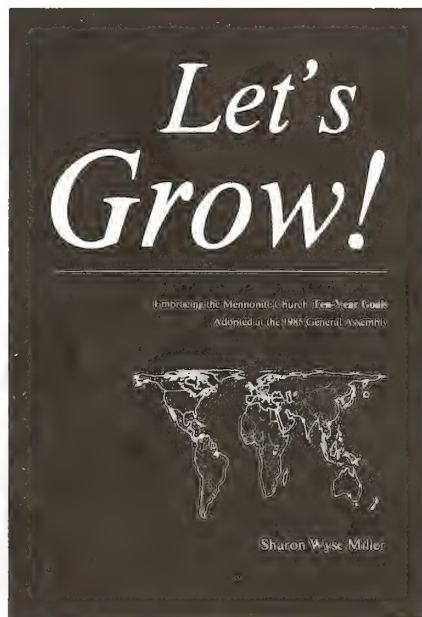
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## MENNOSCOPE

**Longtime Northwest Conference leader C. J. Ramer, 82, died of cancer on Aug. 22 in Duchess, Alta.** His parents, originally from Pennsylvania, were pioneer farmers in the Duchess area. Ramer became a farmer as well, but was also a pastor, evangelist, and moderator for many years of Northwest Conference (previously known as Alberta-Saskatchewan Conference). He was also an educator, helping to establish a winter Bible school in the 1930s, serving briefly as principal of Western Mennonite School in the 1950s, and teaching at Rosedale Bible Institute in the 1970s. Ramer is survived by his wife, Ethel, and seven children, including Robert, the new chief executive officer at Mennonite Publishing House.

**Mennonite Board of Missions received \$1,752,000 in contributions during the first half of this year.** "We are very grateful," says MBM development manager Tim Martin. But he noted that MBM is \$82,000 behind where it should be, according to budget projections. He urged Mennonites to make a gift this month to help plug the gap.

**A \$1.5 million building program for Bethany Christian High School has been approved** by the school's board of directors. It includes a new gymnasium, with the present gym turned into an auditorium and the present chapel converted to a media center. The board has set a goal of raising at least 75 percent of the necessary funds before construction begins next June. Bethany is a Mennonite school in Goshen, Ind.

**Pleas Broadbuss resigned as director of the Urban Ministries Office at Mennonite Central Committee U.S.** in July to begin a five-year assignment in Haiti, with his wife, Anne, as MCC country representatives. Broadbuss headed the Akron, Pa.-based office for six years. He started two programs for urban minority youth—Inter-Mennonite Program for Alternative Career Training (IMPACT) and Urban Community Development Summer Service Program.

**Correction:** Delray Martin, the newly installed youth pastor at South Christian Street Mennonite Church, Lancaster, Pa., does not serve alongside Pastor Nelson Lehman, as reported in the Aug. 11 issue. Lehman resigned last December.

### New appointments:

• **Gerald Keener**, executive director, Heartsease Home in New York, starting in August. He succeeds Richard Frey. Heartsease is a Mennonite program that offers two group homes for troubled young women. Keener served the past five years, along with his wife, Donna, as houseparents at one of the homes—Rehobeth Place. He was also pastor of Seventh Avenue Mennonite Church, 1978-85.

• **Betty Hague**, Executive Office administrative assistant, Mennonite Board of Missions, starting in August. She succeeds Michelle Johnston, who became an administrative assistant in the Home Ministries Division. Hague served previously for nine years at Mennonite Mutual Aid, where most of that time she was office services manager.

• **David Paulovich**, personnel counseling staff member, Mennonite Board of Missions, starting in July. He served most recently as a teacher at Sarasota (Fla.) Christian School. He also has experience in business, Mennonite Central Committee work in Jamaica, and Voluntary Service among Hopi Indians.

### Pastoral transitions:

• **James Detweiler** will become pastor of Pleasant View Mennonite Church, Goshen, Ind., in September. He is currently pastor of Morton (Ill.) Mennonite Church.

• **Melvin Thomas** was ordained as pastor of East Chestnut Street Mennonite Church, Lancaster, Pa., on July 19. He and his wife, Marie, served earlier in Ethiopia and more recently in the Philippines under Eastern Mennonite Board of Missions.

• **Ed Robbins** became pastor of Midland (Mich.) Mennonite Church on July 19. He served previously as pastor of Crystal Springs Mennonite Church, Harper, Kans.

• **Lewis McDorman** was ordained by South Central Conference on June 21 as minister of church growth and as district minister in the Mid-Texas District. He lives in Austin, Tex.

• **Randy Smith** was licensed and installed as pastor of Fort Worth (Tex.) Mennonite Church on July 19. He is the three-year-old emerging group's first pastor.

• **Ritch Hochstetler** resigned as pastor of East Goshen (Ind.) Mennonite Church in August.

• **Rick Maclin** became pastor of Bethesda Mennonite Church in St. Louis on July 1.

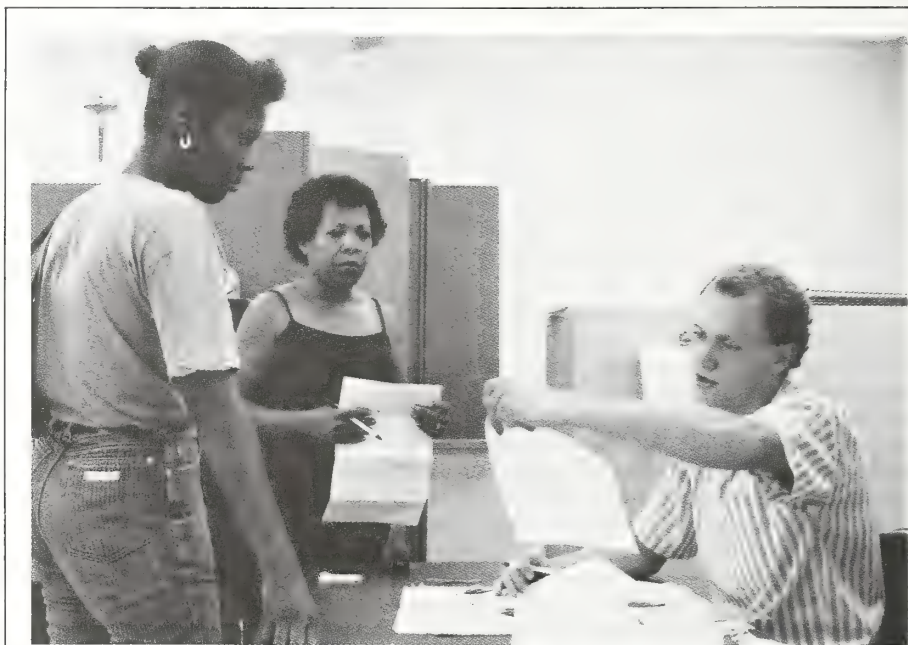
• **Elwin Yoder** was licensed and installed as pastor of Evening Shade Mennonite Church, Warsaw, Mo., on June 7. He succeeds Maynard Yoder.

• **Ken Strong** was installed as youth minister and associate pastor at Hesston (Kans.) Inter-Mennonite Church on Aug. 23.

### Missionary comings/goings:

• **Robert and Nancy Martin** will go to Israel in September for a three-year assignment under Mennonite Board of Missions. They served there previously, 1965-68 and 1971-78. They are assigned to the Edinburgh Medical Missionary Society hospital in Nazareth, where Robert will be the medical superintendent and Nancy will coordinate the establishment of a nursing school. Nancy, a nurse with a doctorate in higher education administration, has been a member of the nursing school faculty at West Virginia University. Robert, a physician, has been a member of the medical school faculty at WVU and assistant director of the university health service. Their address will be Nazareth Hospital, Nazareth, Israel.

• **Dale and Lois Jones** went to India in July for a three-year assignment under MBM. Dale



**Immigration office helps farm workers gain legal status.** The new U.S. immigration law is a "real big deal" in a community like Belle Glade, Fla., where up to 10,000 undocumented aliens live, according to Mennonite Central Committee U.S. worker Jeff Kroeker (right). "It is a monumental opportunity for people who have been in hiding, some for more than 40 years." Kroeker, of Kelowna, B.C., is director of Glades Immigration Coalition, which is operated by local churches and by Florida Rural Legal Services to assist those who are eligible to apply for temporary residency under the new law.

"Special agricultural workers" who can prove they have worked 90 days in field labor between May 1, 1985, and Apr. 30, 1986, can receive temporary residence, and eventually permanent residence. Much of Kroeker's work involves helping the undocumented aliens provide the necessary proof. "People often travel two hours to come to the center," he said. "This type of help is not found in other places."

Kroeker vividly recalls his first trip to the nearest office of the U.S. Immigration and Naturalization Service after the new law went into effect. "Delinois Jacques had arrived in the fall of 1985 and went to work immediately picking celery," he said. "Fortunately, the company that he worked for kept records and was able to supply an affidavit verifying his farm work."

"Delinois was not 100 percent convinced that he would not be deported to Haiti. But after a brief interview, a check of his papers, and his payment of the \$185 fee, they called his name to come forward for his new card that grants him total work authorization anywhere in the United States. Delinois was a free man, no longer needing to hide from the government or forced to stay in the farm labor industry."

"What a privilege to assist in this process," Kroeker said. "I can't help but think of the stories of my grandfather and his journey out of Russia to the unknown land of Canada. What a disaster it would have been if he had been greeted by immigration officials who advised him that he would have to return to the turmoil of Russia, or that at best he could stay, but remain in hiding, doing slave labor with the label 'alien.' This is what is happening to many immigrants now entering the United States."



teaches art at Woodstock School—an international Christian school in Mussoorie. Joneses are from Virginia, where Dale was a high school art teacher and Lois was a nurse practitioner. Lois is the daughter of former MBM missionaries in India—Mark and Betty Kniss. Their address is Woodstock School, Mussoorie, Uttar Pradesh 248 179, India.

•**Daniel and Marianne Goldschmidt-Nussbaumer** went to Benin in August for a two-year MBM assignment. They work with the Interconfessional Protestant Council of Benin in exploring possible health care and nutrition programs in that West African country. They are from France, and are seconded by French Mennonite Mission and European Mennonite Evangelization Committee. Marianne is a nurse and midwife, with additional training in theology and psychology. Daniel is a physician with additional training in theology and cultural anthropology. Their address is BP 2624, Cotonou, Benin.

•**Stephen and Jean Gerber Shank** returned to Belgium in August following a seven-month North American assignment. MBM workers, Jean serves at Brussels Mennonite Center and Stephen is involved in drama. Their address is 112 Rue Franklin, 1040 Brussels, Belgium.

•**Garry and Ruth Denlinger** returned to Israel in August following a North American assignment. They serve in theological education and congregational development under MBM. Their address is Box 3703, 31036 Haifa, Israel.

•**Harold and Ruth Lehman** returned from England in July for a two-month North American assignment. MBM appointees, they are research assistants at the Centre for New Religious Movements at a mission training center in Birmingham. Their address is 1068 College Ave., Harrisonburg, VA 22801.

•**Henry and Helen Dueck** returned to Bolivia in August following a two-month North American assignment. Seconded to MBM by the General Conference Mennonite Church, they work in leadership training with Mennonite congregations and at an evangelical seminary. Their address is Casilla 213, Santa Cruz, Bolivia.

•**David and Miriam Kennel** returned from Paraguay in July following a one-year teaching assignment at Asunción Christian Academy. They were MBM appointees. Their address is R. 2, Eureka, IL 61530.

#### New books:

•**The White Feather** by Ruth Eitzen. This is a true story about peacemaking between Quakers and Indians in Ohio, designed for ages 7-10 and illustrated by Allan Eitzen. The author and illustrator are a veteran husband-and-wife free-lance team. Published by Herald Press of Mennonite Publishing House, the book is available for \$9.95 (\$13.95 in Canada).

•**The Biggest Popcorn Party Ever in Center County** by Jane Hooper Peifer. This is a story about sharing, designed for preschoolers and first-graders and illustrated by Marilyn Peifer Nolt. The author and illustrator are a sister-in-law free-lance team which produced the *Good*



**"Fantasy machine" keeps kids off the street.** Sculptor Arlie Regier recently set out to build a huge sculpture piece for his church's playground. He wanted to build something that would look like what Leonardo da Vinci might have made had the famous Renaissance artist had diesel engines. Regier also wanted his creation to be a piece of playground equipment that kids could hop aboard and take off into the world of fantasy. As a result, *Whitmore Playground* in Kansas City, Kans., has a bright red contraption called "Da Vinci's Dream" that is both sculpture and playground equipment.

The playground is owned and maintained by Rainbow Mennonite Church and Rosedale United Methodist Church. The two groups, along with Rosedale Christian Church, are known collectively as the Sharing Community in Rosedale. The playground is the only place for kids to play in a lower-income neighborhood, and is a key part of the Sharing Community outreach program. Without the playground neighborhood kids would be forced to play in the streets.

Regier recently made the switch from full-time high school industrial education teacher for 22 years to full-time artist. He specializes in welded steel, using machinery—including antique agricultural implements—as the theme in much of his work. The Kansas City piece was designed and fabricated in two months. Regier donated his labor.

*Thoughts* series for Herald Press. This book, also published by Herald Press, is available for \$4.95 (\$6.95 in Canada).

•**Tree Tall to the Rescue** by Shirlee Evans. This is the third book in a juvenile novel series about an Indian boy and his family who are confined to an Oregon reservation in the mid-1800s. The author is a veteran writer whose ancestors include both Indians and white settlers. Published by Herald Press, the book is available for \$4.50 (\$6.30 in Canada).

**Special meetings:** *Tony Hostetler* at East Union, Kalona, Iowa, Sept. 13-16.

**New members** by baptism and confession of faith: *Oak Grove, Smithville, Ohio:* Kelli Beyerler, Kim Brady, Kira Cunningham, Alyce Douce, Stacey Elliott, Julie Gerber, Doug Hamman, Michelle Horrisberger, Marea Hostetler, Steve Morphew, Valerie Schrag, and Mike Schrock by baptism and Linda Jaquet, Cloy Miller, Deb Moser, and Martha Yoder by confession of faith.

**Change of address:** *Ed Bontrager* from Lancaster, Pa., to 2414 W. Clinton St., #56, Goshen, IN 46526.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Allen,** Kevin and Cheryl (Laverne), Newport News, Va., first child, Zachary Aumack, Aug. 3.

**Blosser,** Clayton and Lois (Lehman), Newport News, Va., first child, Philip Michael, June 30.

**Ferguson,** Steve and Rachel (Gehman), Sarasota, Fla., second son, Matthew David, Aug. 7.

**Ganger,** Dan and Betty (Brubaker), Bristol, Ind., second child, first daughter, Emily Marie, July 28.

**Gingrich,** Keith and Elizabeth (Baines), Cottage City, Md., fourth child, Jeffrey Keith, July 13.

**Heyer,** David and Sharon (Martin), New Hamburg, Ont., third child, second son, Nathan David, July 10.

**Hollinger,** Joe and Cheryl (Sell), Harrisonburg, Va., first child, Joseph Christopher, Mar. 7.

**Horton,** Merle D., Jr., and Beverly (Replogle), Woodbury, Pa., second and third children, first and second sons, Merle Brandon and Merle Landon, July 2.

**Neufeld,** Fred and Debbie (Ferguson), Elmwood, Ont., second child, first daughter, Katrina Lyn, July 16.

**Nitzsche,** Wayne and Mary (Erb), Elkhart, Ind., second daughter, Megan Erb, July 24.

**Novak,** David and Susan (Weidner), Norristown, Pa., first child, Dana Claire, July 29.

**Parra,** Carl and Bonnie (Kanagy), Hydro, Okla., second and third children, first and second sons, Carl Nelson and Joseph Chester, July 12.

**Porter,** Mike and Janice (Godshall), Newport News, Va., second daughter, Valerie Megan, June 19.

**Schellenberg,** David and Gwyn (Saunders), Hawkesville, Ont., first son and daughter,

## Pontius' Puddle



Joel Kauffmann



Michael Reid David and Kathleen Anne, June 2.

**Schrock**, James and Joyce (Mast), Plain City, Ohio, first child, Ryann Justina, Aug. 2.

**Shore**, Glenn II and Robin (Smith), Mt. Union, Pa., second child, first daughter, Amanda Joy, July 22.

**Speigle**, Harlan and Sheri (Hanson), Holsopple, Pa., third child, second daughter, Jeri Lynn, May 25.

**Stout**, Eric and Karla (Atkinson), Brighton, Iowa, fifth child, fourth daughter, Marissa Jean, Aug. 6.

**Stutzman**, Doug and Lyn (King), Buhl, Idaho, fifth child, second son, Cody Lynn, May 15.

**Weber**, Jeffrey and Dianne (Martin), Hawkesville, Ont., second son, Tyler Jeffrey, June 16. (First son deceased.)

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Anderson-Cressman**. Craig Anderson, Elkhart, Ind., Prairie Street cong., and Karen Cressman, New Hamburg, Ont., Nith Valley cong., by Charlie Cooper, July 25.

**Bly-Freeman**. Anthony Bly, Harrisonburg, Va., Zion cong., and Cathy Freeman, Carthage, N.C., Halls Memorial Church, by Harvey Yoder and Roland Reynolds, July 25.

**Bowen-Frey**. Frank Bowen, Terrell, Tex., Methodist Church, and Donna Frey, Harrisonburg, Va., Clarence Center-Akron cong., by Calvin Shenk and Steve Dintaman, Aug. 1.

**Brumbaugh-Smith**. Jim Brumbaugh, Naperville, Ill., and Amy Smith, Aurora, Ill., both from Lombard cong., by Lillian Brumbaugh, mother of the groom, and Emma Richards, Aug. 9.

**Delegrange-Yoder**. Matthew Delagrange, Newport News, Va., Warwick River cong., and Brenda Yoder, Chesapeake, Va., Mt. Pleasant cong., by Truman Brunk, Jr., June 20.

**Funk-Landis**. Kenneth W. Funk, Laird, Sask., Tiefengrund cong., and Marian Landis, Lancaster, Pa., Landis Valley cong., by Lester M. Hoover, June 27.

**Hochstetler-Eichelberger**. Dave Hochstetler, Wellman, Iowa, Lower Deer Creek cong., and Jan Eichelberger, Wayland, Iowa, Sugar Creek cong., by Orie Wenger and Ed Miller, June 27.

**Leaman-Amstutz**. Jonathon G. Leaman, Strasburg, Pa., cong., and Jacqueline Ann Amstutz, Orrville, Ohio, Orrville cong., by Richard F. Ross, Aug. 8.

**Miller-Shenk**. Keith Miller, Millersburg, Ind., Clinton Frame cong., and Pamela Shenk, Bath, N.Y., Pleasant Valley cong., by Michael Zehr, father of the bride, and Vernon E. Bontrager, Mar. 14.

**Myers-Thomas**. Jeffrey A. Myers, Lowville, N.Y., Lowville cong., and Audrey K. Thomas, Lancaster, Pa., East Chestnut Street cong., by Melvin H. Thomas, Aug. 1.

**Nelson-Smoker**. Varlen Jerome Nelson and Nancy Virginia Smoker, both of Newport News, Va., Providence cong., by Ernest M. Godshall, Aug. 8.

**Omonde-Gehman**. Peter Gabriel Omonde and Lois Ann Gehman, both from Ridgeway cong., Harrisonburg, Va., by Donald R. Jacobs, July 18.

**Ross-Yoder**. R. Scott Ross, Rome, Pa., Wesleyan Church, and Doreen Yoder, Doylestown, Pa., Doylestown cong., by Ray K. Yoder, Aug. 8.

**Schlabach-Widmer**. Jeffery Schlabach,

Parnell, Iowa, West Union cong., and Sheril Marie Widmer, Kalona, Iowa, Sugar Creek cong., by Ed Miller, Aug. 1.

**Smith-Shrock**. David Lee Smith, Wilkinson, Ind., and Charlene Shrock, LaGrange, Ind., Emma cong., by Etril J. Leimbach, Aug. 8.

**Stoltzfus-Reed**. Tom Stoltzfus, Lakewood, Colo., First Mennonite cong., and Nancy Ann Reed, Quinter, Kans., Dunkard Brethren Church, by Walter S. Friesen, Aug. 8.

**Thomas-Miller**. Norman Thomas and Melody Miller, both of Goshen, Ind., Clinton Frame cong., by Vernon E. Bontrager, Aug. 14.

**Walters-Roth**. Kody Walters, Iowa City, Iowa, Wayland cong., and Laura Jean Roth, Iowa City, Iowa, Sugar Creek cong., by Wayne Hefner, July 11.

## OBITUARIES

**Geiger, Lydia**, daughter of John and Elizabeth (Lehman) Geiger, was born in Wayne Co., Ohio, Sept. 1, 1899; died at Dunlap Hospital, Orrville, Ohio, Aug. 7, 1987; aged 87 y. Surviving are 2 sisters (Bertha Schaller and Rosena Geiger) and one brother (Adam Geiger). She was preceded in death by 3 brothers and one sister. She was a charter member of Kidron Mennonite Church. Graveside services were held at the Kidron Mennonite Church Cemetery on Aug. 10, in charge of Marion Berg.

**Landis, Eva D. Bowers**, daughter of Frederick K. and Sallie (Detweiler) Bowers, was born in Lancaster, Pa., June 13, 1895; died at Grand View Hospital, Sellersville, Pa., July 2, 1987; aged 92 y. On June 30, 1914, she was married to Elias R. Landis, who died on Sept. 25, 1986. Surviving are 2 daughters (Violet B. Freed and Marie L. Kelly), 2 sons (Frederick Landis and Willard L. Garis), 9 grandchildren, and 21 great-grandchildren. She was a member of Franconia Mennonite Church, where funeral services were held on July 4, in charge of Curtis L. Bergey and Floyd M. Hackman; interment in Franconia Mennonite Church Cemetery.

**Leatherman, Walter H.**, son of John and Elizabeth (Heacock) Leatherman, was born in Ottsville, Pa., Jan. 10, 1892; died of pneumonia and heart disease at Lansdale, Pa., Aug. 5, 1987; aged 95 y. On Jan. 3, 1914, he was married to Clara Wismer, who died on Aug. 10, 1974. Surviving are 3 daughters (Sadie Maugle, Grace Hufford, and Arlene Leatherman), 2 sons (James Detweiler and Norman), 13 grandchildren, and 10 great-grandchildren. He was a member of Perkasio Mennonite Church, where funeral services were held on Aug. 7, in charge of James A. Burkholder and Catherine Longenecker; interment in Perkasio Mennonite Cemetery.

**Moyer, Dwight I.**, son of Gideon and Clara (Heckler) Moyer, was born in Hilltown Twp., Pa., Apr. 10, 1908; died of acute myocardial infarction at Sellersville, Pa., Aug. 6, 1987; aged 79 y. On Sept. 6, 1930, he was married to Elizabeth Yothers, who survives. Also surviving are 3 daughters (Ruth Swartley, Mary Gehman, and Anne Marie Moyer), 9 grandchildren, 8 great-grandchildren, and one sister (Kathryn Baumber). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Aug. 9, in charge of Robert L. Shreiner and Omar Kurtz; interment in Blooming Glen Mennonite Cemetery.

**Schantz, Alvin C.**, son of Daniel and Anna (Zimmerman) Schantz, was born in Fulda, Minn., Jan. 30, 1897; died of cerebral hemorrhage at Southwestern Memorial Hospital on June 23, 1987; aged 90 y. On Nov. 22, 1928, he was married to Lydia Detweiler, who died on Jan. 5, 1981. Surviving are one son (Dean Schantz), 6 grandchildren, and 9 great-grand-

children. He was preceded in death by one sister (Anna) and one great-grandson. He was a member of Pleasant View Mennonite Church, where funeral services were held on June 27, in charge of Steve Laswell; interment in Pleasant View Mennonite Cemetery.

**Swartzendruber, Lena Keim**, daughter of Joseph and Sarah (Heimbuch) Keim, was born at Arthur, Ill., June 2, 1898; died of heart failure at Bay Medical Center, Bay City, Mich., Aug. 5, 1987; aged 89 y. On Dec. 17, 1919, she was married to George Swartzendruber, who died on Aug. 7, 1967. Surviving are 2 daughters (Velma Esch and Edna Gascho), 2 sons (Edwin and Glen), one stepdaughter (Katie Albrecht), 26 grandchildren, 64 great-grandchildren, and 18 great-great-grandchildren. She was preceded in death by one stepson (Lawrence Swartzendruber), 3 brothers (Abe, Jonas, and Noah), and one half sister (Erma Kauffman). She was a member of Pigeon River Mennonite Church, where funeral services were held on Aug. 8, in charge of Wayne Keim and Luke Yoder; interment in the church cemetery.

**Troyer, Judith Elaine Barr**, daughter of Richard C. and Reba (Rush) Barr, was born in Lancaster, Pa., June 29, 1945; died of cancer at her home in Elida, Ohio, July 20, 1987; aged 41 y. On Aug. 19, 1972, she was married to Stevan Troyer, who survives. Also surviving are one daughter (Karen), 3 sons (Scott and Seth, twins, and Brent), her parents, and one brother (David Barr). She was a member of Pike Mennonite Church, where funeral services were held on July 23, in charge of Homer E. Schrock; interment in Salem Cemetery.

**Wesener, Emma Mae Rhodes**, daughter of George and Elizabeth (Hershberger) Rhodes, was born in Washington Co., Iowa, Jan. 30, 1903; died at Wellman, Iowa, Aug. 8, 1987; aged 84 y. On Jan. 1, 1928, she was married to Henry R. Moore, who died on Jan. 17, 1943. On Oct. 1, 1967, she was married to Arthur F. Wesener, who died in 1971. Surviving are 2 sons (Robert and Willard), 2 daughters (Marlene Schrock and Shirley Ann Wiggs), 2 stepchildren (James Wesener and Betty Brown), 12 grandchildren, 8 step-grandchildren, 5 great-grandchildren, 9 step-great-grandchildren, one brother (Ivan Rhodes), and 3 sisters (Lydia Scalf, Mary Knepp, and Veda Carpenter). She was a member of First Mennonite Church. Funeral services were held at Powell Funeral Home, Wellman, Iowa, on Aug. 11, in charge of Sheldon Burkhalter and Wilbur Nachtigall; interment in East Union Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Eastern Mennonite College and Seminary fall classes begin, Harrisonburg, Va., Sept. 2  
Hesston College fall classes begin, Hesston, Kans., Sept. 7  
Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20  
Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31

## CREDITS

Cover design by Gwen Stamm; cover drawing by Gail Butti; photo on p. 621 by Robert Maust, p. 625 by David Hiebert; p. 628 by Jim King.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **U.S., Central American bishops jointly urge end to contra aid**

After a recent three-day meeting in San Jose, Costa Rica, the Catholic hierarchies of the United States and Central America issued a joint call on the U.S. government to emphasize economic assistance rather than military aid to the countries of that region. The statement positions the Catholic hierarchy squarely against plans by the Reagan administration to ask Congress for more military aid to the "contra" rebels, who are trying to topple the leftist Sandinista government of Nicaragua. The U.S. Catholic bishops have played an influential role in the national debate over Central America.

The 11 bishops from the United States and the five nations of Central America called on the U.S. to pursue diplomatic, rather than military, solutions to the region's conflicts. The bishops, who said their San Jose meeting was marked by a "climate of great fraternity, prayer, and communion," met with Costa Rican President Oscar Arias and endorsed his Central American peace plan. The Reagan administration has refused to back the "Arias plan" on grounds that it would involve an end to contra aid and is too soft on the Sandinistas.

### **35,000 fill Superdome with sounds of 'singing in the Spirit'**

The first notes were low, like a hum, whispered in adoration. And then it grew louder, adding wave upon wave of sound filling the Louisiana Superdome in New Orleans with the unrehearsed swell of 35,000 melodies sung at once. This was the sound of singing in tongues, otherwise known as "singing in the Spirit," coming from the crowd of charismatic Christians.

This "singing in the Spirit" happened every evening during the recent North American Congress on the Holy Spirit and World Evangelization, a once-a-decade gathering of charismatic Christians from a variety of denominations. They may be Christianity's fastest growing movement, claiming 227 million adherents. Its membership is said to have trebled worldwide in the past 10 years. "What happens here in America affects the whole world," conference chairman Vinson Synan said. "I believe the Pentecostal and charismatic form of Chris-

tianity will become the predominant form of Christianity by the end of this century."

Congress organizers hope the meeting will fuel several efforts to win a major portion of the world to Christianity by the year 2000. Tom Forrest, a Roman Catholic priest, closed the conference by urging all the denominations to combine forces to double the number of the world's Christians in the next 13 years. Organizers admitted that they haven't overcome their major challenge: getting all the churches to work together to evangelize the world. The worldwide charismatic movement may be the only uniting factor, they said.

### **Upjohn denies boycott prompted end to sales of abortion drug**

A leading pharmaceutical firm has decided to halt domestic sales of an abortion-inducing drug in the midst of a two-year-old boycott waged against the company by antiabortion forces. But a spokesman for the Upjohn Company said the decision to drop the drug had nothing to do with the boycott, which is spearheaded by an evangelical Christian group based in Washington.

This is the latest development in a dispute between right-to-lifers and the Kalamazoo, Mich.-based company. The controversy involves three drugs, called "prostaglandins," which are used by doctors to induce abortion during the second trimester of pregnancy. They are the only federally approved drugs used for such purposes.

Curtis Young, executive director of the boycotting Christian Action Council, contended that the Upjohn decision shows that the boycott is having an impact. "They're trying to take a lower profile in the abortion industry by withdrawing one exclusively abortion drug," he said. But it is mainly a "public relations move" since their other two abortion-inducing drugs will remain on the market.

### **Southern Baptist official proposes sharing data on missions**

In an unusual move, the chief executive of the Southern Baptist Foreign Mission Board has invited 36 other denominations and mission groups to form an information-sharing network "to avoid wasted effort and lost time" in evangelizing the world. Keith Parks, top executive of the board in Richmond, Va., has proposed a discussion by the groups this fall at a site in the Dallas-Fort Worth area.

In an invitation to leaders of the other mission agencies, Parks said he believes more communication is needed among U.S.-based groups that share the goal of "reaching all the people of our generation for Christ." A press officer for the mis-

sion board acknowledged that some members of the Southern Baptist Convention, which has been embroiled in a struggle between fundamentalist and moderate factions, would probably not approve of Parks' proposal of an ecumenical network—an unprecedented step for the Foreign Mission Board. Information-sharing networks and common-interest coalitions are a more common strategy among liberal mainline denominations.

### **Methodist pension board to divest from firms in South Africa**

The United Methodist Church's Board of Pensions voted recently to begin immediately the divestment of \$26.7 million in stocks of six U.S. corporations doing business in South Africa, whose white minority government carries on a policy of apartheid segregation against the non-white majority. Bishop Melvin Talbert of Seattle, head of the UMC's Commission on Religion and Race, supported the move in an address to pension directors. "We do not desire to have our (retirement) funds delivered to us dripping with the sweat and blood of our sisters and brothers in South Africa," he said.

### **Canadian Lutherans and Catholics reach justification agreement**

Following the lead of their U.S. counterparts, Canadian Lutherans and Roman Catholics have reached a general agreement on the meaning of justification by faith. "While further work is needed in discussion of related doctrines, the participants were pleasantly surprised at the degree of agreement in essentials," said Robert Jacobson, head of the Alberta-North Synod of the Evangelical Lutheran Church in Canada and a member of the dialogue group. It was Martin Luther's emphasis on justification (being made righteous before God) by faith rather than by human action to please God or the church that led to the split in Christianity in the early 1500s which became known as the Protestant Reformation.

### **Japanese group asks forgiveness for country's conduct during WWII**

Members of the Japan Evangelical Association have issued a statement asking forgiveness for their nation's conduct toward other countries of Asia during World War II. The action was taken at the Japanese group's recent assembly in Tokyo. In a statement that was adopted unanimously by the 150 participants, the organization declared, "We especially regret that in the face of national aggression and devastation of other countries the church in Japan was powerless and can only beg your forgiveness."



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## Work: its ultimate danger

The wise men were late to see Jesus, suggests Diogenes Allen in his book, *Temptation*, because they were intellectuals. In contrast, the shepherds as laborers were closer to the realities of life and more alert to the message of the birth of the Savior.

Allen, a Rhodes scholar, observes that intellectuals have more interesting work than laborers, but this may obscure for them the inability of work to fulfill their heart's desire. "Those who are intellectuals can be deceived for a long time by thinking that what they work at is worthy of their full attention; for it is more interesting than labor. But it is not worthy of their *full* attention either—however great and useful it may be" (p. 91).

What is the proper place of work in a Christian's life? Should one expect to enjoy work or is the enjoyment of work a temptation to settle for less than the best? I think that Allen has come on to something: that too good a job can become an idol, so filling our lives that we are not aware of the glory of God.

But we must all come to terms with work. It is the most widespread phenomenon of civilized life. And work is supported in the Bible by the salty dictum, "If any would not work, neither should he eat" (2 Thess. 3:10).

Now there are those who hold that modern times and civilized societies have played a trick on workers: that they have made work appear to be more important than it really is. Particularly, that they have added to the number of hours worked in comparison to medieval times or primitive societies. Susan Hunt in *Maine Times* (May 1984) claims that in the Middle Ages, 115 holidays a year was considered normal. (If that was in addition to Sundays, it is indeed impressive.) Also, she asserts that even today in primitive societies 15 to 20 hours a week is normal for women and 15 for men.

We can hardly believe this, accustomed as we are to comparing our "labor-saving" devices with medieval and primitive manual labor. Her answer to our question is the expectations brought on by technology. Each new device calls for more work to pay for it.

Because of this virtual tyranny of work, some of the most distressed among us are the unemployed. There is a persistent belief that such persons are lazy. If this were so, it seems strange that periodically when a few low-paying jobs are available, thousands line up to apply.

I think this is in part because in our society identity is tied up with employment. Our work defines us. To a point, as Allen would certainly agree, there is no harm in this. But is work really an adequate measure of the human personality and potential?

Jesus spoke sharply about the limitations of economic

activity in his comment after the parable of the rich farmer who was labeled a "fool" for his attempted self-reliance. And, said Jesus, "So is he who lays up treasure for himself, and is not rich toward God" (Luke 12:21).

The tyranny of work is supported by the tyranny of consumption which is needed to keep the engines of production humming. In a consumerist economy there is always more available than what we middle-class people could ever afford.

Is it possible to separate work from the economic process? To work for the joy of working or simply for the help one can be to others? This is the style of Voluntary Service and other service programs. It provides a way for persons with skill and energy to share with those unable to supply their own needs.

There is something quite liberating in the experience of helping another in need—particularly the sort of thing done by Mennonite Disaster Service in the wake of a natural disaster. As the ghouls line up to profit from another's woe, there is a message in the presence of those who come to help for the simple joy of helping.

But there is a limitation even in this, for "it is more blessed to give than to receive," as Paul told the Ephesian elders (Acts 20:35). This suggests that working for or giving to another without pay threatens the other's self-respect. As one who has been trained to work and is sometimes more comfortable communicating in that language than verbally, I would acknowledge a basic limitation in work as a means of Christian witness.

I heard recently that a common task of Mennonite Central Committee workers in a specific area was drinking tea. I think I would become impatient with drinking tea when there was work to do. But if one is to be truly helpful to people, one does well first to seek to understand their needs as they perceive them. Perhaps in the short run—in the emergency—we can go in without consultation. If a house is on fire, fight the fire. But when the time comes to rebuild, it is wise to consult those who lost the house since they are the ones who are expected to live in it.

So, indeed, we may consider that the ability and willingness to work are in some sense a measure of maturity. But only to a point. That point is summarized in 1 Timothy 6:8 as having "food and clothing." Today we would surely add housing and transportation, but we had better stop soon for there is scarcely any stopping.

The concern is not that all these additions are bad, but rather that the pursuit of them distracts us so that we lack the time to pray—or even to drink tea. This is the ultimate danger in work.—*Daniel Hertzler*



# GOSPEL HERALD

WHAT COMPUTERS CAN AND CANNOT DO  
FOR YOU AND THE CHURCH

A brave new  
magical world?



SEP 8 '87





# What computers can and cannot do for you and the church

by Reg Toews

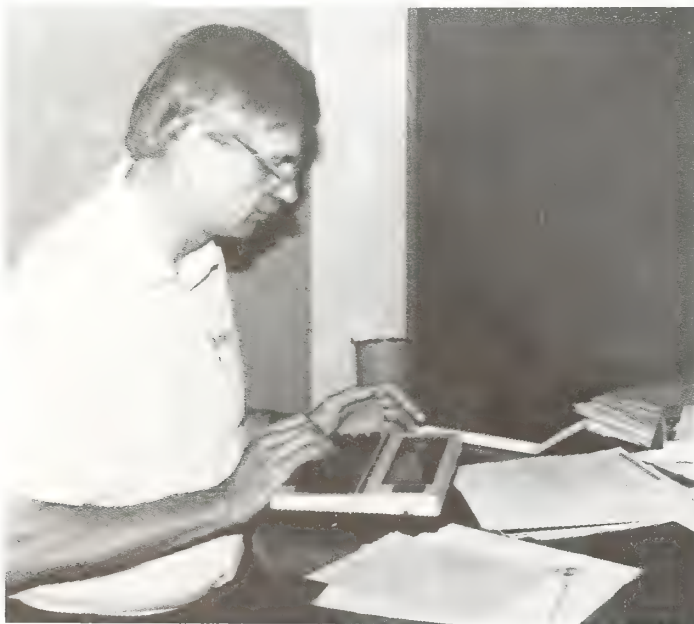
The scene opens. The factory is in a shambles. Boxes are piling up. The conveyor belt is producing havoc. The boss is pulling out his hair.

Scene two. Everything is orderly. Machines are running smoothly. The atmosphere is pleasant. The boss is smiling.

Why the change? The boss bought a computer.

This fairy tale was running on television this past year as a serious computer ad. This scene has little relationship to reality, but many people believe that the computer can produce such magic.

The coming of the personal computer changed our attitude toward computers. Until then computers were big and expensive and owned by banks, large businesses, and insurance companies. With the introduction of the personal and lap-top computers, everyone could now own one. Schools bought them and children began to use them.



*The author writes his article with the help of his Radio Shack Model 100 portable lap-top computer.*

Reg Toews, Akron, Pa., is associate executive secretary of Mennonite Central Committee. This article was commissioned by Meetinghouse—the Mennonite and Brethren in Christ editors group.

In all of this the price came down and the capability of the computer went up.

Computers are here to stay. Cars are being computerized, appliances are improved with a computer chip, computers are being increasingly used in medicine. Eventually we will take this technology for granted as we have the transistor. So it is important that questions are asked before introducing the computer into your church.

As a starter, remember: a computer is a typewriter and a calculator hooked up to a printer and a filing cabinet. What makes these various pieces operate—typically with a great deal of speed—is the program or “software” which is a detailed set of step-by-step instructions. There is no magic.

To consider a computer for use in your congregation, you will need to make a number of decisions, none of them more difficult than many other decisions made in church. You will need to select the “hardware” (equipment) and “software” (programs), and you will need to invest time and money in training the people who are to operate the system. Be realistic in defining what you need and expect to underestimate what your future needs will be.

Finally, in deciding on a computer you should have a clear understanding of what the computer can and cannot do.

**What it can do.** Simply put, the computer does three or four things—everything else is merely refinement. It can do word processing (typing), data processing (accounting and arithmetic), and record keeping (filing). It can also communicate all of this electronically over a regular phone line.

1. *Word processing.* This is the area where you may find the most use. Word processing is particularly useful where the material requires a lot of editing. There is less advantage over the typewriter in regular correspondence. What are some examples?

- *Sermon preparation.* Word processing provides for easy editing and changes. The sermon can also be easily stored for future adaptation and use.

- *Supplementary Sunday school material.* Materials can be prepared quickly and made very attractive using computer graphics. Again they can be easily edited, stored, and retrieved for future use.

- *Bulletins, inserts, special notices.* All of these can be



quickly produced using a standard format entered into the computer.

•*Mailings.* Given the capacity to connect addresses to a letter, computers are excellent for church mailings. Information about church activity, budget needs, and special events can be quickly prepared and shared with church members.

2. *Data processing.* Computers, even inexpensive ones, are adequate for most church accounting. Financial records are easily produced. These can be set up by the different departments of the church and comparisons with the budget and past year performance are quickly produced. There is typically a time saving over older manual systems of keeping the financial records.

3. *Record keeping.* Simple programs are available to maintain name and address files. You can put your church directory, membership list, and names of Sunday school students or college students or senior citizens all on computer. With one entry you can ensure that pertinent information is always accurate. Given this master list you can quickly send letters to any individual or group on this list. You can also put your library index on computer. With a stroke on a key you can add or delete books from the index.

4. *Communication.* If you get a little more sophisticated you can hook your computer to a phone and have access to information on nearly any topic from data banks scattered across the continent. This service can be useful to pastors and Sunday school teachers as they do research in the preparation of their sermons or Sunday school materials.

#### What it cannot do.

1. *Think.* Even though such terms as "memory," "smart," and "intelligence" are used in describing computers, don't be fooled. They can't think. Computers are fast and stupid; human beings are slow and smart.

2. *Distinguish between quality and garbage.* Or put another way, "what you put in is what you get out." Computers repeat errors and wrong information as efficiently and quickly as they do the truth. A computer makes no judgment whatsoever on the data.

3. *Be used by someone who doesn't type.* If you don't know how to type and you aren't willing to learn, don't buy a computer. Maybe in 10 years you'll be able to *speak* to your computer.

4. *Replace the church secretary.* The computer cannot answer the phone, arrange a meeting, or greet a visitor. It may make her or him more efficient in certain areas, but given its efficiency and speed it may also produce more work.

5. *Avoid abuse.* The computer is easily misused. Since it is so fast and efficient and comparatively inexpensive it can be used to collect a lot of interesting but useless information. Entering and storing this data does have a real cost to it. There is also the risk that personal information stored on the computer can be misused and an individual's privacy and dignity consequently infringed.

6. *Write this article.* My model 100 made the job a lot easier, but it didn't write the article. I had to do that.

Used with common sense, computers are a useful tool. Enjoy yours. 

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# My vision for Southeast Asia

by Can Ngoc Le

Vietnam is my homeland, and my experience there will help us draw some conclusions about serving Christ in both communist and relatively free countries in Southeast Asia.

**Struggle for survival.** My wife and I are greatly indebted to the beloved missionaries for bringing the gospel of Jesus Christ to our country. Both of us were born into Christian homes and both of us grew up under the loving care and guidance of Christian parents and of the church.

We thank God we were allowed to live under the communist government from 1975 until 1984, when God performed a miracle and led us out of Vietnam through the Orderly Departure Program. We knew what it was to live in a reeducation camp, toiling in the cold and the wet, on a meager diet of rice or tapioca, being forced to do the work of water buffalo, pulling plows and hauling logs, working under the orders of teenage guards who were always ready to hurl insults at us. We knew what it was to be refused citizenship in our own country, just because we had been to reeducation camp. We knew what it was to drive a pedicab under the burning sun or along the dark narrow streets full of potholes at night. We knew what it was to wait for the monthly ration of rice, pork, and sugar. We knew the panic when rumors broke out about money conversion, house investigation, and expelling people without family registers to new economic zones (barren deserted land).

Amid all of those hardships, we also knew the peace of taking refuge in Christ and the joy of seeing people from all walks of life come to Christ. We even saw a congregation grow from about 70 in 1978 to almost 5,000 in 1983.

As Pat Martin, Louise Buhler, and others who have visited Vietnam in recent years observed, economic conditions are getting worse, especially so for people on fixed incomes. Some schoolteachers take along homemade snacks to sell to the children to supplement their incomes. As Buhler observed after a trip last winter: "Inflation is high. Obviously gaps are rapidly developing between the haves and the have-nots. It is difficult to make sense of it all. Conditions are getting worse and yet more eating places are available and appear to be full of people who seem to have enough money to eat out."

As we understand the situation, people who have enough money to eat out usually have relatives abroad who send them gifts regularly. Other people still have savings from 15 or 20 years ago. Some people make money through devious ways such as distilling and selling rice wine without permission and making extravagant

profits through buying and selling used household appliances. But many of those who eat out are government officials who are being bribed for some permits. It is practically impossible to own a business, to head a cooperative, or to have contacts with foreigners without

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**The people of Southeast Asia need many things. But first and foremost, they need the life that is in Jesus.**

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having to bribe. In such circumstances, Christians who have no relatives abroad and who try to work honestly are having a hard time making ends meet.

According to David Shenk, "we continue to have a deep interest in Southeast Asia and a commitment to serving Christ in that region in ways which are appropriate to the region and fruitful for the kingdom." We thank God that Mennonite Central Committee is having good relations with the communist government in Vietnam. However, right now, we ourselves cannot go there as missionaries to live among the people, show them God's love, and proclaim God's way of salvation. But God has reserved many faithful children in Vietnam, those who are not afraid to confess him as their Lord and Savior. Because of their faith, they are caught in the hard struggle for survival.

**Expanding the kingdom.** Worsening economic conditions mean that Christians who want to abide by the law and work honestly can barely eke out a living. Moreover, quite a few Christians have lost their jobs because of their witness. How can we help our brothers and sisters in Vietnam walk steadfastly with our Lord? How can we help them stand firm and endure to the end? How can we alleviate their sufferings?

1. We can send gifts from individual Christians in North America to individual Christians in Vietnam. Our gifts will be a great comfort to them and will remind them that we are standing by them and praying for them. Our gifts will prove to them that they are not forgotten.

The Vietnamese government is encouraging cottage industries, and each family is allowed to receive gifts three times a year. We can send items like sewing machines to help our brothers and sisters supplement their incomes. The government is keeping a close watch on the pastors, so the church is growing mainly through personal visits, home Bible studies, and instruction classes taught by lay people. Our gifts will allow pastors to set aside more time for God's work. Thus, when we send gifts to our Christian

Can Ngoc Le, Harrisonburg, Va., is a student at Eastern Mennonite Seminary. On weekends, he and his wife, Huong Pham, assist with a ministry to fellow Vietnamese immigrants in Washington, D.C. This article is adapted from a presentation at the Consultation on Mission Vision for Southeast Asia held in May.



brothers and sisters in Vietnam, we are supporting Vietnamese missionaries among their own people and we are helping to expand God's kingdom.

2. A country as poverty-stricken and underdeveloped as Vietnam needs many books in many fields. The need for Christian books is great as well. Even before 1975, when the church enjoyed a relative amount of freedom, we still lacked Christian books in Vietnamese. Now that our one Christian bookstore is closed, and the church is not allowed to do any publishing, there is a great dearth of Bibles, hymnbooks, Bible commentaries, inspirational books, and children's books.

In 1982, when I had to resign from my teaching job because I filed an application for family reunification, I started to translate a few Christian books into Vietnamese. Dedicated Christian friends typed the translations which were then passed around. We should pray and work for that day when we can take Vietnamese Christian books into Vietnam. Even now we can prepare Christian literature for circulation among the Vietnamese refugees in North America and around the world.

**Learnings from Vietnam.** We all know that the church has grown tremendously in China since 1949, when the communists took over. We all know that the church is growing also in Vietnam since 1975. We may ask, "Why is it that the church can grow under severe persecutions and extreme hardships?" We all know the answer. It is as ancient as the Bible, and yet it is always as new as God's Word.

We praise God we were allowed to participate in the phenomenal growth of the church that grew from 70 to 5,000 in five years. It was like a thorn in the side of the authorities, so it was closed in 1983—two weeks before Christmas. Our pastor was baptizing hundreds every two months. What did we do with all those new Christians? We fed them with milk, then with solid food from God's Word. We could do that because missionaries, pastors, and evangelists had taught us to feed on God's Word. We

## What do they do?

What do they do, those souls who have no God?  
When spring has scattered blossoms on the sod,  
and in level light of sunset's rays  
the earth is all a glory and a blaze,  
what do they do who have no God to praise?

Or when, perchance, they hear a robin's voice,  
or with their friends have reason to rejoice;  
or when a little hand is thrust  
into their own in perfect trust,  
what do they do  
who have no God they can say "thank you" to?

—Lorie Gooding

in turn taught the new Christians, and they in turn taught other new Christians.

Many churches now can be opened for worship only two hours in the morning and two hours in the evening on Sundays. They must remain closed for the rest of the week. The task of evangelizing and building up new Christians is carried on by laymen and laywomen through home visits, one-to-one Bible studies, and prayers. Orphanages, social aid centers, and church buildings can be closed through political and social upheavals, but God's Word "shall not return unto me void." God's Word, planted on good soil, will grow and yield large crops.

The people in the underdeveloped and unsettled coun-

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## In countries under communist rule, we should send gifts to help church workers live and serve in difficult circumstances.

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tries of Southeast Asia need many things. They need food, shelter, education, health care. They need land, justice, peace. But first and foremost, they need life, and that life is in Jesus. Someone asked, "The communists promise land to my people. What can Christians promise them?" Jesus answers that: "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matt. 16:26); "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36).

Where missionaries can go and serve, top priority should be given to church planting and the training of local church workers, so that when the day comes that missionaries should leave, the indigenous church can not only stand firm but grow. Local Christians should be trained to serve among the poor and the rich, the illiterate and the educated, in the cities as well as in the rural areas. Special attention should be given to reach the high school and university students who have great potential to become effective workers in the kingdom.

**Two main points.** In conclusion, my vision for Southeast Asia can be summarized in two main points:

1. In countries that are relatively free, we should go in, preach the Word, make disciples, and train the local Christians so that in turn they can preach the Word, make disciples, and train others.

2. In countries under communist rule, we should send gifts to help the local church workers live and serve in difficult circumstances. Small machinery for cottage industries could help them become self-supporting. We should also prepare Christian literature and training materials for refugees who are scattered around the world. Then, when God opens the door, the Christian refugees can go back to witness to their own people. Christian books can be brought in. Missionaries can also go in to help expand God's kingdom.





## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### Was he a 'coniberal' or a 'libservative'?

Today our society is very adept at labeling. Whether it's politics, social status, or religion, most people are labeled as to what they are perceived to be by others. Politically, you're a hawk or a dove. Socially, you're either low, middle, or high class. Religiously, you're conservative or liberal. The nice thing about labeling is that then we all can be stacked on shelves, with other labels of our own kind.

If Jesus were here in person today, I suppose he would need a label to fit in. But it somehow would not seem consistent with his character. The divisiveness of labels perhaps would not fit his openness to all. But if, for our purposes, he needed to be labeled, I think he might fit the following: Jesus was not just a conservative. But Jesus was conservative. He was not just a liberal. But he was liberal. In other words, he was neither and he was both.

Jesus was conservative in theology, by today's commonly accepted understanding of the term. To him, the Scripture they had at that point in time (Old Testament) was the Word of God. He used it in his ministry. He quoted it. He referred to the Law, the Prophets, and the Psalms. He opened the minds of others to understand the Scripture.

Jesus kept his distance from the political arena. Although begged by his disciples to become politically involved and expected to by his followers, he declined. He had greater things to do than that, he claimed. He did not promote selective payment of taxes. His followers were not used for political ends, whether by violent or nonviolent methods. Jesus' mission was committed to spiritual and social causes, with the spiritual cause taking first precedence. His social work was done through the followers of the kingdom of God. Any political involvement on his part was reserved for his future kingdom on earth.

In practical applications in everyday life, Jesus was considered a liberal by certain religious elements in his day. Today by some standards he would appear the same.

Jesus was not bound by a legalistic, man-made religious code. He condemned those who were. He associated with people he was not supposed to be with, such as the "publicans and sinners."

When confronted with the case of the woman caught in adultery, he did not immediately condemn her to the wrath of God. Instead, he released her to "go and sin no more." Jesus spoke to the Samaritan woman at the well and openly engaged in conversation with her. A good Jewish man would not have dared to do that. Twice he became engaged in a form of active social protest, when he cleansed the temple. He was accused of being a "winebibber."

Jesus brought change. One of his favorite sayings was, "Ye have heard that it was said . . . but I say unto you. . . ." His "But I say unto you" released the Jews from the confines of their religious law to a new freedom of forgiveness and acceptance. His emphasis was on "love" instead of law.

Was Jesus a conservative or was he a liberal? I propose that a mark of the greatness of this man is that he defies any singular religious label. He just doesn't fit on the shelf that easily. He goes beyond all that. However, if he does need a label to be included, consider him a libservative or a coniberal. Which of the two? Whichever prefix suits your fancy as the one which should come first.

Now, to the next question: Was Jesus a premillennialist or a postmillennialist? Time will tell . . .

—Dave Siegrist, Dryden, Ont.

### We recommend Habitat for Humanity

The last week in July, our family participated in what has to be one of the best and most profoundly spiritually uplifting experiences of our lives. No, we were not at Purdue 87. We couldn't afford it. We couldn't really afford the nearly \$300 that this week cost, either, but *that* paid *all* the expenses for four of us, including transportation. We were privileged to participate in the Habitat for Humanity work camp in Charlotte, North Carolina, with other volunteers from 28 states and two provinces.

We have read the reports of the convention at Purdue. We were told everyone should attend. We would like to share a few contrasts. We did not sit at meetings in a climate-controlled convention center. Our session was climate-controlled, all right, by the blazing Carolina sun and an occasional merciful thundershower.

We did not pass resolutions about the plight of the poor: we *did* something about it, and by the end of the week, 14 poor families were moved into simple but very nice new homes, out of conditions that defy description for their squalor. Not only that, but the families will know how to maintain their new homes, because they worked with us to build them. We did not pass any resolutions about

minority relations, either. But black, white, Hispanic, and Asian soon acquired a very similar color, as gallons of sweat mixed with fine, red Carolina clay in the over-90-degree sun.

We made no official statements about brotherhood, but very wealthy and desperately poor people, and a good bit in between— manual workers, professional people, folks looking for work, and the family of the former U.S. president— quickly became brothers and sisters with no thought of the status accorded by the rest of the world. If you were willing to work, you were important. We made no pronouncements about church unity, but we represented a tremendous variety of church groups, coming together with one united purpose. We had no air-conditioned accommodations, but the churches of Charlotte graciously rounded up enough fans for each room we were given in the Queens College dorms. The directors and all the volunteers shared the same conditions, and got delightfully acquainted as a result.

Some of the folks who spoke to us, sharing in the daily devotional period or in some of the evening programs, were officially "preachers," some were public officials, some were new homeowners, some young people, some were contractors. And we heard some of the best, most genuine, most practical preaching that we have ever heard.

We made no pronouncements on "evangelism." We just demonstrated the good news in such a way that some young folks who had been disillusioned with the church could see the reality of life in Christ. A Jewish reporter who confided much apprehension about covering such an openly Christian effort spoke of being so warmly received and included that she was amazed. We didn't *talk* all that much about the Lord: we just tried to obey what he said about caring for the poor.

Best of all, instead of a mountain of paperwork and high-sounding goals, our week ended by the celebration of moving folks into their first decent home. It happened because, with the love of Christ, "the people had a mind to work," as was often quoted from Nehemiah.

We highly recommend Habitat as worthy of any involvement any of you may feel able to have. *More* than you feel able, really, you learn in such a setting that you can do much more than you thought! The organization is frugally administered, with only a 4 percent overhead. It unhesitatingly releases all financial data. There is not a pompous person in the lot, and the only requirement is a willingness to work. This fits very well with the attitude of the one we call our King, who made service the test of belonging to him.

We plan to be involved again.

—Aaron and Ruth Martin and Family,  
Ephrata, Pa.



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## Series of problems causes MBM to review program in Chile

Mennonite Board of Missions' program in Chile, begun five years ago, is under review by overseas administrators, the result of several closed doors and personnel changes. MBM Latin America director Gerald Mumaw said the review will involve both a historical reflection and a look at options for future ministry.

After 2-3 years of exploratory visits by MBM personnel, the Chile program officially began in mid-1982 with the appointment of Keith and Nancy Hostetler. Hostetlers, later joined by Don and Marilyn Brenneman, worked with four independent congregations seeking to join the Mennonite Church. It soon became obvious to the MBM workers that the congregations had different ideas about how things should happen, particularly on the topic of leadership, and how MBM and its workers in Chile should relate to and support the congregations.

So in May 1985, the relationship was ended, although Hostetlers and Brenneman continued relating to one of the congregations until January 1987.

Another closed door was the ministry of the Mennonite Christian Center, located in an office building in Santiago's business district, with the intent of reach-

ing professional people. The center opened in March 1985, with Sunday services beginning in October 1985.

"It was hard to get to know people personally in that setting," Marilyn Brenneman noted. And because of social class barriers, lower-income people didn't feel comfortable at the center. It was closed in March 1987. Sunday evening meetings were held in homes while a new meeting place was sought.

Signs of hope had emerged despite the center's poor location, such as changes in individuals and significant growth in people's lives. Brenneman befriended a woman working in a real estate office next door to the center and established a significant relationship with her. She was open to beginning a Bible study in her home in the near future. A man who makes items for SELFHELP Crafts of Mennonite Central Committee began attending services at the center. His wife and aunt attended the Sunday services when they were held in his home after the center closed.

MBM workers' involvement in ecumenical groups had also resulted in meaningful relationships in a country plagued by division among the many

Christian groups. Those relationships led to a recent invitation by Evangelical Theological Community, an ecumenical seminary in Santiago, that MBM send someone to teach church history. To this point, that has been a closed door, Mumaw said, since at least eight people MBM has contacted since April about serving in that capacity are unavailable.

Another hopeful sign was the involvement of Brenneman and Hostetlers in initial relief efforts following the March 1985 earthquake. Mennonite Central Committee soon became involved as well and is continuing several reconstruction projects in communities outside of Santiago, resulting in a weekly book study by a women's group.

The present review of MBM's program in Chile has also been brought on by several personnel changes.

Brenneman was called back in June for a temporary North American assignment. The immediate reason for their return was a series of apparent unlawful activities waged against them, placing them in personal danger. Over a period of 10 months, Brenneman was manipulated for financial gain by a person posing as an administrator of a health clinic and posing interest in becoming a Mennonite.

Meanwhile, MBM and Hostetlers agreed to terminate Hostetlers' assignment in Chile as of June 30. They returned home for a one-year North American assignment.—*Phil Richard*

## Caring is more important than knowledge, doctors and nurses told

"When people need your help, they don't care how much you know" said Fae Miller, a nurse from Orrville, Ohio, who has spent many years in developing countries as a nursing educator. "But they want to know how much you care." She was addressing the annual convention of Mennonite Medical Association and Mennonite Nurses Association at Laurelville (Pa.) Mennonite Church Center, Aug. 6-9.

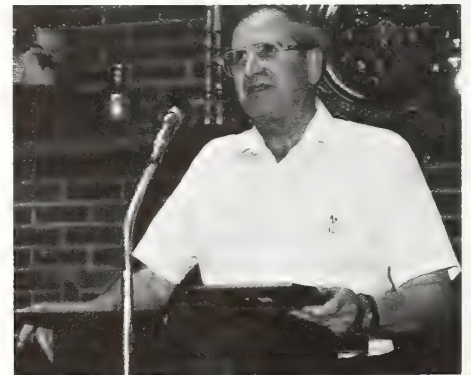
Miller's observation was repeated several times as major addresses focused on the theme, "Christian Health Professionals Minister to Devalued People." Knowledge was shared about Jesus' regard for devalued people, and new insights were given about sexually transmitted diseases and AIDS. The large issue of abuse in the family was graphically portrayed. ("Violence to women occurs at least once in two-thirds of all marriages," said one speaker.) Also mentioned were the chronically mentally ill, once confined to institutions, but now

mostly dependent on community care.

Paul Conrad, a psychiatrist from Scottsdale, Pa., told the convention that 80 percent of all therapy is "supportive therapy." It is "labor intensive work." Because it is hard, health caregivers naturally seek to get away from it. It becomes easy "to set up bureaucracies that remove people from the actual work," said Conrad. The great need, he says, is for "dedicated professionals who will stay with the patients."

David Augsburg, professor of pastoral counseling at Associated Mennonite Biblical Seminaries, told the annual banquet audience that "mid-life" calls all people to a fresh "centering" of their values. His recipe for each evaluation included: (1) serve people rather than your profession, (2) serve people and not the myths of humanity, (3) invite wholeness within yourself and in your family and in other networks, (4) care for that which is so mysteriously different in others, (5) work for profound solidarity with your history, and (6) live in dynamic mutuality with others.

Mennonite Medical Association named



*Psychiatrist Paul Conrad responds to his selection as "doctor of the year."*

Paul Conrad as its "doctor of the year." Named "nurse of the year" by Mennonite Nurses Association was Rhoda Wenger of East Waterford, Pa.

Taking over as president of Mennonite Medical Association was George Horst of West Liberty, Ohio. Newly chosen as president-elect was Joe Duerksen of Shawnee Mission, Kans. Chet Peachey continues as president of Mennonite Nurses Association.—*Bernie Wiebe*





*Eastern Board president Paul Landis leads the commissioning of missionaries.*

## Eastern Board commissions 33 at missions conference

The annual Worldwide Missions Conference, sponsored by Eastern Mennonite Board of Missions and held July 18-19 at Lancaster (Pa.) Mennonite High School, highlighted God's work in bringing people to faith today. Eastern Board president Paul Landis led a commissioning service for 33 missionaries—18 of them newly appointed.

Home ministries director Freeman Miller said God does not need the Mennonites to do his work, but Mennonites surely need God. He pointed out that God works through many kinds of people to accomplish his purposes. "If we were too quiet about our witness, God will find other ways to build his kingdom," he said. Noting that third world Christians may put North Americans to shame by their mission efforts, Miller said, "We had better join in what the Spirit is doing around the world today or become extinct."

One of the persons giving a testimony at the conference was James Dennis, an elder at Diamond Street Mennonite Church in Philadelphia. A former black racist, he said he was out to destroy the white race and his burning passion was to kill a white man. "Now," he said, "God has given me a love for *all* people; and I'm learning every day how to love everybody."

Ruben Leiva of Belize reported on a midweek prayer meeting that dropped from 100 persons to 10 and all the while he was urging them to be faithful in attendance. Leiva said attendance increased when he stopped begging the people to come and began preaching that they surrender to the Holy Spirit. "The Holy Spirit is the owner of the work," he said.

Overseas ministries director David

Shenk, noting the power of the gospel to change lives, cited illustrations of people who have come to faith: In Bangladesh 2,000 Muslims have turned to faith in Jesus during the past five years—even though they face harassment and persecution. During the Cultural Revolution in China the church went underground but today in many cities 10 percent of the people profess faith in Christ. In Somalia young men become Christians even though their wives may divorce them.

## CO panel shares stories of hope, hardship in Latin America

Panel members shared stories of hope, stories of persecution, and stories of a church newly awakened to a sometimes-ignored part of the Anabaptist-Mennonite heritage recently as representatives of Latin American nations told of efforts to work with governments in achieving conscientious objection from military service. The panel discussion took place during the General Council sessions of Mennonite World Conference held in Paraguay in mid-July. The panel was organized by International Mennonite Peace Committee.

Adelso Landaverde of El Salvador opened the reports with the observation that in his civil war-ravaged nation the number of men in military service has grown from 15,000 to 60,000 in the last several years—the same years during which the young Mennonite church has been taking root in the country. Until recently, military recruitment was by irregular methods—young men were simply seized on the street and impressed into service. Mostly the sons of peasants were taken. However, this past June a

new law was passed establishing universal military service. The Mennonite church is not really prepared for this, said Landaverde; no defined position has been taken.

In Brazil, Mennonite immigrants from Europe started coming in 1930 without firm pacifist convictions, explained Peter Penner. However, over the years, a movement to seek conscientious objection has increased. Now, with a democratic government in Brazil, a constitutional commission is at work. Mennonites are waiting to see whether conscientious objection will have a place in the new system.

Angel Canon reported that in Colombia military service remains obligatory, and the nation has a strong military tradition. Still, talk of conscientious objection is now getting a good hearing in the country. Mennonites brought a document to a recent Protestant interchurch gathering, emphasizing their concern that Christians who do not wish to bear arms should not be obliged to do so. That position was endorsed by the interchurch assembly. In the meantime, if a church member is called into military service, said Canon, "There is no alternative; they have gone."

Ernst Weichselberger reported on Paraguay's treatment of three groups: German-speaking Mennonite immigrants, Spanish-speaking members, and members of indigenous (Indian) churches. For the first group, exemption from military service is provided by law as part of the agreement under which Mennonites first came to Paraguay in the 1920s. For the Spanish-speaking believers, the law provides no exemption for reasons of conscience, but there are many loopholes. Indigenous people, until recently, were considered unsuitable for military service, but now the government has raised the idea of opening up the opportunity to serve.

In floor discussion, Juvenal Pacheco of Colombia raised a point he had heard several times in the reports: the Mennonite churches have not had a clear emphasis on nonresistance in the past, and thus are not now well prepared to provide guidance for their youth. He expressed hope that International Mennonite Peace Committee would help in this area.

In his presentation, Hansulrich Gerber of Switzerland, the committee's executive secretary, said that conscientious objection is one of the issues his committee expects to deal with as it promotes sharing, communication, and teaching on peace concerns in the worldwide church. Mukanza Ilunga of Zaire, chairman of the committee, reported on peace seminars held recently in his country where, he said, Mennonites have only recently become aware of that part of the Anabaptist heritage.—*David Shelly*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Kurt M. Horst, Johnstown, Pa.**

An open response to Jim Derstine's Aug. 18 letter about the Purdue 87 action on human sexuality:

You ask us to add another set of terms to the already confusing discussion of homosexuality? I do not need another term but simply ask, as a delegate who approved the action of Purdue 87, that you understand the definition of "homosexual" with which I work. A homosexual is any person who engages in or fantasizes genital sexual relations with a person having the same sexual organs.

You say that it is unfortunate that the average lay person believes falsely that "accepting gay relationships means accepting sexual activity." I find it unfortunate that persons choose to call themselves "homosexual" who do not engage in or desire sexual relations, but only struggle with appropriate outlets for the very normal needs of friendship, intimacy, and companionship. As a lay person in regards to an understanding of the language of homosexuality, I have used, and will continue to use, the terms "gay" and "homosexual" to refer to genital activity. As a pastor, I am aware that a majority of the members in our churches also use this as their working definition of homosexuality.

I find nothing objectionable about friendship, companionship, economic commonality, or intimacy (as considered in the study document on human sexuality). I confess that our "coupled society" has caused uncertainties for persons who do not desire marriage or sexual relationships. I am concerned when I hear that this uncertainty has caused some single persons to accept the label of gay or homosexual.

If what you are asking for is a new affirmation of the unique lifestyles, relationships, and contributions of committed Christian singles, I strongly affirm your goals. If you are asking for a re-evaluation of our statement on the sin of homosexual genital activity, I stand firmly by the statement adopted at Purdue 87.

### **Jon Green, Perkasié, Pa.**

From reading the articles devoted to Purdue 87 it would seem that another agenda of social conscience has been adopted. The compromise and loss of true

scriptural conscience on the matters of war taxes and homosexuality should cause each member to take a decisive stand against the watered-down gospel some would have us believe. Let us not become a dead and spiritually powerless religion by purchasing a lie that social truths are always spiritual truths.

Let us not forget that the Scriptures are quite clear on how to deal with *professed Christians* who are in sin and refuse to repent. The fact that a gay and lesbian group was allowed to respond to the vote of the delegates is not good.

It is good to meet and discuss issues. It is also good to bind God's will in these matters through Scripture. Let us never forget why Christ came. Not to stop war. Not to allow homosexuals and political Christians a chance to change the world. He came to allow us hope from sin and a glorious hope of forgiveness as a promise of God.

### **Karla Kauffman, Washington, D.C.**

I want to respond to Robert Roberg about his letter to his aunt.

Robert, I am concerned about your impressions of peace marches and leaders of movements for change. However, I agree with you that the Prince of Peace must be Jesus because I also believe that real peace will only come through the transformation of our inner selves, which will *then* enable us to live peacefully with our neighbors and other countries.

If you could truly "dismantle 3,000 missile-loaded hearts" by talking with people briefly, I would be asking you your secret. Disarming ourselves is one of the most dangerous undertakings that exists, and, I believe, can only be done when something more secure exists to replace our defenses. I cannot but envision the conversion as a slow process of growth for the majority, which your seeds of conversation may begin.

Jesus and the prophets were surprisingly confrontational, not only of easily recognizable sinners, but of institutions as well. (Jesus was not against the Jewish leaders. But he certainly spoke harsh words, which made them perceive him as an enemy, and it got him killed. I struggle because I want, like you, to show an option for a third way, neither violence nor acquiescence.) The world could be destroyed before leaders are converted, short of our concerted efforts in prayer on their behalf. I see in your aunt's activity a parallel to Jesus' light on the hill and I admire her following of her conscience.

In your door-to-door work you may encounter those who are not helped by simple slogans and have wondered how Jesus can speak to them in their own difficulties. I ask you to consider that that one person may be as valuable as all the 3,000 you could meet in a year and rejoice

that they may disarm themselves enough to be honest with you.

### **Charles Parry, Charlottesville, Va.**

I am responding to a flyer entitled "World Day of Prayer and Fasting for South Africa" which was sent to congregations by Mennonite Central Committee. As a South African citizen who is concerned about peace and justice in that country, I commend MCC for its concern with this issue.

I have had three friends who have at various times been imprisoned there: one for refusing to serve in the military (he spent 12 months in military detention—six months of which was in solitary confinement); another, a student leader, who was detained without trial for two weeks and was then served with a five-year banning order; and the third, who had been a member of the weekly Bible study group I had attended, was detained without trial last year. While these white men faced difficult times, I'm sure that the conditions faced by the many children imprisoned in South Africa today, most of whom are black, are even more traumatic.

While agreeing with MCC's condemnation of violence perpetrated by the military and police and of the various forms of institutional violence in South Africa (like the migrant labor policy), I feel that MCC has been amiss in not also condemning the violence perpetrated by African National Congress (the burning alive of persons seen to be collaborating with the South African government, land mines planted in rural areas, and bombs which have been set off in crowded shopping malls). I have no doubt that the violence displayed by the government is far more damaging, but believe strongly that attention should be brought to bear on violence perpetrated by *both* sides of the conflict. If MCC desires that Christians pray intelligently on an issue, it is important that it present a more accurate picture of the scope of violence in South Africa.

### **Response from John A. Lapp, executive secretary of Mennonite Central Committee:**

Charles Parry's concern is appropriate. Mennonites are well known in North America and southern Africa for their commitments to Christian pacifism. Each MCC appointee carries this same conviction. The June 24 bulletin insert was an invitation to North Americans to join the day of prayer and fasting for suffering people of South Africa. Most of this has been caused by the government there with external support. For this reason this call to prayer focused on that source of injustice. At another time and place the same call would identify the violence of other directions.



# MENNOSCOPE

**Mennonite Disaster Service leaders were on hand the day after the devastating tornadoes in Edmonton, Alta., on July 31.** Two dozen people were killed, hundreds injured, and hundreds of homes destroyed. Three days later MDS volunteers began arriving—at a rate of 40 to 50 a day. They concentrated their efforts on the hard-hit Evergreen Trailer Court, where they helped victims sort out their belongings before the city began bulldozing the area, and on farms east of Edmonton, where the fields were littered with debris and homes were damaged. MDS will remain on site as long as needed, said MDS Canada secretary Vera Weber. Contributions for the MDS effort in Edmonton can be sent to Mennonite Central Committee Alberta at 76 Skyline Cres. NE, Calgary, AB T2K 5X7, or to any other MCC office.

**John Stoner will leave as executive secretary of Mennonite Central Committee U.S. Peace Section** next July 31. After 11 years in this position, he says he feels a change would be good for Peace Section and for him personally. His future plans are uncertain. The officers of Peace Section are serving as a search committee to find a replacement. The committee is chaired by Luke Stoltzfus of Philadelphia.

**A program committee has been named for the 12th assembly of Mennonite World Conference** scheduled for July 24-29, 1990, in Winnipeg, Man. It is chaired by Jake Pauls, pastor of Bethel Mennonite Church in Winnipeg and MWC vice-president for North America. The other members, all Canadians, represent a variety of Mennonite bodies. They are Victor Adrian, Abe Bergen, Roland Marsch, Edman Stoesz, Jon Bonk, and Marilyn Houser Hamm of Manitoba; Martha Smith Good, Joyce Schimpky, and Harvey Sider of Ontario; Vickie Dyck of Saskatchewan; and Holda Fast of British Columbia.

**South Central Conference has established a \$30,000 endowed scholarship fund for the Pastoral Ministries Program** at Hesston College. The fund, which will aid students from the conference, was made possible through the sale of conference-owned property in Wichita, Kans., and through congregational gifts. "The conference feels the need to work closely with Hesston College toward meeting congregational leadership needs," said conference coordinator John Heyerly.

**Three Colorado Mennonites, including a pastor, were among 370 people arrested in a nuclear weapons protest** at Rocky Flats Weapons Facility near Denver on Aug. 9—the 42nd anniversary of the nuclear destruction of Nagasaki, Japan. The three are Pastor Marilyn Miller of Boulder Mennonite Church and Bob and Dianne Carlsen of Arvada Mennonite Church. They were part of an effort to block the gates of the facility, stopping employees from getting to work. All three have received notices to appear in court on charges of blocking a public roadway. Thirty members of the National Lawyers Guild have volunteered to represent the protesters free of charge. Rocky Flats, which produces the triggers for all the bombs made in the United States, has been the site of protests since 1976. The most recent one recorded the largest number of arrests so far.

**Former Chicago Cubs pitcher Dick Couey will present the annual Staley Lecture Series at Hesston College** Sept. 13-15. He is currently a widely traveled speaker and a professor of health, physical education, and



**First nurses graduate in Guatemala.** Three Kekchi Indians in Guatemala are the first nursing graduates from the Kekchi Mennonite Church and the first licensed health practitioners with its health promotion program. Pictured are two of them—Pedro Pop (left) and Abelino Pa. Graduation and licensing means they are now officially recognized by the government and thus permitted to do some diagnostic and training work.

*"It is my responsibility to share what I have learned with the church and the Kekchi community," said Pop. "I recognize I was born just like other Kekchi people, without medical assistance, in a thatched-roofed hut, next to a fire, on a straw mat or a sheet of plastic. With the help of God, the missionaries and the Mennonite Church, I have received the opportunity to attend nursing school. Now I have the responsibility to help my people help themselves." This reflection, noted local Mennonite Central Committee health promoter Jeff Kauffman, is interesting because often when Kekchi people obtain education or professional work they leave their own culture to seek prestige, better paying jobs, and better living conditions.*

*MCC first became involved in the Kekchi Mennonite health program in 1980 at the invitation of Eastern Mennonite Board of Missions.*

recreation at Baylor University in Waco, Tex. He is also the author of three books that help Christians change their habits and develop healthier, happier lives.

**Two minority young people have joined IMPACT**—a program of Mennonite Central Committee U.S. that gives minority youth a chance to spend a year learning a vocation or trade. IMPACT stands for Inter-Mennonite Program for Alternative Career Training. The six-year-old program, which has helped 20 people so far, provides an alternative for unemployed youth who are attracted by military service. The two new IMPACT participants are Schawn Triplett of Louisville, Miss., who is a receptionist/clerk for United Woodcutter Services, and Rosemberg Rojas of Lancaster, Pa., who is studying electronics technology at York Technical Institute.

**Hundreds of Mennonites are among the Nicaraguan refugees fleeing the civil war in their country** and entering neighboring Costa

Rica. Plans are now underway to build homes on a 300-acre "resettlement farm" purchased for them. An advance team of about 30 people will begin construction work—with lumber found on the farm—and also plant cacao and plantain. The European Economic Community is loaning funds for the first crop. Rosedale Mennonite Missions of Conservative Conference has raised \$50,000 of the \$190,000 needed to complete the project. Mennonite Central Committee has contributed \$75,000.

**The first all-Australia Anabaptist-Mennonite gathering was held recently** at Aldersgate Fellowship Centre in Melbourne. "The Kingdom of God in the Teachings of Jesus" was the theme, and Chris Marshall of New Zealand was the guest speaker. He is a Bible college professor who became active in London Mennonite Fellowship while doing his doctoral studies in England. He helped the 20 participants, who came from a variety of church backgrounds, consider what contribution Anabaptism can make to Australia. They agreed that Anabaptism offers a good blending of the evangelical churches' love for the Bible and the mainstream churches' concern for peace/justice.

**The Mennonite Church in Zaire is in the midst of a major leadership dispute.** In May, a specially called assembly removed President Mbonza Kikunga from office and elected Pastor Tshibeleni instead. But in August, the Protestant Church in Zaire, under which individual denominations operate, nullified both Tshibeleni's election and the disputed reelection of Mbonza in 1985. The Protestant group selected temporary leaders for the Mennonites while they seek to resolve the church's leadership crisis. The 50,000-member Mennonite Church in Zaire is the largest of three Mennonite groups in a country with the world's third largest Mennonite population—after the United States and Canada. Mbonza, who had been president since 1981 and Mennonite World Conference's vice-president for Africa until his May ouster, was charged with abuse of power. He challenged the legality of the specially called May assembly and convened what he considered to be the regular biennial assembly in June.

**More than 6,000 people participated in 60th anniversary celebrations for the first Mennonite immigrants in Paraguay** recently in Loma Plata. Among them was Paraguayan President Alfredo Stroessner, who presented a plaque to two of the original pioneers. The first immigrants came from Canada at the end of 1926 and, after an agonizing delay in which 170 of the original group of 2,000 died of disease and malnutrition and 600 went home, they established Menno Colony in the remote Chaco area. After much struggle and hard work, the colonists have prospered and increased in numbers to 6,600. Their largest source of income is dairy and beef cattle and cotton and peanut crops. The Menno Colony settlers were joined in the Chaco in 1930 and in 1947 by Mennonite refugees from the Soviet Union, who started the Fernheim and Neuland colonies.

**A group of refugees from Laos who were sponsored by Mennonites in Lancaster County, Pa., have built their own church** in Leola, Pa., and have decided to affiliate with the Christian and Missionary Alliance Church—the denomination they were members of in Laos. Numbering about 350, the group had been meeting for worship at Hinkletown (Pa.) Mennonite Church. The refugees, who belong to the Hmong ethnic group, began coming to Lancaster County under Mennonite sponsorship 10 years ago. Eastern Mennonite Board of Missions assisted them in their resettlement, including loan funds for the construction of their church.



**Mennonite Central Committee is aiding 400 farmers in Bangladesh whose rice crops were destroyed by flooding in early August.** Each one is being given enough rice seed for one acre of land. The flooding killed 250 people in Bangladesh and India, left a million people homeless, and destroyed 625,000 acres of rice. The farmers being assisted by MCC are in Noakhali District, where MCC agriculturalists have been at work since 1974.

#### New appointments:

• **Calvin Kaufman**, executive secretary, Mennonite Renewal Services, starting in September. He succeeds Roy Koch, who is retiring. MRS, based in Goshen, Ind., is an organization for charismatic Mennonites. Kaufman has been a member of its board and chairman of the editorial committee of its periodical, *Empowered*. He has pastored three Mennonite congregations since 1960 and has been a leader in Indiana-Michigan Conference. He is currently part-time minister of evangelism and outreach at Word of Life Fellowship in Goshen.

• **Walter Sawatsky**, director, East-West Program of Mennonite Central Committee Canada, starting in September. He is responsible for Canadian Mennonite interests in the Soviet Union. He is also staff person for the Council of USSR Ministries—a recent effort to coordinate the various Mennonite relationships with that country. This past year he was a visiting professor at Associated Mennonite Biblical Seminaries. Before that he was MCC's secretary for Europe, 1980-85. He is the author of the Herald Press book, *Soviet Evangelicals Since World War II*.

• **Larry Swartzendruber**, director of development, Iowa Mennonite School, starting in August. He succeeds Sharon Miller. He is responsible for public relations, fund-raising, and student recruitment.

• **Jonathan Kanagy**, director of chaplaincy services, Menno-Haven. He succeeds Mark Stauffer, who has retired. Menno-Haven is a Mennonite retirement community in Chambersburg, Pa.

• **Karen Koppenhaver**, associate director of publications, Hesston College. She serves alongside publications director Ken Gingerich. Her training is in English and creative writing, and she has worked as a consultant.

#### Pastoral transitions:

• **Jason Kuniholm** was ordained as pastor of Frazer (Pa.) Mennonite Church on July 19. A 1987 graduate of Eastern Baptist Theological Seminary, he was a student intern at Frazer before being ordained.

• **Ed and Kathrine Rempel** will become pastoral leaders of Pueblo (Colo.) Mennonite Church on Sept. 15. They succeed George Dunn.

• **Nelson Martin** became pastor of Sunnyside Mennonite Church, Conneaut Lake, Pa., in August. He succeeds Edward Porter.

• **Marlin Yoder** was licensed and installed as pastor of Oak Hill Mennonite Church, Winston-Salem, N.C., on Aug. 9. He succeeds founding pastor David Kindy and three interim pastors.

• **Kenneth Eng** was licensed and installed as pastor of Levittown (Pa.) Mennonite Church on July 19. He and his wife, Ruth Ann, served previously as missionaries in Europe.

• **Keith Espenshade** was licensed and installed as pastor of North Suburban Mennonite Fellowship, Mundelein, Ill., on May 31. He is a student at Trinity Evangelical Divinity School.

• **Sharon Speigle** became associate pastor of Oak Grove Mennonite Church, Smithville, Ohio, on Sept. 1. She is a 1987 graduate of Associated Mennonite Biblical Seminaries.

• **Vernon Zehr** was installed as assistant to the pastor at Frazer (Pa.) Mennonite Church on Aug. 9. A full-time public school teacher, he serves alongside Pastor Jason Kuniholm.

#### Missionary comings/goings:

• **David Moser** went to Northern Ireland in August for a three-year assignment under Mennonite Board of Missions and Mennonite Central Committee. He is working with 174 Trust—a Christian youth ministry. His address is 174 Trust, 174 Atrim Rd., Belfast BT15 2AJ, Northern Ireland.

• **Todd Friesen and Dennette Alwine** went to China in August for a one-year MBM assignment. They are English teachers with China Educational Exchange—an inter-Mennonite program. Their address is Nantong Teachers College, Nantong, Jiangsu Province, China.

• **Art and Jeni Umble** went to China in August for a one-year MBM assignment. They are English teachers with China Educational Exchange. Their address is Sichuan Institute of Technology, Chengdu, Sichuan Province, China.

#### Upcoming events:

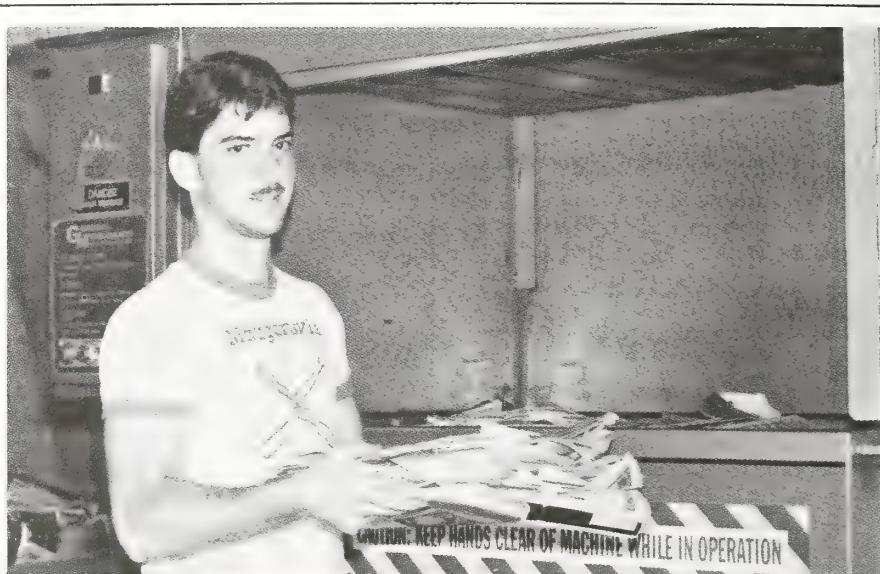
• **Mennonite Economic Development Associates Convention**, Nov. 5-8, at University Hilton Hotel, Charlottesville, Va. "Business as Mission" is the theme of the annual event. The speakers are Don Jacobs of Mennonite Christian Leadership Foundation, Art DeFehr of Palliser Furniture Company, Calvin Redekop of Conrad Grebel College, and Edgar Stoesz of Mennonite Indemnity. Also offered are several workshops. Five one-day seminars, held prior to the convention, will deal with business and the family, helping the troubled employee, passing on the assets and the vision, when mission and values conflict, and a new vision for early retirement. More information from

MEDA at 402-280 Smith St., Winnipeg, MB R3C 1K2; phone 204-944-1995.

• **Inauguration Weekend**, Sept. 18-20, at Eastern Mennonite College and Seminary. Joe Lapp, a former attorney in Souderton, Pa., and former chairman of the EMC&S Board of Trustees, took office as the school's seventh president in July, succeeding Richard Detweiler. Weekend activities include the formal inauguration ceremony, Lapp's inaugural address, a special college assembly, a reception for the college community, a luncheon for local community leaders, an address by Penn State University administrator-professor LaMarr Kopp, an orchestra-choir concert, a student-planned celebration, and a worship service. More information from the Communications Department at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

• **Elementary Administrators Retreat**, Oct. 8-9, at Camp Hebron, Halifax, Pa. The annual event is sponsored by Mennonite Elementary Education Council. The resource persons are William Hooley of Bethany Christian High School and Steve Shank of Association of International Missions/Services. More information from Marlin Groff at Lititz Area Mennonite School, 1050 E. Newport Rd., Lititz, PA 17543; phone 717-626-9551.

• **Bioethics Forum**, Nov. 20, at Eastern Mennonite College and Seminary. It is a chance for health-care professionals, pastors, church leaders, guidance counselors, and social workers to explore issues surrounding human conception and development. The all-day event is sponsored by EMC&S and three Mennonite agencies. The nine speakers represent the



**Business students run recycling operation.** They crush glass. They compress, bale, and bind newspaper. They smash aluminum cans. These seemingly violent perpetrators of destruction are actually dedicated to the ecologically sound pursuit of recycling the earth's resources. They are members of an organization called Earthkeepers.

Since 1972, when several Eastern Mennonite College faculty members and students founded the organization to provide a local alternative to the trash barrel and garbage dump, Earthkeepers have collected hundreds of tons of newspaper, glass, grocery bags, magazines, tin cans, and computer paper. Between 1,000 and 1,200 pounds of paper are processed every week. After the paper is collected from 12 community pickup points and compressed in an imposing, metallic blue hydraulic baler, it is sold to recycling plants for approximately \$45 a ton. Pictured is Chris Bumbaugh, a senior from Maugansville, Md., filling the hydraulic baler with newsprint.

According to Mark Stevanus, a junior who is Earthkeeper's current vice-president for production, annual revenue is running "somewhere between eight and nine thousand dollars." Profits from the venture provide scholarships for business majors. "This program is unique for a campus of our size," Stevanus said. "Not only do we have great facilities but we have a chance to make decisions and lead in many areas."

During the first seven years of operation, biology students and other interested persons ran the operation. Any profits received helped fund campus development projects. Then, in 1979, the Business Department took over. A team of business students provide leadership every year and, in return, receive monetary reimbursement or internship credit.



fields of biomedicine, ethics, philosophy, and theology. More information from Roman Miller at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

•**Graphic Design and Visual Communications Retreat**, Nov. 6-8, at Laurelville (Pa.) Mennonite Church Center. Sponsored by Laurelville and by Mennonite Publishing House, it is intended for graphic designers, photographers, illustrators, calligraphers, and other commercial artists. The main resource person is designer-photographer-professor Ken Hiebert. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•**Indiana Mennonite Women's Missionary Rally**, Oct. 8, at Central Mennonite Church, Fort Wayne, Ind. The theme of the 51st annual event is "Christ's Last Command—Our First Priority" and the main speaker is Joyce Gerhart, a former missionary in Lesotho. Other activities include seminars, drama, special music, and a panel of missionaries. More information from Elvina Schmidt at 906 Player Dr., Goshen, IN 46526; phone 219-533-0671.

•**Missouri MCC Relief Sale**, Oct. 9-10, in Garden City, Mo. The 14th annual event is a benefit for Mennonite Central Committee. More information from Betty Eatherton at R. 2, Box 326, Garden City, MO 64747; phone 816-862-6588.

•**Sunshine Bazaar and Quilt Auction**, Oct. 23-24, at Southwyck Mall, Toledo, Ohio. The 14th annual event is a benefit for Sunshine Children's Home—a Mennonite facility for the developmentally disabled and their families. More information from Esther Peachey at Sunshine, 7223 Maumee-Western Rd., Maumee, OH 43537; phone 419-865-0251.

#### New resources:

•**1987-88 resource catalog** from Mennonite Central Committee. It lists more than 400 audiovisuals and printed materials about the mission of MCC, hunger, peacemaking, and other topics. All audiovisuals—16mm films, slide sets, video cassettes, and filmstrips—can be obtained for free loan. Most printed materials are also free. The catalog is available free from MCC at Box M, Akron, PA 17501, or from MCC Canada at 134 Plaza Dr., Winnipeg, MB R3T 5K9.

•**Bulletin inserts on families in poverty** from Mennonite Central Committee U.S. One is called "Children and Poverty" and the other is "The Family." Prepared by Children's Defense Fund, they suggest actions that Christians can take. Congregations and individuals may use the inserts for an information table, for a study or sermon on poverty, or for church bulletins on World Food Day (Oct. 16). They are available from the Development Education Office at MCC U.S., Box M, Akron, PA 17501.

•**Special meetings:** *Harold and Janice Gingerich*, Topeka, Ind., at Roselawn, Elkhart, Ind., Oct. 9-11. *Kenneth Benner*, Plain City, Ohio, at Oak Grove, West Liberty, Ohio, Nov. 8-10.

•**New members** by baptism and confession of faith: *College Mennonite, Goshen, Ind.:* John Yordy, Frank Hess, Jan Kolb, Michael Riegsecker, Kay Hershberger, Stefan Martin, and John S. Yoder. *Bahia Vista, Sarasota, Fla.:* Brent Miller by baptism and Elwood and Marilyn Hochstetler and Bill Garber by confession of faith. *Blough, Hollsopple, Pa.:* Crystal Ogline. *Swamp, Quakertown, Pa.:* Cheryl Geissinger. *Harris Hill, Williamsville, N.Y.:* Barb Jantzi by baptism and Mike and Millie Wolfe, Keith and Connie Zehr, Jim Plummer and Sonda Ropp by confession of faith. *Tressler, Greenwood, Del.:* Steve Sharp and Ellen Craft. *Smithville, Ohio:* Wendy Emerson by confession of faith. *Alpha, N.J.:* Robert and Catherine Baker and Mary Jean Shatto by baptism and George Ameer, Kim-



**MCC conducts special leadership seminar.** Fifteen people from the Mennonite Church were among 29 who participated in a special leadership seminar conducted by Mennonite Central Committee, July 12-18, at its headquarters in Akron, Pa. The guest speakers were futurist-author Tom Sine, urban administrator Nadine Smith Buford, and church leader Ruth Brunk Stoltzfus. The seminar, a regular event since 1978, is for both newly appointed leaders and for those already serving in leadership. The Mennonite Church participants were:

**Front row (left to right)**—Dave and Linda Worth (and children), Kitchener, Ont., continuing as director (Dave) of MCC Canada's Victim-Offender Reconciliation Program; and Pleas and Ann Broaddus (and children), Cleveland, Ohio, country representatives for Haiti.

**Back row**—Marc and Anita Hostetler (and children), Akron, Pa., beginning an assignment in Chad in mid-1988; Blake and Susan Ortman, Wichita, Kans., and Slatington, Pa., continuing as country representatives for El Salvador; Rollin and Betty Rheinheimer, Akron, Pa., job creation leaders in Bangladesh; Janet and Stan Reedy, Elkhart, Ind., country representatives for Thailand and Vietnam; Sanford Boshart, St. Paul, Minn., continuing as program coordinator for Louisiana (his wife is also an MCC worker); and Joy and Walter Sawatzky (and children), Quakertown, Pa., and Gretna, Man., continuing as program coordinators for Florida.

berly Haines, and Deborah Lyons by confession of faith.

•**Change of address:** *Paul and Dawn Nelson*, 399102 51C 971RE, 26 Clonliffe Gardens, Dublin 3, Ireland. *Ed and Kathrine Rempel* from Divide, Colo., to 408 Morrison, Pueblo, CO 81006. *Nelson and Wilma Martin* from Kitchener, Ont., to R. 4, Box 598, Cutter Rd., Meadville, PA 16335. Phone: 814-724-2907.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

•**Aeschliman**, Phil and Lisa (Grieser), Wauseon, Ohio, first and second children, Trisha Sue and Tyler Philip, Aug. 10. (Tyler died on Aug. 12.)

•**Brubaker**, Sim and Heidi (Hanson), Phoenix, Ariz., first child, Ranae Ellen, Aug. 9.

•**Butterworth**, Mark and Nancy (Kuepfer), Listowel, Ont., first child, Natasha Maxine, Aug. 6.

•**Cook**, Randy and Karen (English), Kitchener, Ont., first child, Jillian Bailey, Aug. 14.

•**Delaney**, Kevin and Dorothy (Knepp), Montgomery, Ind., third daughter, Aug. 10.

•**Garber**, Dave and Karol (Rudy), Hubbard, Oreg., second child, first son, Isaac David Allen, Mar. 5.

•**Geiser**, Dale and Becky (Meyer), Apple Creek, Ohio, third child, first son, Timothy Dale, July 18.

•**Gingrich**, Keith and Elizabeth (Baines), Cottage City, Md., fourth child, second son, Jeffrey Keith, July 13.

•**King**, Rod and Sandy (Bertsche), Lansing, Mich., first child, Joel Bertsche, Aug. 4.

•**Kuepfer**, Paul and Norma (Wagler), Milverton, Ont., first child, Darren Paul, July 29.

•**MacGregor**, Terry and Patricia (Smucker), Glen Ellyn, Ill., third child, second daughter, Melissa Joy, Aug. 6.

•**Miller**, Gordon and Janet (Loveland), Wooster, Ohio, first child, Evan Kyle, Aug. 1.

•**Mosely**, Alan and Karen (Hostetler), Harper, Kans., fourth child, second son, Alex Dewey, July 21.

•**Moyer**, Daniel G., Jr., and Ruth Ann (Hunsberger), Doylestown, Pa., first child, Jesse Daniel, Aug. 5.

•**Nussbaum**, Gene and Marcia (Wiebe), Phoenix, Ariz., first child, Kendall Scott, Aug. 17.

•**Reeves**, David and Mary (Litwiller), Stratford, Ont., second child, first daughter, Kelly Joanna, July 28.

•**Shenk**, Gerald and Sara (Wenger), Zagreb, Yugoslavia, third child, first daughter, Sara Margareta, July 9.

•**Stack**, Paul and Debbie (Duncan), Kitchener, Ont., Timothy Michael, July 23.

•**Stoll**, Kenneth and Ann (Graber), Montgomery, Ind., second and third children, first and second daughters, Keshia Rose and Kinsey Ann, Aug. 10.

•**Weaver**, Don and Pam (Brenneman), Heston, Kans., first child, Kara Beth, Aug. 14.

•**Wyse**, Mike and Julia (Stutzman), Archbold, Ohio, first child, Brittany Jo, July 23.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

•**Boal-Leichty**, Thomas A. Boal, Ames, Iowa, and Kerie S. Leichty, Ankeny, Iowa, Des Moines cong., by Paul H. Martin, Aug. 15.

•**Brubaker-Benner**, Brian Eugene Brubaker, Harrisonburg, Va., Weavers cong., and Joy Maria Benner, Phoenix, Ariz., Trinity cong., by Frank R. Keller and Owen Burkholder, Aug. 15.

•**Caley-Petersheim**, Scott Bachman Caley and Janet Louise Petersheim, both of Ephrata, Pa., July 11.



**Coleman-Krall.** DeRon Coleman, Harrisonburg, Va., and Beth Marie Krall, Park View cong., Harrisonburg, Va., by Owen Burkholder, Aug. 15.

**Hathaway-Kauffman.** David Hathaway, Wisner, Nebr., Beemer cong., and Jeanette Kauffman, Goshen, Ind., Benton cong., by Eiril J. Leinbach, Aug. 15.

**Kehl-Hostetler.** Kurt Kehl and Lorie Hostetler, Hollsopple, Pa., Blough cong., by Noah Martin, July 11.

**Leaman-Vogt.** Philip B. Leaman, Lancaster, Pa., Stumptown cong., and Ruth S. Vogt, Evanston, Ill., Reba Place cong., by Virgil Vogt, father of the bride, June 20.

**McCracken-McCracken.** Scott McCracken, Waterloo, Ont., Catholic Church, and Kelly McCracken, Waterloo, Ont., Stirling Avenue cong., by Mary Mae Schwartzentruber, Aug. 15.

**Martens-Liechty.** Philip Martens, Goshen, Ind., Hively Avenue cong., and Janet Liechty, Goshen, Ind., Assembly cong., by Nancy S. Lapp, July 18.

**Nierle-Young.** Jud Nierle and Pam Young, both of Newport News, Va., Warwick River cong., by Truman H. Brunk, Aug. 8.

**Showalter-Baer.** Lynn Showalter, Hampton, Va., Huntington cong., and Jeanette Marie Baer, Newport News, Va., Warwick River cong., by Truman H. Brunk, Jr., and Gerald Showalter.

**Siegfried-Kinzie.** Bill Siegfried, Waterloo, Ont., and Nancy Kinzie, Cambridge, Ont., Preston cong., by Brian Bauman, Aug. 8.

**Swoyer-Kramer.** Terry Swoyer, Pennsylvania, Lutheran Church, and Kim Kramer, Hatfield, Pa., Souderton, Pa., by William Bixby, Aug. 15.

**Weaver-Shenk.** J. Michael Weaver, Baltimore, Md., Wilkens Avenue cong., and B. Sue Shenk, Lancaster, Pa., Lyndon cong., by Omar B. Stahl, Aug. 1.

**Williams-Berkey.** Dan Williams and Debra Berkey, both of San Antonio, Tex., San Antonio Mennonite Fellowship, by Don Rheinheimer, July 11.

**Williams-Schmidt.** Lee L. Williams, Baptist Church, and Carol D. Schmidt, Glenon Heights cong., Lakewood, Colo., by Ross T. Bender, July 4.

**Yoder-Good.** John Yoder, Silver Springs, Md., Sunnyside cong., and Joanne Good, Silver Springs, Md., Waterford cong., by Del and Charlotte Holsopple Glick, Aug. 8.

**Clemens, Esther S. Moyer,** daughter of Enos and Lillie (Stout) Moyer, was born at Silverdale, Pa., Jan. 2, 1902; died at Grand View Hospital, Sellersville, Pa., Aug. 15, 1987; aged 85 y. Surviving are 2 daughters (Olive Kuhns and Mildred Yoder), 2 sons (Edgar and R. Wayne Clemens), 17 grandchildren, and 11 great-grandchildren. She was a member of Souderton Mennonite Church, where funeral services were held on Aug. 19, in charge of Samuel R. Janzen, Gerald A. Clemmer, and Russell B. Musselman; interment in Souderton Mennonite Church Cemetery.

**Culp, Della M.,** daughter of Clayton and Cora (High) Culp, was born in Vineland, Ont., Nov. 8, 1911; died at St. Catharines, Ont., June 29, 1987; aged 75 y. Surviving is one sister (Clara High). She was preceded in death by one brother (George) in 1983. She was a member of First Mennonite Church, where funeral services were held on July 1, in charge of Harold Nigh; interment in the Vineland Cemetery.

**Leatherman, Samuel D.,** son of David and Martha (Detweiler) Leatherman, was born in Bucks Co., Pa., Aug. 1, 1916; died at Grand View Hospital, Sellersville, Pa., Aug. 11, 1987; aged 71 y. On Feb. 12, 1938, he was married to Ada B. Lewis, who survives. Also surviving are 2 daughters (Mary L. and Nancy L. Leatherman), 3 sons (Clyde L., David L., and Ralph L.), 10 grandchildren, 3 sisters (Alice D. Myers, Anna Mae Detweiler, and Grace D. Leatherman), and 2 brothers (Elmer D. and Willard D.). On July 29, 1958, he was ordained a deacon and served the Franconia Mennonite Church, where he was a member. Funeral services were held at Franconia Mennonite Church on Aug. 13 in charge of John L. Derstine, Curtis L. Bergey, and Floyd M. Hackman; interment in Franconia Mennonite Church Cemetery.

**Lewis, Joseph K.,** son of Chauncey and Stephanina (Bair) Lewis, was born in Harrisburg, Pa., Jan. 13, 1916; died at Valley View Haven, July 25, 1987. On Feb. 25, 1940, he was married to Laurie Virginia Brown, who survives. Also surviving are one son (William), one daughter (Laurie), and one sister (Lillian Masterson). Funeral services were held at the Allensville Mennonite Church on July 28, in charge of Paul Bender and Timothy Peachey; interment in Allensville Mennonite Cemetery.

**Metzler, Landis L.,** son of Abram H. and Sadie (Landis) Metzler, was born in Penn Twp., Pa., Sept. 8, 1909; died at the Mennonite Home, Lancaster, Pa., June 30, 1987; aged 77 y. On June 8, 1929, he was married to Ella Mae Zug, who died on June 23, 1981. On Apr. 16, 1983, he was married to Bertha Myer, who survives. Also surviving are one son (Melvin L.), 2 daughters (Dorothy Mae Martin and M. Geraldine Goss), 4 grandchildren, 2 brothers (Leroy L. and Abram L.), and 2 sisters (Ruth Longenecker and Verna Breneman). He was preceded in death by 2 grandchildren and one brother (Clyde). He was a member of East Petersburg Mennonite Church, where funeral services were held on July 4, in charge of John B. Shenk, Lloyd M. Eby, and Donald W. Good; interment in East Petersburg Mennonite Cemetery.

**Miller, Lucinda Rupp,** daughter of Eli and Caroline (Beck) Rupp, was born at Archbold, Ohio, Oct. 18, 1923; died at Mercy Hospital, Toledo, Ohio, Aug. 16, 1987; aged 63 y. On Sept. 2, 1945, she was married to Howard Miller, who survives. Also surviving are 3 sons (Marlin, Randy, and Merle), 3 daughters (Darlene Leupp, Cara Lou Sanders, and Rita Miller), and one sister (Alta Bechtol). She was a member of North Clinton Mennonite Church, where funeral services were held on Aug. 19, in charge of Robert Schloneger, Enid Schloneger, Charles Gautsche, and Dale Wyse; interment in the Pettitsville Cemetery.

**Schrock, Jacob,** son of Daniel and Mary Ann (Yoder) Schrock, was born in Middlebury, Ind., Aug. 28, 1901; died at LaGrange Hospital

on Aug. 8, 1987; aged 85 y. Surviving are one sister (Anna Mishler). He was preceded in death by 2 brothers and 3 sisters. He was a member of Shore Mennonite Church, where funeral services were held on Aug. 10, in charge of Orville Miller and Aden J. Yoder; interment in Shore Cemetery.

**VanHying, Thomas Mortimar,** son of James A. and Leota Mae (Wickersham) VanHying, was born at Zanesville, Ohio, Feb. 18, 1913; died of heart failure at Bellefontaine, Ohio, Aug. 7, 1987; aged 74 y. On July 20, 1939, he was married to Anna Marine, who survives. Also surviving are one son (Donald), one daughter (Connie Wilhoite), and 3 sisters (Katherine King, Helen Wilcox, and Hazel Hill). One brother and 2 sisters preceded him in death. He was a member of South Union Mennonite Church, where funeral services were held on Aug. 10, in charge of Lynn A. Miller; interment in Zanesville Cemetery.

**Wittrig, Alma Birky,** daughter of Joseph and Catherine Birky, was born in Wisner, Nebr., Sept. 28, 1896; died at Albany, Oreg., June 1, 1987; aged 90 y. On Mar. 21, 1916, she was married to Ed Wittrig, who died on Nov. 21, 1979. Surviving are 3 daughters (Nettie Dillon, Faye Dykast, and Marjorie Schantz), 2 sons (Russell and Wesley), and one sister (Emma Nitzsche). She was preceded in death by 2 sons (Ray and Orvin). She was a member of Albany Mennonite Church, where funeral services were held on June 4, in charge of Ed Springer and Robert Williams; interment in Fairview Mennonite Church cemetery.

**Yoder, Clarence R.,** was born in Thomas, Okla., July 30, 1903; died at his home in Middlebury, Ind., May 24, 1987; aged 83. On May 9, 1929, he was married to Delila Miller, who survives. Also surviving are 4 daughters (Dorothy Shank, Ruth Yoder, Janet Martin, and Lois Miller), one son (Homer), 14 grandchildren, 7 great-grandchildren, one sister (Mildred Moore), and 2 brothers (Harvey and Chester). He served as a minister in Middlebury, Ind., for 25 years. He was a member of First Mennonite Church, Middlebury, where funeral services were held on May 27, in charge of David Helmuth and Harold Yoder; interment in Grace Lawn Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Goshen College fall classes begin, Goshen, Ind., Sept. 9  
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20  
Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Afro-American Mennonite Association board of directors, Omaha, Nebr., Nov. 5-7  
Atlantic Coast Conference fall festival of missions, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

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## OBITUARIES

**Aeschliman, Tyler Philip,** son of Philip and Lisa (Grieser) Aeschliman, was born in St. Vincent Hospital, Toledo, Ohio, Aug. 10, 1987; died at Toledo, Ohio, Aug. 12, 1987; aged 2 d. Surviving are his parents, his twin sister (Trisha Sue), grandparents (Paul and Evelyn Grieser and Galen and Lois Aeschliman), and great-grandparents (Mr. and Mrs. Leland Wyse and Mrs. Sophia Grieser). Funeral services were held at St. Vincent Hospital Chapel on Aug. 14, in charge of Charles H. Gautsche; interment in Pettitsville Cemetery.

**Allebach, A. Lorraine Leatherman,** daughter of Elmer D. and Mabel W. (Keeler) Leatherman, was born at Sellersville, Pa., Dec. 17, 1937; died at Grandview Hospital, Sellersville, Pa., on Aug. 14, 1987; aged 49 y. In 1957 she was married to Darwin Allebach, who survives. Also surviving are three daughters (Cynthia Nyce, Sherry Louise Yothers, and Darlene Nolen), her parents, 8 grandchildren, one brother (Dale), and one sister (Geraldine). She was a member of Towamencin Mennonite Church, where funeral services were held on Aug. 15, in charge of Glenn Alderfer and Harold M. Fly.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Church growth expert: Methodists should move with population**

The simple reason behind declining membership in the United Methodist Church, according to a noted church growth expert, is that the denomination has failed to move its churches and leaders with the population. United Methodist churches are located to reach people as they were scattered in 1900 (80 percent rural, 20 percent urban) rather than as they will be in the year 2000 (20 percent rural, 80 percent urban), said Chuck Hunter, dean and professor of church growth at Asbury Theological Seminary in Wilmore, Ky. In a keynote address at a recent Good News Convocation in Upland, Ind., Hunter said American Methodism today is duplicating the "folly" of the Church of England in the 18th century.

### **Southern Baptist board rejects moderates, charismatics, divorced**

Directors of the Southern Baptist Home Mission Board voted recently that all future missionaries and staff employees hired by the agency must profess the fundamentalist view that the Bible is literally true. And in two other votes the directors moved to restrict most divorced persons and all charismatics—persons who "speak in tongues"—from serving as missionaries.

The three decisions, which reflect the swing to the right by Southern Baptist leaders, will affect the largest Protestant missionary force working in the United States. The board fields over 3,600 home missionaries. That number will be expanded to 5,000 by the end of this century, said board president Larry Lewis.

The question of whether the Bible is literally true is at the heart of the nearly decade-long conflict that has convulsed Southern Baptists—America's largest Protestant denomination. At the Baptists' annual convention in June, a special denominational Peace Committee said that the conflict could be ended if Southern Baptist agencies and seminaries hired people who shared the beliefs of "most Southern Baptists." The committee said most Baptists believe the Bible is literally true.

The recommendation barring charismatics from serving as missionaries passed with only a single dissenting vote, but the recommendation for a new policy on hiring divorced persons triggered real

debate. Previously, the board dealt with divorced applicants on a case-by-case basis. The new policy, approved by a 48-to-20 roll call vote, said the board may now appoint only those divorced persons whose marriages were ended for either of two "biblical" reasons: adultery or desertion by the other partner. Under these restrictions, "divorced persons will rarely, and only under unusual circumstances, be appointed or approved," according to the statement outlining the new policy.

### **California education board wants more religion in textbooks**

In what is expected to have an impact on schoolbooks nationwide, the influential California State Board of Education has told major publishers that it wants more religion in textbooks. The board advised publishers in a recent meeting that history and social science texts approved by the state should reflect the impact of religion on society.

The meeting came three days after the state adopted a 263-page document, "History/Social Science Framework," that called for fuller treatment of religion in textbooks used by its elementary and secondary schools. "We stressed to the publishers the importance of not ducking important and controversial topics such as the role of religion and its impact on historical events," said education official Francie Alexander. As examples, the board asked that textbooks address the contributions of religion to the development of the U.S. Constitution and compare religions in different societies.

### **Asian thinker suggests 'vaccination' against Western theology**

Young Asian theologians need a "vaccination" against European and North American theology, according to C. S. Song, a leading Asian theologian. He spoke at a recent consultation in Kyoto, Japan, inaugurating the new Program for Theology and Cultures in Asia. The project is aimed at stimulating development of a fresh theology done with Asian resources and rooted in the realities of Asian societies.

"The anti-culturalism of Christianity in Asia is the root cause of theological poverty of Asian churches and Christians," Song told the 50 participants from 15 countries. That poverty, he said, has "forced churches and Christians in Asia to remain in captivity to transnational theological corporations."

"Christianity in India is seen as a potted plant imported from the West, having no roots in the soil," said Ghana Robinson, head of the Tamil Nadu Seminary in India. "Our non-Christian neighbors say, 'You Christians! Your body alone is

in India, but your heart and soul are somewhere away in Europe or America,'" he told the group. Masao Takenaka, a Japanese theologian and the author of the book *God Is Rice*, emphasized that the past two decades have seen "a growing concern among Asian theologians to see the meaning of Christian presence in Asian society and culture."

One goal of the new Asian theology program is to train theologians who can help inspire what is called "contextual" preaching. Yeow Choo Lak, executive director of the Association for Theological Education in South East Asia, alluding to parables from the New Testament, said such preaching "moves the Good Samaritan from the Jericho Road to Orchard Road in Singapore. It moves the rich fool from Judea to Nathan Road in Hong Kong and moves Zacchaeus from Jericho to Manila."

### **Saturation evangelism hits capital of Malawi**

An African Enterprise team of 37 evangelists from eight nations led a 15-day intensive evangelistic effort recently which had a profound impact on the capital city of Malawi. More than 4,000 persons registered public decisions for Christ during the "Lilongwe for Jesus" mission in the East African urban center of 175,000.

The saturation effort touched every facet of life in the community. "We have been to every residential area, every market, and almost every factory in the city," said mission leader Stephen Mung'oma of Kenya. "Almost everyone you meet in the streets has heard of 'Lilongwe for Jesus.'" Public rallies were held in six different locations each night. In one area, people poured out of a local bar to find out what was happening. "Just give us one evening to tell you the Gospel, and you can return to the bar," Mung'oma told them. Many came to listen; many never returned to the bar.

### **Coffin to leave Riverside Church to head peace group**

William Sloane Coffin accepted a cheering ovation from worshipers at Riverside Church in New York recently for his decade of service after he announced from the pulpit that he is resigning as senior minister of the 3,000-member ecumenical church to head SANE/FREEZE, a Washington-based peace and justice advocacy group. He said the invitation from SANE/FREEZE—a merger of two anti-war organizations that have a total of 180,000 members—to become their primary spokesman and first president will allow him to give full time to a peace and social justice ministry.



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## When real trouble comes

I read in the *New York Times Magazine* about a man who began to dig a hole in his lawn. But his pick struck the clothesline and bounded back at him. It missed his eye by an inch and cut a deep gash in his head. He concluded on reflection that this experience represented only minor trouble. But he was reminded that "real trouble exists, and how many of us are equipped to endure it alone?" (Aug. 9, p. 40).

Something like this happened to me in June. I was riding in John Miller's van in Portland, Oregon, when a small car struck the van. My head hit the back of the left front seat. It knocked me out and broke my glasses. Pastor Ralph Lind of the Portland Mennonite Church came for us. He took me to the hospital for examination and to a shop to get new frames for my glasses.

It was not such a bad accident. I was able to speak at the Pacific Coast Conference and to preach twice the following Sunday. But the accident reminded me that even minor trouble can come swiftly. I never heard the crash!

The prophet Habakkuk lived in a time of real trouble. Through this short prophetic book the prophet is found wrestling with the prevalence of real trouble. It threatened his faith in God.

The first trouble that came to his attention was the prevalence of violence and injustice. We are not told the source of this injustice, but a good guess would be that it was a case of the rich soaking the poor.

Then the Chaldeans began to make their move. People were afraid of the Chaldeans then as some are afraid of communists today. Habakkuk could not quite make up his mind about the situation. On the one hand, he saw the Chaldeans as proper judgment on the violent and the cheaters. On the other hand, why should such a nasty group be able to treat other people as if they were fish of the sea? Especially when they sacrificed to a pagan god?

So the prophet decided to seek an answer from God. The answer that came is in 2:4:

*Behold, he whose soul is not  
 upright in him shall fail,  
 but the righteous shall  
 live by his faith (or faithfulness).*

A rough paraphrase of this might be, "If you behave yourself, you will get along all right." Following this statement of faith are five taunts against evildoers, from cheaters to idol worshippers, and then the words, "The Lord is in his holy temple; let all the earth keep silence before him" (2:20).

Finally at the end of the third chapter is the prophet's

confession of faith in the face of disasters. Even though the economy is brought to ruin,

*Yet I will rejoice in the Lord,*

*I will joy in the God of my salvation (3:18).*

Two words might be added as commentary on the faith of Habakkuk. For one, his definition of the good guys and the bad guys is too simplistic. The apostle Paul, supported in recent years by Freud and assorted psychologists, pointed out that none of us is what we ought to be. Even those of us who aim to do good need to confess our sins and accept the forgiveness of God. A second point is that being righteous does not necessarily deliver one from trouble. Even Habakkuk himself appeared to sense this when he asserted his faith in God in spite of disasters.

In many places today faith is tested, as was Habakkuk's, by injustice and war. Other people are devastated by natural disasters. At the end of May 1985, seven tornadoes touched down on northwestern Pennsylvania, killing 65 people within the state and causing incredible damage.

A recent book is based on experiences of people in Forest County, where seven were killed. Using a tactic similar to that of Studs Terkel in his book, *Working*, the author interviewed survivors and reproduced their stories. The result is *Tornado Tales* by Norma Bittler Smith (Hickory Press, Waterford, Pa.), which is short on a comprehensive view of the disaster, but long on specific details of individual experiences.

There is a cumulative impact from reading these accounts. One is somewhat confused about the big picture, but a lot of small pictures register in the mind.

There is not an abundance of reflective material in these stories. But one act of mercy evoked a Habakkuk-like reflection from an eight-year-old. Leaders of a United Methodist campground brought together 147 children for a special week to help them deal with their grief. Among these was Chris Shaffer, who "cried a lot, and was generally depressed."

But one night at a vesper service, Chris asked to speak. He said, "Hi, my name is Chris. I know how all of you feel. The tornado came to my house, too. We lost our barn, we lost our house, and all our cows. My grandma and my grandpa were killed. And my uncle's house was destroyed. Our whole farm is gone.' Then he stopped. He just stood there. . . .

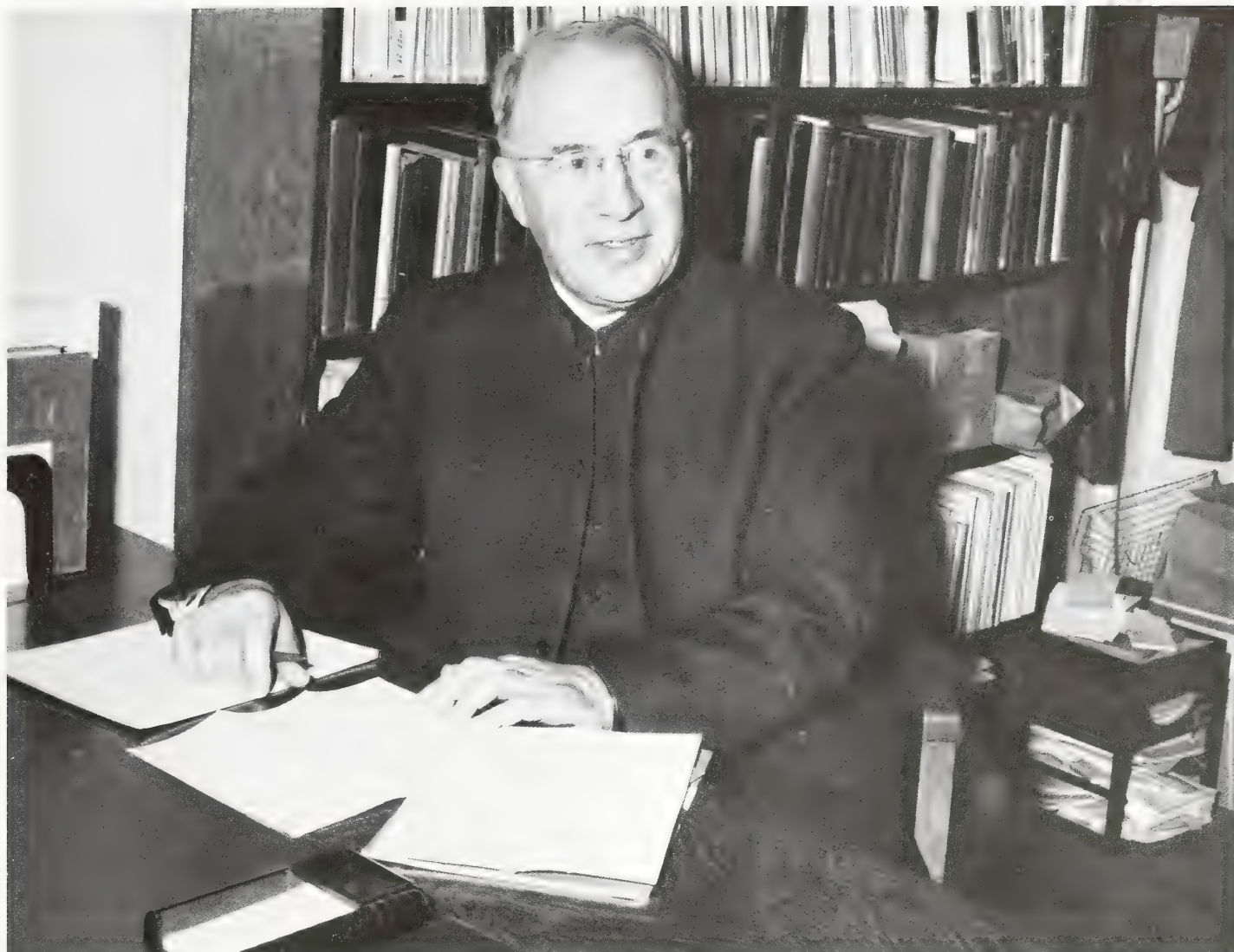
"Finally, Chris said, 'God loves me and I'm okay. And you're going to be okay too.' . . . After that Chris was totally different." (*Tornado Tales*, p. 106.)

Is this, perhaps, a faith like Habakkuk's?

—Daniel Hertzler



# GOSPEL HERALD



*Marking the anniversary of a great leader's death*

## Harold S. Bender: a 25-year assessment

by Cornelius J. Dyck

One Sunday morning three years after Harold Bender's death on September 21, 1962, I was resource person on Anabaptist heritage in a high school class at College Mennonite Church in Goshen, Indiana. When I asked them who Harold Bender was I drew a blank until one timid person wondered whether he had been the husband of Mrs. Bender at the corner. Exactly! Three years is a long time in the life of a teenager. An adult in the congregation would probably have done better, but it is my experience that many have trouble identifying quickly a whole host of people who, even in the recent past, made a great contribution to Mennonite church life. Who was C. F.

Klassen, John S. Coffman, Benjamin Unruh, S. F. and Sylvia Pannabecker, D. D. Miller, Paul Tschetter, Rose Lambert Musselman, David Toews, Cornelius Isaak, Lydia Lehman, Jacob Y. Shantz, P. C. Hiebert, David Koop? Did you get them all? That's what we have the *Mennonite Encyclopedia* for, right?

The point is not that historical amnesia leaves us in a vacuum, but that our lives become filled and our values shaped by what is surrounding us. That was what troubled Harold Bender 50 years ago. People in the church were pulled to the left by progressive forces often called liberalism, and to the right by opposing forces called fun-



damentalism. His own biblical and historical studies saw a different model in the New Testament church and in 16th-century Anabaptism. Others had seen some of this vision too. It did not come to Bender full-blown overnight, but took shape slowly as he studied and tried to relate his insights to the life of the church.

A major initial response to his life and work is the April 1964 memorial issue of *The Mennonite Quarterly Review*, also published in book form. This was not a critical assessment but a loving tribute to a departed brother and colleague. On reading it again now there seems to be more eulogy in it than Mennonites normally give. Yet it is a

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## He had a great vision and achieved much during a crucial time in the life of the church.

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good volume. He had a great vision and achieved much during a crucial time in the life of the church. We can speak of a "Bender Era" in some aspects of his work, an era that ended in 1962. In many ways, however, its legacy lives on.

**Anabaptist studies.** One area of Harold Bender's greatest contribution was Anabaptist studies, but it is also an area in which significant changes have occurred since his time. New insights have emerged and revisions proposed of some of his theses, but he would have welcomed them, even though he might not have agreed with some, for he was himself a major revisionist. The group he called Anabaptist has been much enlarged. He was not even comfortable including Hans Denck, much less the violent Muensterites or David Joris, in the family circle. Today we know that early Anabaptism was not always as peaceful as he believed, even in Switzerland.

Among the issues still under discussion which might trouble him are at least two: first, that Anabaptism had several sources of origin in addition to Zurich and, second, that we cannot speak of a normative or "core" Anabaptism because of its diversity. On the second point he would find some of us keeping him good company, though we might define the "core" broader than the three points in his "Anabaptist Vision"—"a new conception of the essence of Christianity as discipleship," "a new conception of the church as a brotherhood," and "a new ethic of

love and nonresistance."

The demonstrated Anabaptist indebtedness to monasticism might surprise him, though he obviously knew Ritschl's thesis to that end. He would have been fascinated to hear that believer's baptism and church discipline could be seen as a parallel to monastic vows, for he located Anabaptism in the Protestant camp as "completing the Reformation" rather than in continuity with Catholicism. He would have enjoyed attending Vatican Council II in Rome and would have found a whole new agenda in being able to affirm large portions of church tradition rather than rejecting it.

New developments in Mennonite and Roman Catholic cooperation on mission fields as well as in peace and justice concerns at home might have puzzled him. In fact, the growing peace and justice concerns among many Mennonites might have troubled him. I rather believe that he would also have been very cautious about borrowing too heavily from Roman Catholicism in the area of spirituality. He would have urged greater familiarity with Anabaptist literature in this field, but then I do not want to impose my own thinking upon him. He would have had to recognize, as some did in the 19th century, that Anabaptism is neither quite Catholic nor quite Protestant.

**Believers church.** The term "believers church" would probably have pleased him, as would the fact that Baptists, Disciples of Christ, Church of God (Anderson), and other groups have joined the Mennonites to dialog about the meaning of the term. The fact that many non-Mennonites continue to work in Anabaptist studies is not directly his legacy, though his work did help to legitimate it as an acceptable field of academic inquiry. It is a welcome development, as is the shift from purely historical studies to broader issues of theology, ethics, and particularly biblical studies. In this connection he would be pleased with the work of the Institute of Mennonite Studies which he helped establish at Associated Mennonite Biblical Seminaries in 1958.

He would probably have been troubled by the need of many to "legitimize" their work or projects by throwing the Anabaptist blanket over it to sanctify it, but he would have been equally puzzled by groups who consider dropping the name "Mennonite" as an impediment to witness and Christian identity.

While Anabaptist studies are carried on at many universities today, no major center like Zurich has emerged after the death or retirement of scholars like Fritz Blanke, Roland H. Bainton, and George H. Williams. Jaroslav Pelikan at Yale remains a major exception, though this is not his field of primary interest. Research in Canada has increased significantly, as well as in Japan, Latin America, and other centers of Mennonite life, even in Spain. Studies on Mennonites have increased,

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Cornelius J. Dyck, Elkhart, Ind., is a professor at Associated Mennonite Biblical Seminaries.





*Bender was editor of the 4-volume Mennonite Encyclopedia, which was published 1955-59. His wife, Elizabeth Horsch (left), assisted in the project as a translator and editor. After her husband's death, she stayed active in editing and translation work and was a half-time staff person with the Historical Committee of the Mennonite Church, 1970-85. She is now 92 and lives with her daughter, Mary Bender, in Goshen, Indiana.*

coupled with a healthy dose of sociology. Some scholars believe there is little left to do in 16th-century Anabaptism itself. The gold has all been found. This view may mean no more than that they have lost touch with the literature and the field itself, or have other priorities.

**Taking root in congregations.** A most encouraging development is the way in which Anabaptist understanding has taken root within many local congregations. An entire Sunday school curriculum has been prepared, many elective study materials are available at the congregational level, and a large pool of well-trained resource persons is at hand. A high level of interest in this emphasis is clearly evident in many congregations, not simply in the historical accounts, but in their implications for peace and justice and evangelism. It may be that this is the single most significant development since Bender's time. We see in church history that it often takes about 25 years before some significant scholarly emphasis takes root at the congregational level.

In his own cautious way Harold Bender worked for unity among Mennonites. In this context I worked closely with him in both Mennonite World Conference and Institute of Mennonite Studies. He would undoubtedly have


rejoiced in the events of the 1984 Mennonite World Conference assembly in Strasbourg and the increasing activity of the MWC General Council, including the meeting of some 150 representatives in Paraguay this past summer. Would he have supported the proposal to bring my friend Thomas Stransky of the Secretariat for Christian Unity in Rome to the 1967 MWC assembly in Amsterdam to ask forgiveness of the Anabaptist-Mennonites in behalf of Catholicism, as Stransky wanted so much to do? Or would he have sided with those leaders who said, "Our people would not understand that"? I don't know, but I think he would have demurred.

We knew each other well since I came to Mennonite Central Committee in 1945. It had been my privilege to stay in the Bender home during MCC orientation at Goshen College that year. Later we often met in Europe. Some years after that, shortly before I was invited to the faculty of Mennonite Biblical Seminary in Chicago and when Associated Mennonite Biblical Seminaries was looming on the horizon, Bender managed to give himself a "sabbatical" for one quarter and asked me to arrange for guest audit privileges at the University of Chicago, which I did.

I was puzzled that he seemed to be interested in audit-



ing primarily the courses I was taking. Chicago had, of course, been the citadel of liberalism in the 1930s and 40s. I remember how he marveled at the new spirit in the divinity school and how he thoroughly enjoyed his experience. We had a most fruitful and cordial relationship later at AMBS, particularly in working together in the Institute of Mennonite Studies. He was very supportive of my work. He increasingly asked me to take over courses he had been teaching.

To each of us a span of time is given. We do our work as best we can and move on. Others build upon what we tried to do. Mennonites have built considerably on the legacy of Harold Bender. Would he approve of everything we do? Probably not, but this is our era, not his. And yet, the impact of his life and work is affirmed in the great continuity we see with many of his ideals and, especially, the way in which our own vision is also shaped by the Scriptures and by the church in the Bible. 

# Bender remembered

*H. S. Bender was a powerful person and made a strong impact on persons to whom he related—especially students. Here are a few recollections by persons who knew and worked with him.*

## The heart of the matter

The gleam in his eye was catching. So was the vision. Harold Bender's presence always let itself be known.

HSB, as he signed his memos, was a master listener. He gave full attention to the person and matter at hand. We were listened to, and heard.

As many of us know, Harold Bender was also a highly decisive leader, who accomplished a great many things within the Mennonite world, on many levels.

Some say he was authoritarian—and he was. What generally saved him, in this respect, was his idealism (truth emerging from the group), and his keen ability to listen, appraise, and come out with decisive proposals that almost always were accepted. Many people had indeed been part of the process.

And to be sure, it may well have taken a certain authoritarian posture to accomplish what Bender managed to bring about in his relatively short lifetime of 65 years, given the strong authoritarian spirit that had pervaded the Mennonite Church from the 1890s well into the 1950s.

Harold Bender had the rare gift of knowing where the heart of the matter lay. He also possessed the additional gift of being able to communicate "the heart of the matter" in the classroom (a master teacher he was), on paper (a master interpreter and writer), in committees, and at conferences.

He was also an effective preacher. One sermon I remember, from about 1958, at College Mennonite Church in Goshen, Indiana, was on "Faith and Belief(s)." We need to differentiate, Bender said, between the living, Christian faith, and the set of beliefs that we choose to live by: faith is abiding; beliefs are to some degree secondary, and find transformation from year to year, and generation to generation; this process is essential, if faith is to remain.

I remember thinking to myself, in the light of our beliefs controversy throughout much of the 20th century, that here Harold Bender once more was getting to the heart of the matter. I was hoping, as well, that I, and my generation, could capture for our time something of Harold Bender's gleam, and (Anabaptist) vision, and ability to get to the heart of the matter.

—**Leonard Gross**, *executive secretary of the Mennonite Church Historical Committee*

## My treasured friend

I have always thought that Harold S. Bender had a hand in my appointment, in 1947, as English secretary at the Mennonite Central Committee refugee camp at Gronau, Germany. (I had gone to Europe as a member of the first Mennonite student group to tour Europe.) While I waited for my military permit to work in the British zone of Germany, Harold Bender performed the marriage ceremony of Virgil Brenneman and me in the MCC center in Amsterdam.

After Virgil and I served for a number of months in the Gronau refugee camp, Bender came to my desk and said, "When

you get to Goshen, I want you to be my secretary." That was the beginning of a great adventure. Dean Bender had to tell me, when he dictated a letter, which of a stack of letterheads to use. And I was glad for my pressure cooker to prepare a meal quickly on evenings when we worked late. But what we were doing was important.

Dean Bender's seminary students were his "spiritual sons." I became quite frustrated when trying to get the dean ready for a trip to Washington to represent the peace churches to Congress. When a young seminary student came for counsel, Dean Bender dropped everything and gave the youth his undivided attention.

And there was the day when he picked up the wrong file on his way to a Chicago conference. When the phone rang, a familiar voice said, "Helen, this is what it takes to keep a man humble." I hurried uptown to mail the right folder air mail, special delivery.

The coming of baby Don terminated my services as secretary to the dean. But one day I was highly honored when the Benders appeared at our trailer door near the Goshen College cabins. Handing me a gift-wrapped "cradle gym," to be hung over a bassinet, Dean Bender smiled, "I had such fun buying that!"

—**Helen Good Brenneman**, *free-lance writer in Goshen, Ind.*

## Help in finding a wife

My experience with Harold S. Bender began at registration time in the fall of 1948. He was a "hands-on" seminary dean. At graduation time several years later he took charge of placement. When



the "wrong" church approached me, he discouraged me, and then proceeded to negotiate directly with the congregation where I would best fit.

The Mennonite Historical Library has a two-page letter from Harold Bender to me written in August 1951, saying: "I have talked with J. C. Wenger, Paul Mininger, John Mosemann, Howard Charles, and others, and we all think you should come to serve at Yellow Creek Mennonite Church near Wakarusa, Indiana." I served there from October 1951 to October 1959. He was also the main counsel in my taking the Hesston College Mennonite pastorate after that.

Harold S. Bender guided me in course selection, counseled me in spouse selection, argued me out of going to Fuller for graduate work, helped me understand the "plain coat" issue, and explained why brown was not an acceptable suit to remodel as a plain coat.

I remember him best for negotiating with his teacher wife, Elizabeth, requesting her to release me from a final exam so I could date Rheta Mae for a day at Winona Lake. He won the case. I had the whole day off, and never even needed to write the two-hour exam. He was never too busy to involve himself in my courtship counseling needs.—**Peter Wiebe**, pastor of Trinity Mennonite Church, Glendale, Ariz.

## 'We need an evangelist'

I had the privilege of knowing Harold Bender as a churchman, a teacher, and a counselor who used something other than the nondirective approach! In 1958-59, Esther and I moved our family to Goshen, Indiana, to spend the year completing a seminary degree. I had been a pastor for seven years and had been leading evangelistic crusades under Christian Laymen's Tent Evangelism for three years. I enjoyed the year at Goshen very much, both in the fellowship and in the discipline of study.

One day Dean Bender called me into his office to ask what I planned to do after graduation. I told him that we would be in crusades through the summer and that I had been admitted to Princeton for graduate work in the fall. He looked at me and said pointedly, "I don't think you ought to do that."

Of course I replied, "And why not?"

His answer was again direct. "Because I'm afraid you won't come out an evangelist. We've got many teachers in the church, but few evangelists. We need you as an evangelist."

Well, I went to see Dean Homrighausen at Princeton and postponed graduate study! It came later, but I continued evangelistic missions, did so through the 15 years of administration at Eastern

Mennonite College and Seminary, and I continue to do so today.

—**Myron Augsburger**, pastor of Washington (D.C.) Community Fellowship

## The man of the hour

On June 7, 1944—according to my diary—I went to the annual meeting of Indiana-Michigan Conference, held that year at the Forks meetinghouse. The Executive Committee of the Board of Education had felt that Dean Harold S. Bender of Goshen Biblical Seminary ought to be

ordained to enhance his effectiveness in our brotherhood. They therefore asked the district conference to arrange for the ordination of Brother Bender. To my great astonishment, when this request came to conference, the entire group remained sitting—and silent!

I had been ordained a deacon by D. D. Miller at the North Goshen congregation only a little over a year earlier, and I felt timid. Finally, however, I told the assembly that it looked like a reasonable request to me, and I moved that we instruct the Executive Committee of the conference to proceed. There were many "seconds," and the motion carried

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unanimously. Brother Bender was ordained at College Mennonite Church on June 18, 1944—and had a most significant ministry, not the least of which was the presidency of Mennonite World Conference.

The 1959 sessions of Mennonite General Conference were held at Goshen, Ind., August 25-27. On the second day an address was to be given on "Biblical Revelation and Inspiration." I had pleaded

with the program committee that Dean Bender give that address; the committee was gracious and so arranged. It was a masterful address. Perhaps for the first time in our history the speaker brought out the truth that the Bible is paradoxically the Word of God and the word of man. Up until that time, the Mennonite Church had emphasized only that the Bible is to be revered as the Word of God. Herald Press is still keeping Bender's ad-

dress in print as a significant booklet. He proved once more that he was the man of the hour!—**J. C. Wenger**, retired historian and professor in Goshen, Ind.

## In search of a city

by Harold S. Bender

In the long perspective of the four centuries that have passed since their beginnings in Switzerland and Holland, the Mennonites have often seemed to be a people without a country, wanderers upon the face of the earth, having no abiding city, seeking a city whose builder and maker is God.

These clear-visioned high-seeking souls purposed to build the city of God on earth. But the world would not let them, even though that world itself often professed to be also building the city of God. How different that city, as it was seen by a Conrad Grebel, a Pilgram Marpeck, a Jacob Hutter, and a Menno Simons, from the one projected by an Augustine and an Aquinas, or even by a Luther, a Zwingli, and a Calvin. It was to be a city in which a living Christ should dwell, a Christ of love and service, around whom should gather men of his Spirit and purpose, among whom hatred and violence should be unknown.

Men have sometimes laughed, even scoffed, at these simple souls, who thought in their simplicity that it should be possible to create a fellowship of saints "without spot or wrinkle" in the midst of an evil world. But it is such scoffers and laughers who have always taken the heart out of men, and have gone on leading the world into successive systems of greed, hatred, and war, sometimes in the name of prosperity, sometimes in the name of patriotism, and sometimes in the name of religion.

In the long perspective of the past four centuries, it now seems to many of us moderns that much of the record of human society has been a failure, that all too often men have set up a social order and practiced a way of life that was not creative and value-building, but repressive and destructive of the better things. We can see better now, also, that in the history of men and movements since the Reformation there have been some who have had a clearer vision and nobler purpose than the mass of men who participated naively and often unthinkingly in the existing social machinery and shared the meager values of the age.

Perhaps it was inevitable that a world that would not live after the fashion of the Son of God should hate those who in their sincerity sought to make his fashion their own, and who purposed to follow the way of life intended by him who spoke the Sermon on the Mount.

And so the history of the Mennonites in the past four hundred years has as often as not been a history of men, women, and children "on the move," fleeing one city to find a refuge in another, leaving one land to seek a better.

In the past century and a quarter, thousands of Mennonites have found a home in the favored and tolerant commonwealths of the United States and Canada. Fortunate they are, these two thirds of the four hundred thousand Mennonites in the world today who can enjoy the liberty of Anglo-Saxon democratic institutions, and who seem now to have come to the end of their wandering. Whether in these new lands of liberty they may not face more subtle dangers of assimilation, more threatening ultimately to their way of life than the outright animosity of the hostile society of old Europe, remains to be seen.

—Excerpted and adapted from a book he started but which was completed after his death by J. C. Wenger: *The Mennonite Church in America* (Herald Press, 1966), pp. 19-21.

## He loved the church

Harold S. Bender has had a profound influence upon my life and ministry. Our relationship was that of professor and student. Two incidents stand out in my memory as a lone female student enrolled in full-time seminary studies.

One year at registration time I questioned taking a certain course in homiletics since I had had college speech courses in abundance and since I probably wouldn't be preaching anyhow. Dean Bender replied without wavering that I should take *all* the prescribed courses for the degree and that I'd probably be preaching someday, though maybe not in his lifetime.

The second incident I recall with a smile was a test paper in one of his classes that included a question on the authorship of the book of Hebrews. I went to great lengths to answer the question with reasons why I thought it was Priscilla. I concluded with some weak statements that indicated I'd written all I could muster. He wrote in the margin of the blue test booklet, "What about the hope that eternity proves you right?"

But the real significance of Harold Bender to me in my life and ministry was his deep love and appreciation for the church—the community of Jesus' disciples. I praise God for this legacy. I too love the church.—**Emma Richards**, pastor of Lombard (Ill.) Mennonite Church

## Always so much to do

The years I worked "with" HSB (he never wanted me to call him my "boss"—we "work together," he would say) were the most challenging years of my life. There was always so much work to do—we never got finished—we just stopped. The most difficult thing was to get him started working on his "piles" of papers. Students would tell me that once they got into the "inner sanctum," HSB would appear relaxed and take all the time necessary to talk with them. And there I was in the outer office fretting because there were so many things he should be doing.

When I did get to work through the day's mail with him there were a myriad tasks to complete. He might want me to get someone on the telephone right away so he could talk with him. But by the time I got out to my desk and lifted the receiver to dial, he already was on the phone talking with someone else!

—**Irene Hershberger**, retired in Sugar-creek, Ohio



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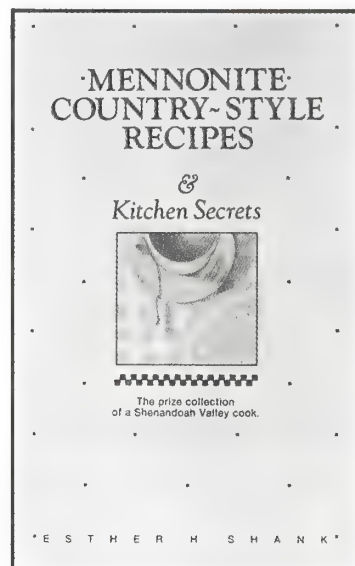
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CAEBC members plant a tree at their church campground meetingplace in Colombia. Left to right are Marta de Alvarez, Leticia Stucky, Federico Rosado, David Villalta, Angel Cannon, Arnoldo Casas (executive director), Ben Cutrell (consultant), and Lupe De Leon (president).

## Spanish-speaking Mennonites form Anabaptist Association for Publications

Spanish-speaking Mennonites in North, Central, and South America have launched their own publishing effort. The action to form the Anabaptist Association for Publications came July 27-31 in Cachipay, Colombia, during the annual meeting of the group that has been developing Anabaptist curriculum materials for Hispanic Mennonites throughout the Western Hemisphere. The action is significant, said Arnoldo Casas, the group's executive director, since there has never been an Anabaptist-Mennonite publisher of Spanish-language materials before.

The curriculum group, known as Curri-

culo Anabautista de Educacion Biblica Congregacional (CAEBC), has been working on the production of Spanish-language materials for adults and children based on the English-language Foundation Series of North American Mennonites. Marta Quiroga de Alvarez reported on the work of printing the second year of the adult curriculum. "We have writers and editors all over the hemisphere working together to carry out the mission God has commanded us to do," she said. The materials will continue to be printed in Bogota, Colombia.

Leticia Rodriguez Stucky, newly

elected children's curriculum coordinator, introduced CAEBC's new *Children and the Kingdom* edited by Daniel Schipani. It is a compilation of presentations made at a curriculum development consultation in 1985. "The book will be used to give sociological, theological, and pedagogical bases for developing a children's curriculum to be used where the Spanish language is spoken," she said.

The formation of a publication association grew out of a need felt by the various Anabaptist-Mennonite denominations in the Western Hemisphere. CAEBC and the Council of International Ministries (made up of Mennonite mission/service agencies in North America) have been working to make this a reality. Meetings were held in Florida and Guatemala earlier this year.

Finally, with the support of CAEBC and CIM, as well as Mennonite Publishing House and Mennonite Board of Congregational Ministries, the Asociacion Anabautista Internacional de Publicaciones came into being. The goal: to promote, by the publishing of materials, inner, family, community, and international peace, and to serve the church in fulfilling its mission in the world through the production of literature.

The formation of such an entity has been talked about ever since a 1964 consultation in Puerto Rico. "I was part of that group that participated in the consultation," said consultant Ben Cutrell from Mennonite Publishing House. "Today I see what we talked about in 1964."

## New president addresses EMC&S board, lists future directions

Serious business was punctuated by many smiles at the quarterly meeting of the Eastern Mennonite College and Seminary board of trustees Aug. 14-15. The upbeat mood was largely generated by reports of a large enrollment this fall and by plans for new and renovated campus facilities.

In his first report to the board as president, Joseph Lapp cited several external and internal factors that influence the path the school will take in the future.

External factors include the nationally felt shortage of high school-age young people expected to continue through the next 10 years. Related to that is the aging of the U.S. population as a whole. He also pointed to the shifting world economy, immigration, rapid technological advances, and competition from other types

of schools as "factors that put pressure on EMC&S and other Christian liberal arts colleges."

Turning to internal signs of the school's well-being, Lapp characterized the EMC&S program as "a strong liberal arts core education in the Christian context with an excellent choice of professional and preprofessional programs." In reviewing the college's five-year academic master plan, he emphasized the need for (1) training in ethical decision-making, (2) continued strength in basic communication skills, (3) adequate awareness of and proficiency in current technology, and (4) global awareness that will not diminish as technology brings the world into the living rooms of North America.

During its sessions, the 12-member governing body approved further work toward opening an extension campus in Lancaster County, Pa.—home to a significant portion of the student body. Lapp told the trustees that "a Pennsylvania advisory board and the director of the ex-

tension program can begin development of the effort for the fall of 1988."

EMC&S has been studying its physical facilities during the past year. Arising from these deliberations, the campus master plan task force has identified several needs for the future and reported these to the president. Lapp said "urgent and immediate needs" include the renovation and expansion of indoor and outdoor athletic and recreational facilities, expansion and renovation of the seminary buildings, and a complete overhaul and modernization of the Northlawn dormitory and dining hall facilities.

The trustees approved funding for immediate improvements to the athletic field adjacent to the Suter Science Center in order to provide needed field space for student use while the college's north athletic field is rebuilt in the future. The board also authorized funding for continued planning and design work by LeRoy Troyer and Associates, an architectural firm from Mishawaka, Ind.



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September 14, 1987



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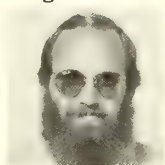
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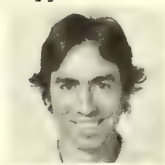
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**1987 graduates**



**A**ssociated Mennonite Biblical Seminaries, Elkhart, Ind., graduated 61 students. Jacob W. Elias, dean of the seminaries, presented the candidates for graduation, and Richard A. Kauffman, acting president of Goshen Biblical Seminary, and Henry Poettcker, president of Mennonite Biblical Seminary, conferred the degrees.

Forty-one people completed the Master of Divinity degree, a three-year program that equips women and men for ministries of the worldwide church, including pastoral, teaching, counseling, evangelism, cross-cultural and academic ministries. Thirteen graduates completed the degree of Master of

Arts in Theological Studies, a two-year program to supplement other professional training of students or strengthen their participation in the life, mission and service of the church.

Three people completed the degree of Master of Arts in Peace Studies, a two-year program that deepens understanding of and commitment to the biblical vision of peace and justice and its incarnation in the world. Four people received the Certificate in Theological Studies, a one-year program designed to equip people for stronger participation in the church.

**Jim Stutzman Amstutz, M.Div. (MBS).** Placement: campus pastor and director of church relations at Bluffton (Ohio) College. Member of First Mennonite Church, Bluffton. "AMBS provided the context of faith and learning that allowed my gifts as a ministering person to develop," he said. "K-group, M.Div. Seminar, academic excellence and local church involvement stand out as highlights."

**Philip Bender, M.A. (MBS).** Placement: teaching at Elim Bible Institute, Altona, Man. Member, Altona Berghthaler Mennonite Church.

**Roy Bender, M.Div. (GBS).** Placement: pastor, Pinto (Md.) Mennonite Church. "I am grateful for the opportunity to interact with people and classes to enhance my pilgrimage of faith and life."

**Dave Bergen, M.Div. (MBS).** Placement: associate pastor, Bethel Mennonite Church, Winnipeg, of which he is a member. "Seminary has been a time of profound enrichment both in terms of deeper self-awareness and in becoming more adequately equipped for church leadership."

**Curtis Birky, M.A. (GBS).** Placement: continue work as a psychotherapist. Member, South Bend Christian Reformed Church, South Bend, Ind. "My understanding of biblical material, faith development and personal growth has been enhanced during my studies at AMBS."

**Mary E. Burkholder, M.Div. (MBS).** Vocational goal: involvement in congregational ministry. She is a member of Stirling Avenue Mennonite Church, Kitchener, Ont. "In-depth Bible study, reading Scripture in Greek and Hebrew, spending one year in a Lutheran seminary, probing the meaning of Christian ministry: these were highlights."

**Marjorie Reimer Ediger, M.A. (MBS).** Vocational goal: hospital or hospice chaplaincy. Member, Arvada (Colo.) Mennonite Church. "Returning to MBS after 35 years and finishing the MATS

degree was a real challenge. I praise God for this gift of a seminary education."

**Arlen Epp, M.Div. (MBS).** Vocational goal: pastoral counseling. Member, Southside Fellowship, Elkhart, Ind. "I appreciate this opportunity for extended growth and integration. It has touched my life in its entirety and has been profoundly spiritual in its essence."

**J. Delbert Erb, M.Div. (GBS).** Placement: missionary/teacher with the Argentine Mennonite Church. "I have appreciated this time of theological reflection and the opportunity to develop skills for Bible teaching. Contacts with churches, professors and students were stimulating."

**Ronald L. Frantz, M.Div. (GBS).** Vocational goal: congregational leadership and Christian Peacemaker Teams. Member, Reba Place Church, Evanston, Ill. "Seminary has been a wonderful gift, nurturing and articulating my hope and relationship with God, Christ Jesus and the Spirit, sown by our Anabaptist churches and faith."

**Ken Funk, M.A. (MBS).** Vocational goal: pastoral or service related Christian ministry. Member, Tiefengrund Mennonite Church, Laird, Sask. "AMBS has helped to significantly enlarge my awareness of myself, of the world around me and of how God speaks to us in our lives."

**Ann K. Gingrich, M.A. (GBS).** Placement: pastoral counseling at AMBS. Member, Assembly Mennonite Church, Goshen, Ind. "My one-class-at-a-time approach to seminary gave me 10 years to savor the variety and wisdom of AMBS professors: special indeed."

**Jean Brunk Greaser, M.A. (GBS).** Member, Assembly Mennonite Church, Goshen, Ind. "AMBS has provided for me a setting where challenge, stimulation and new growth could occur within the surroundings of nurturing relationships with students and faculty."

**David L. Hall, M.Div. (GBS).** Placement: principal at Swift Current (Sask.)

Bible Institute. Member, Hartville (Ohio) Mennonite Church. "The chance for midlife learnings has been an excellent experience. AMBS has added insights and broadened my horizons."

**David B. Hendry, C.Th. (MBS).** Vocational goals: further study. Member, West Manchester Church of the Brethren, Manchester, Ind.

**Marcella J. Hershberger, M.Div. (GBS).** Vocational goal: work at church growth. Member, East Goshen Mennonite Church, Goshen, Ind. "I appreciated teachers who demonstrated how to hold serious biblical study together with a deep, alive, personal faith; the excitement of each feeds on the other."

**Rosa M. Hershberger, M.Div. (GBS).** Vocational goal: hospice/hospital chaplaincy. Member, East Goshen Mennonite Church, Goshen, Ind. "My years at AMBS have resulted in exciting personal and spiritual growth. I have found deeply committed Christians among students, faculty and staff."

**Jerry L. Holsopple, M.Div. (MBS).** Placement: youth pastor for Western District Conference. Member, First Mennonite Church, Berne, Ind.

**Glen A. Horner, M.Div.—B.D. exchange (GBS).** Vocational goal: co-pastor with wife, Thelma; currently pastor at Wooster (Ohio) Mennonite Church. "My seminary experience has been helpful in applying Scripture to the realities of 20th-century life—orthodoxy plus orthopraxy."

**Mark S. Hurst, M.A. (GBS).** Placement: community chaplain for ex-offenders, Mennonite Central Committee assignment in New Brunswick. "My seminary experience gave me time for reflection on past experiences and preparation for future ones. I appreciated the sense of community among faculty and students."

**Donald E. Inglis-Widrick, M.A. (GBS).** Member, Naumburg Conservative Mennonite Church, Castorland, N.Y. "I have enjoyed studying the bibli-



cal languages in an institution where both students and faculty take biblical paradigms for peace and justice seriously."

**Rodolfo P. Jiménez, M.Div. (GBS).** Placement: church planter and teacher in a Bible institute in Upland, Calif. Member, Iglesia Anabautista Emanuel, South Bend, Ind. "Through seminary I became aware of wisdom accumulating through the ages, of Christ's presence in the faith community, of the Spirit's empowering through the Word."

**Norma J. Johnson, M.Div. (GBS).** Placement: executive secretary, Commission on Education, General Conference Mennonite Church, Newton, Kan. Member, Akron (Pa.) Mennonite Church. "The M.Div. Seminar process was significant. I also valued creative teaching, chapel services and meaningful friendships. My life journey has been enriched by AMBS."

**Mary Kauffmann-Kennel, M.Div. (GBS).** Placement: gathered ministries leader at Southside Fellowship, Elkhart, Ind., of which she is a member. "Seminary has been a time of deepening my faith, discerning direction and receiving affirmation from faculty, students and congregation for my gifts."

**Terry Keller, M.Div. (MBS).** Vocational goal: pastoral ministry involvement. Member, Nutana Park Mennonite Church, Saskatoon. "My seminary experience, especially interaction with students and faculty, has inspired me to continue learning and growing by sharing my life's journey with others."

**Deborah J. Kirkpatrick, M.Div. (MBS).** Placement: resident in pastoral care and counseling at Royal Alexandra Hospitals, Edmonton. Member, First Mennonite Church, Calgary. "By beginning my degree through the extension program in Ontario and completing it at the seminary, I have benefited richly from the variety of educational settings."

**Colleen Kliever, C.Th. (GBS).** Member, First Mennonite Church, Iowa City, Iowa.

**Brent Koehn, M.Div. (MBS).** Vocational goal: teach biblical languages after graduate work in Greek and linguistics. Member, Bethel College Mennonite Church, North Newton, Kan. "Highlights include involvement in summer Greek—both as a student and as a teaching assistant—and teaching an adult Sunday school class."

**Joseph J. Kotva Jr., M.A. (GBS).** Vo-

cational goal: Ph.D. program in theological ethics. Member, Friendship Mennonite Church, Bedford, Ohio. "The seminary has proven to be a place where one can pursue legitimate academic concerns while still working at being a 'community of character.'"

**Phyllis Kramer, M.Div. (GBS).** Vocational goal: pastoral ministry. Member, St. Jacobs (Ont.) Mennonite. "Dialogue about academic concerns and community life demands has impressed me with our Christian need to embrace intellectual, relational, social and emotional aspects of life."

**Dorothy Arlene Kratz, M.Div. (GBS).** Vocational goal: pastoral ministry. Member, Prairie Street Mennonite Church, Elkhart, Ind. "It has been a privilege to complete my seminary education over a six year period, integrating it with part-time work and work in my local congregation."

**James D. Kratz, M.Div.—B.D. exchange (GBS).** Placement: president of Mennonite Mutual Aid, Goshen, Ind. Member of Prairie Street Mennonite Church, Elkhart.

**John Kroeker, M.Div. (MBS).** Placement: pastor, Meadows Mennonite Church, Chenoa, Ill. "I appreciated the relationship with people from different backgrounds and experiences in addition to the opportunity to continue my own spiritual development and sharpen vocational goals and gifts."

**Nancy S. Lapp, M.Div. (GBS).** Placement: director of Campus Ministries, Goshen College. Member, Assembly Mennonite, Goshen, Ind.

**Allen Lind, M.Div. (GBS).** Vocational goal: pastoral and/or chaplain ministry. Member, College Mennonite Church, Goshen, Ind. "I was exposed to the broader Mennonite church, its theology and history, and have received tools for Bible study applicable to personal growth and ministry."

**Rosalie Loeppky, M.Div. (MBS).** Vocational goal: hospital chaplaincy. Member, Mennonite Fellowship of Rosthern, Sask. "I value the experiences of encouragement and affirmation, from faculty and friends, for vocational redirection and spiritual growth. God has been present in my search."

**James Samuel Logan, M.A. (GBS).** Member of Glad Tidings Mennonite Church, Bronx, N.Y. "Thank you, AMBS, for helping develop a mind en route. Thank you dearly, my foremothers and forefathers, because your

struggle for freedom flows like a river inside me."

**Paul Longacre, M.Div.—B.D. exchange (GBS).** Placement: listener (with wife, Nancy Heisey) among overseas churches with Mennonite mission and service agencies. "The year at AMBS was a stimulating time for reflection and learning and good preparation for our next assignment."

**Gary Martens, M.Div. (MBS).** Placement: pastor, Mount Royal Mennonite Church in Saskatoon, beginning in October. Member, First Mennonite Church, Burns Lake, B.C. "The past three years have been a time of deepened appreciation and understanding of the Bible, relationships with others and myself."

**Yeshitela Mengistu, M.A. (GBS).** Vocational goal: further study and pastoring. Member, Mesarate Kerestos Beta Keristian, Addis Abeba, Ethiopia. "The love, care and learning I received at AMBS and at Mennonite churches in Elkhart has greatly impressed me and increased my vision for the church."

**Jerry Nussbaum, M.Div. (MBS).** Vocational goal: church education ministries, youth work or camping. Member, Salem Mennonite Church, Kidron, Ohio. "Seminary has been a growing experience through study and interaction in Christian community. I will always value the friendships, memories and new discoveries in biblical faith."

**Peter Passage, M.A. (MBS).** Placement: financial resources coordinator at Mennonite Central Committee, Akron, Pa. Member, Akron Mennonite Church. "Balanced, comprehensive, non-parochial views of events and issues by professors and students in a stimulating academic community broadened my world."

**Dave Petersheim, M.Div. (GBS).** Vocational goal: church planting and church growth. Member, Conestoga Mennonite Church, Morgantown, Pa. "The shalom understanding of evangelism has been a major theme of my seminary experience. This 'holistic gospel of peace' meets the physical, emotional, relational, as well as the spiritual needs of people."

**Kathrine Ediger Rempel, M.A. (GBS).** Placement: co-pastoring assignment with husband, Ed, at Locust Grove Mennonite Church, Elkhart, Ind.

**Kathy Rempel, M.Div. (MBS).** Placement: counseling internship at Interfaith Pastoral Institute, University of  
*continued on next page*



Winnipeg. Member, River East Mennonite Brethren Church, Winnipeg. "I have been blessed to have sojourned here with those who seek to know God's ways more nearly and who seek to serve God faithfully in life."

**Steven Roth**, M.Div. (GBS). Member, Birmingham (Ala.) Mennonite Church. "The greatest highlight for me was the Jerusalem Study Semester in Israel. The wisdom of the desert is that the confrontation with our own frightening nothingness forces us to surrender ourselves totally and unconditionally to the Lord Jesus Christ."

**Sally Schreiner**, M.Div. (GBS). Placement: Urban Congress director, SCUPE, Chicago. Member, Reba Place Church, Evanston, Ill. "AMBS and the Chicago SCUPE program provided me with supportive climates for reflecting on past experiences, developing new tools and growing in my pastoral identity."

**Barry Lee Schmell**, M.Div. (MBS). Placement: pastor, Pleasant Oaks Mennonite Church, Middlebury, Ind. "The integration of theory and praxis through supervised ministry and clinical pastoral education, as also a healthy integration of grace and academia in all classes/professors."

**Randy W. Smith**, C.Th. (MBS). Member, Hively Avenue Mennonite Church, Elkhart, Ind. Placement: pastor, Fort Worth (Texas) Mennonite Church. Completing requirements for M.Div. "I am grateful to the seminary for a rich, challenging environment of learning, community, personal and spiritual growth. I am better equipped for pastoral ministry."

**Sharon L. Speigle**, M.Div. (GBS). Placement: associate pastor, Oak Grove Mennonite Church, Smithville, Ohio, Sept. 1. Member, Blough Mennonite Church, Hollsopple, Pa. "Caring and supportive friends and professors who have combined scholarly expertise with personal spirituality have together provided strength and modeling for my own personal growth."

**John Stahl-Wert**, M.A. (GBS). Vocational goals: teaching, administration or further study. Member, Erisman Mennonite Church, Manheim, Pa., and Assembly Mennonite, Goshen, Ind. "The community was supportive; friendships with staff, students and faculty were warm and caring. I was prodded, pushed and otherwise provoked toward growth."

**Peter (Jock) Tolmay**, M.Div. (MBS). Placement: pastor, Walnut Hill Chapel, Goshen, Ind. "The seminary stood on

the other side of a painful tear in my ministry. It wiped away tears and bruises and provided a safe place to re-examine my call and faith."

**Ann Weber Becker**, M.Div. (GBS). Placement: co-pastor, First Mennonite Church, Kitchener, Ont. Member, Assembly Mennonite Church, Goshen, Ind. "Through studying and service, pain and healing, questioning and worshiping, my years here have sharpened my perceptions of God's presence in history, today and in our future."

**Mark A. Wiens**, M.Div. (MBS). Vocational goal: church planting assignment. Member, Silverwood Mennonite Church, Goshen, Ind. "I like AMBS. It has been a place where I've grown personally. AMBS has also been a helpful resource to my work at Silverwood Church."

**Mike Wigginton**, C.Th. (MBS). Vocational goal: mission assignment. Member, Fellowship of Hope, Elkhart, Ind.

**Joyce Wyse**, M.Div. (GBS). Vocational goal: church planting. Member, South Union Mennonite Church, West Liberty, Ohio. "The embodiment of Good News in the life and teaching of the faculty of AMBS and the care and respect with which they deal with the Scriptures has been a great gift to me."

**Brenda Yoder**, M.Div. (GBS). Vocational goal: chaplaincy program. Member, East End Covenant Church, Goshen, Ind. "Seminary has been an exhilarating time of personal growth. I have appreciated the time to concentrate on the essentials of living my faith in vitality."

**Duane A. Yoder**, M.Div. (GBS). Placement: campus pastor and Bible faculty, Hesston (Kan.) College. Member, College Mennonite, Goshen, Ind. "My time at AMBS has been one of transformation through the insights gained in the classroom and the relationships experienced in the community."

**Elizabeth G. Yoder**, M.A. (MBS). Vocational goal: writing and editing. Mem-

ber, Hively Avenue Mennonite Church, Elkhart, Ind. "I came to seminary for equipping and retooling and found myself also nurtured by faculty and new friends."

**Phil Yoder**, M.A. (GBS). Vocational goal: book publishing. Member, Glade Mennonite Church, Accident, Md. "Seminary confirmed my calling as a pilgrim and deepened my longing for truth. It opened my eyes if not my mind and tempered my learnings with a bit of cynicism."

**Terrence J. Zimmerly**, M.Div. (GBS). Placement: associate pastor with wife, Karen Martens Zimmerly, West Abbotsford Mennonite Church, Abbotsford, B.C. Member, Crown Hill Mennonite, Sterling, Ohio. "Seminary has been an enlightening experience which has deepened my faith and empowered me with courage, hope and skill to struggle for building the kingdom of God now."

## AMBS adopts symbol



Associated  
Mennonite  
Biblical  
Seminaries

Associated Seminaries have adopted a new symbol to help visually communicate our philosophy and character. It was designed by Glenn Fretz, Toronto. The AMBS symbol, as the focal point of a larger graphic identity program, has been called the "People of the Book." Some of the qualities we see represented in the symbol are stated as:

- We are people of the book
- a community of faith and scholarship.
- We are people of worship
- a community of celebration.
- We are people of hospitality
- a community of welcome and openness.
- We are people of service
- a community of ministry.

AMBS Catalog 1987-89: For a free copy write Jim Metzler, Admissions, 3003 Benham Ave., Elkhart, IN 46517.

## AMBS BULLETIN

Continuing the *Bulletin of the Mennonite Biblical Seminary* and *The Window*.

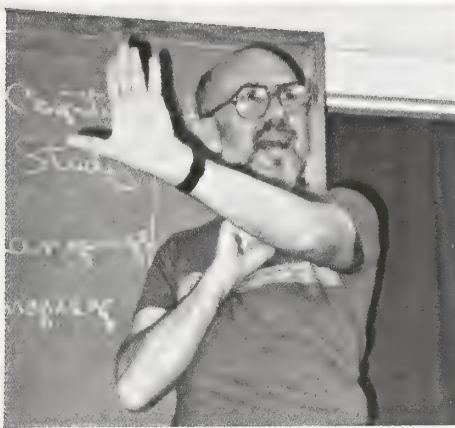
For Mennonite church leaders and other persons interested in theological education in the Anabaptist tradition. Contribution for requested subscription welcome. AMBS was founded in 1958 by the General Conference Mennonite Church and the Mennonite Church in the association of Mennonite Biblical Seminary (GC) and Goshen Biblical Seminary (MC).

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Pat Graybill illustrates a point during his presentation at the Deaf Retreat.

## Deaf Retreat explores theme of 'Freedom in Worship'

"Freedom in Worship" was the theme of the annual retreat for deaf persons and their families and friends at Laurelville (Pa.) Mennonite Church Center recently. The event, sponsored by Deaf Ministries of Mennonite Board of Missions, drew over 65 persons to focus on how deaf people can develop forms of worship that express and affirm their identities.

Of the three speakers, two were deaf—Nancy Marshall, a Mennonite deaf ministries worker and a student at Associated Mennonite Biblical Seminaries, and Patrick Graybill, a Roman Catholic deacon and an instructor at National Technical Institute for the Deaf in Rochester, N.Y. The third was Chip Green, an Assemblies of God minister who trains people for deaf ministry.

The retreat began with skits depicting three typical experiences of deaf people in churches: (1) Attending a hearing church without an interpreter and understanding little of what's going on. The result is boredom and alienation. (2) Attending a hearing church with an interpreter who isn't a skilled signer and doesn't know American Sign Language. The results are misunderstanding and frustration. (3) Attending a deaf church whose forms of worship copy those of the hearing church. The result is an increased sense of community but still a lack of energy and spiritual power.

Graybill, also a speaker at last year's retreat, reminded participants of their own responses to his questions in 1986: What would a truly deaf church look like? He challenged his deaf peers with the question, "What, during the past year, have you done to bring about positive change in your own churches?"

Marshall led participants in discovering creative ways to use drama in interpreting Scripture. She also emphasized the need for videotaped American Sign Language translations of the Bible. Two

such videos showing portions of Mark and Genesis were available for participants to view during their free time.

Green spoke about the need to develop leadership skills among deaf people, especially in pastoral relationships. He stressed that use of American Sign Language and inclusion of indigenous forms of worship were not enough—that deaf leaders would also need to serve as mature models who could disciple other deaf members of their congregations.

For many the highlight of the weekend was Sunday morning worship—an opportunity for deaf participants to plan a worship experience that would affirm the abundant gifts of deaf people and use them to bring life to their worship of God. Drama and biblical translations in American Sign Language were combined in creative ways to give new understandings of Jesus' parable of the sower and the seeds. One by one, worshipers signed their prayers of gratitude for the weekend and hope for the future of deaf churches.—Charlotte Baker-Shenk

## Peace Committee, now part of MWC, meets in Paraguay

For the first time since it became an official committee of Mennonite World Conference, the International Mennonite Peace Committee gathered for meetings in Paraguay—first in Asunción, July 9-12, and then in Filadelfia on July 20. In between those times, committee members participated in the sessions of the MWC General Council, held in Filadelfia.

One of the most important activities was studying the Bible and sharing stories and concerns in order to develop insights and perspectives on how Mennonite churches can become peace churches locally and internationally.

Noboru and Toshiko Aratani of Japan were the Bible study leaders, focusing on 2 Corinthians 12:7-10.

Among the reports from various parts of the world, two issues gave cause for considerable discussion. One was the report from Japan, observing the comeback of militarism in that nation, and the other was from South Africa, calling special attention to the nonviolent work for reconciliation that is being done by many Christians.

Members discussed plans for several future activities, including a worldwide Mennonite Peace Sunday, seminars to be held in Zambia, and preparation for their participation in the 12th Assembly of Mennonite World Conference in Winnipeg in 1990. The committee also prepared a message that will be sent to the Mennonite and Brethren in Christ churches, encouraging them to share, admonish, and challenge each other to

pay special attention to peace education.

The committee is an outgrowth of peace interest groups that assembled informally at Mennonite World Conference assemblies for many years. At its last meeting in India in 1985, the committee asked for formal affiliation with MWC, a request that was granted by the MWC Executive Committee in May 1986.

The committee is made up of two representatives from each continent. Mukanza Ilunga of Zaire chairs the committee, and Hansulrich Gerber of Switzerland serves as executive secretary.

## Church planters come to workshop tired, but leave refreshed

"I came tired and am leaving refreshed," commented Roy Walls, a church planter in Erie, Pa., following a church planters workshop recently in Elkhart, Ind. Nearly 40 people came to the event sponsored by Mennonite Board of Missions.

They came for various reasons, but Walls' reason was mentioned several times. Others commented that they wanted to learn more about church planting and to share common needs and problems. That sharing occurred during formal sessions as well as during coffee breaks, meals, and free time.

Major input was supplied by Myron Augsburg, pastor of Washington Community Fellowship—a congregation he and others planted in the nation's capital six years ago. He discussed the kind of church that should be planted in today's world—a church that frees persons to be the people of God in an urban setting, that contextualizes ministry to people, that engages a society at its median level and reaches both ways, that develops a community spirit and involvement, that regards worship as central for congregational life, and that is flexible in congregational structure and polity.

Another session focused on the need for a new congregation to tie in with the larger Mennonite Church. "As you relate to a denomination, you are not just relating to structure, but a whole system of faith," said Augsburg.

Five Bible studies led by Freeman Miller of Philadelphia centered on how church planters can move from tradition to mission, have a vision that energizes, have the power of the Holy Spirit, be a servant leader, and foster fellowship and community. Miller, an urban pastor for 11 years, became home missions director for Eastern Mennonite Board of Missions last January.

Vern and Helen Miller, veteran pastoral couple at Lee Heights Community Church in Cleveland, told how to build a core group and provide for vital worship experiences in a young congregation.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Linden M. Wenger, Harrisonburg, Va.**

In my estimation Daniel Hertzler was at his editorial writing best in his observations and analyses of the election process used at Purdue 87, "Losing in an Election" (Aug. 18).

The time-honored process of elections as used in the Mennonite Church certainly has its shortcomings. As Hertzler suggests, losing an election can be a means of discipline and "good for one's soul" in the end. But trying to be philosophical—"I really don't want the job, I don't care if I do lose"—is probably not 100 percent true. I'll venture to say no one enjoys losing an election. About so many defeats and the individual gathers up his or her talents and retires to some inconspicuous place where they won't get hurt. I have seen it happen.

The gift discernment process as now used in many congregations and conferences is kinder but not necessarily more efficient. Nor would James Metzler's proposal in "Readers Say" of the same *Gospel Herald* issue solve all the problems of securing and retaining personnel for all boards and committees. Meanwhile we can be grateful to the many who are willing to give sacrificially of their time and talent to serve the church. I was impressed anew as I saw such persons in action at Purdue 87 and again at Virginia Conference assembly a week later.

### **George Brenneman, M.D., Bethesda, Md.**

I want to commend Cynthia Weaver for her timely article, "The Un-aborted Child" (Aug. 11).

Regardless of one's position on the issue of abortion, the needs of infants and children such as the infant she described should challenge our resources and concerns. The challenge Ms. Weaver gives is especially direct for those who oppose abortion. However, even with liberal abortion laws and services, many unwanted, neglected, and abused infants and children will need the special care that our Mennonite/Anabaptist heritage enables us to provide.

The love generated in a caring foster home has often reconnected me with hope after losing it in the technology of providing medical care to a severely handicapped infant.

### **Milton Stoltzfus, Lancaster, Pa.**

I was saddened and hurt to read in the August 4 editorial, "A Faith Greater Than Doomsday," that my brother referred to the rapturist theory of certain people as a "neat solution" and implying that rapturists are not concerned for others. I would be quick to say that many evangelical premillennialists would discount the personal revelation theory of one Margaret Macdonald and ask that we refer instead to the biblical teaching of the blessed hope, the coming of Jesus Christ for his church.

Though I disagree with my brother in part, I feel he has a very good warning to us premillennialists about not opting out of our responsibility in a rapturist fashion. Whatever our eschatological belief, we as Christians are kingdom workers and must do our best while we are here. Peter asks us what kind of people we ought to be. His answer: Holy, godly lives, making every effort to be found spotless; blameless and at peace with Christ. (2 Pet. 3:11, 14). We must not be insensitive and callous by preaching a gloom and doom message, but rather hopeful and positive in our work and our faith.

### **Ben and Mary Jane Newcomer, San Pedro Carcha, Guatemala**

We are on assignment with Mennonite Central Committee in northern Guatemala working with the Kekchi Indians in development, and are currently home on furlough. We read with a great deal of emotion and identification Paul Clark's article on the difficulty of being a middleclass North American (Aug. 4). The faces of the "many" he mentions are not just nameless multitudes, but are our personal friends and brothers and sisters among the Kekchi Indians. He describes eloquently the dilemma of living as citizens of the first world among third world people, and enumerates clearly the dichotomy of the two worlds that we have been a part of.

Yes, I do enjoy the luxury of middle-class America, the soft carpets, luxury cars, tastefully decorated homes, and ice-cream shops at every turn; I like comfort, I enjoy beauty, it's been marvelous to be surrounded by cleanliness, abundance, and unlimited opportunities. But even as we've "indulged" again in the middle-class American lifestyle for a few short weeks, it has been an unsettling time because the faces of the "many" have confronted us over and over again as we

traveled, ate, purchased, and talked.

Some day we will return to North America to live and probably again be "middle-class American." But I hope we will never lose sight of or sensitivity to the feelings, sights, and sounds of poverty, or the deep faith the "many" in the third world have taught us. They who are part of our lives will continue to challenge us to live responsibly, simply, and sensitively as middle-class Americans.

### **Ruth Stauffer, Elverson, Pa.**

I fully agree with Robert Roberg in his article "A Letter to an Aunt About the Nuclear Freeze" (Aug. 4) advising a better and more productive way—the human heart.

Early in life I was taught this little song: "Do you know the world is dying for a little bit of love? Everywhere we hear their sighing for a little bit of love." Many times over the years we failed to give this love—the agape love of Christ.

### **Jurgen Brauer, South Bend, Ind.**

If I may intercede in a family discussion, I offer this reflection on Robert Roberg's letter to his aunt (Aug. 4).

Robert writes that the center of the Christian cross is the "perfect symbol for true peacemakers." Why is it? Because it is the intersection of right and left and poor (bottom) and rich (top). For me that center is rather the perfect symbol of those who sit still and isolate themselves. Why? Because Robert's peacemaker is poorer than the rich, richer than the poor, on the left of the right and on the right of the left. How much mission can be achieved by sitting in the middle? The center of the cross, rather than being the point where "all extremes meet and melt in self-sacrificial love" becomes a point of irrelevancy.

It is absurd to suggest that Christians must be "middlemen," as it were. Rather we must be peacemakers; peacemakers, where possible, *with* the rich, poor, left, and right and peacemakers, where necessary, *against* the rich, poor, left, and right.

For example, I suggest that Eastern European authorities (the "communists") have already re-learned much about Christians because some Christians have decided to leave the Robertson middlemen position, to actively engage in issues of peace and justice so vital to Jesus himself. Mingling with the rich, mingling with the poor, mingling with the left and right while *simultaneously* giving account of the Christian message and motivation appears to me a superior approach to mission than knocking at neighbors' doors 10 times each day as Robert would have Christians do.



I also suggest that Robert use his Bible less selectively. It is correct that 2 Corinthians 6:14 recommends to Christians not to yoke themselves to nonbelievers. However, there is nothing in Robert's letter that suggests that his aunt *did* yoke herself to nonbelievers. To the contrary, what his letter suggested was (a) that Aunt Leota follow Paul's advice of moving away from the center to mingle, as it were, with the Greeks and Romans and (b) that Aunt Leota remain within Jesus' mandate that those who are not against his objectives (such as peace) are for them.

Finally, I suggest that Robert re-evaluate the use of his vocabulary: to refer to "communists, New Agers, revolutionaries, and anarchists" as "such people" is derogatory. If I were Robert's neighbor and he came a'knockin' on my door, insinuating I was one of "those people" in need to hear about Jesus, I'd show him the door.

#### **Jacob C. Kulp, East Greenville, Pa.**

I read with delight Meike Malandra's experience of attending Purdue 87 ("Hear, Hear!" Aug. 4).

#### **Robert G. Shearer, Fairfax, Va.**

The July 28 issue carried several stories about Purdue 87 which I found disturbing. In the article about General Assembly, mention was made of a statement released by "gay and lesbian Mennonites." And one delegate was quoted as arguing, "the Bible itself is not that clear on homosexuality."

Can one really in good conscience believe that the Bible is not clear in its condemnation of homosexuality? Both Old and New Testament are quite plain in their language on the subject. The problem is not a 20th-century invention. The practice was familiar to the writers of both the Old and New Testament. Those who try to soften the biblical teaching on this subject do not really argue that the Bible is not clear. Instead they move toward a position which rejects biblical authority, saying that the writers were "culturally conditioned," they didn't have the benefit of modern sociological studies, etc.

"Gay and lesbian Mennonites" makes about as much sense as "adulterous and fornicating Mennonites." The two groups deserve equal and fair-handed treatment. That is God's grace, love, and forgiveness need to be proclaimed and practiced, but under no circumstances can we treat sin as anything other than sin. A Christian in an adulterous relationship needs to be told that it is wrong, sinful, and a reproach to the body of Christ. Such a situation calls out for repentance (a radical "turning away from") as does all sin. Homosexuality is no different.

My fellow Christians do me a great disservice if they do not hold me to the standard of righteousness. We do our brothers and sisters who are wrestling with homosexuality a great disservice if we do not clearly speak to them God's Word—his whole Word—both the good news of forgiveness and acceptance and the "hard sayings" about making no provision for the flesh or for any unrighteousness.

#### **Dean Swartley, Easton, Pa.**

I am writing in regard to the Special Purdue 87 Report (July 28).

No wonder the homosexuals felt bad after the assembly! They were denied the only hope that can set them free. The committee concluded that the orientation to this sin is "okay," but the practice of this sin is "no good." That is like asking the person with acute emphysema to breathe normally. A person with a disease will not get better as long as he is just treating the symptoms of the disease. He certainly will not get better if he does not recognize his problem as a disease and seek help.

Homosexual orientation would certainly have to include homosexual desire. The Bible tells us that this desire is sinful (Rom. 1:24, 27). The practice is just the symptom of the desire. The desire is there because one's orientation, or true position, is out of God's will.

However, the gospel message is a freedom message. I believe that Christ, through the power of the Holy Spirit, can set the homosexual free from both the orientation and practice of this sin the Bible so clearly condemns. However, this freedom will never occur as long as homosexual orientation is considered acceptable.

#### **Milton and Mary Ethel Heatwole, Harrisonburg, Va.**

As we read about the response of the people at Purdue 87 to the singing of "God Bless America" (July 28) we are once again dismayed by the attitude that many of us have toward our country. It seems that many of us equate "praying for" and "showing respect" with "approval of." In the Bible we are told to pray for our government and to honor our leaders. These commands are not dependent on whether we have good leaders or whether we approve of their policies.

When the people of Judah were taken into exile from Jerusalem to Babylon, the Lord sent this message to them: "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer. 29:7).

First Timothy 2:1-4 says: "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made

for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."

First Peter 2:13-17 says: "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should put to silence the ignorance of foolish men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor."

In the context of our attitude and relationship to governing authorities, we are told in Romans 13:7 to "Pay all of them their dues . . . respect to whom respect is due, honor to whom honor is due." If every Christian prays faithfully for the country that he or she lives in and those other countries that God lays on his or her heart, we believe that each country will be prayed for, and the whole world will be blessed.

We also believe that these verses teach that we should honor and respect our leaders, not because we like their personalities or policies, but because of the office that they hold. David was very careful that he did not harm "the Lord's anointed" (1 Sam. 24:6; 26:11) even though King Saul was no longer doing the will of God. Since God "removes kings and sets up kings" (Dan. 2:21) and "there is no authority except from God, and those that exist have been instituted by God" (Rom 13:1), we should be just as careful as David about our attitude toward those leaders whom God has given us.

We should pray that God will bless and guide them, *especially* when we disagree with them. If we believe that "The king's heart is a stream of water in the hand of the Lord; he turns it wherever he will" (Prov. 21:1) and "the effectual fervent prayer of a righteous man [person] availeth much," then we know that we have a powerful tool for changing those policies that are not as they should be.

Therefore, we would like to call our church to a ministry of praying for our government daily, at home and in our public meetings. We would like to call our church to an attitude of respect and honor, rather than criticism, for those who are in authority. And, for those of us who live in countries where we have freedom and abundance, we would like to see us express thanksgiving and praise to God for the blessings that he has allowed us to enjoy through our country. We believe that to fail to do these things is disobedient and dishonoring to God.



## MENNOSCOPE

**The two Mennonite Marriage Encounter programs have developed a common outline** which was recently made available to encounter weekend leaders—called “presenting couples.” The Newton, Kans.-based program, sponsored by the Mennonite and General Conference Mennonite churches, had been using an outline adapted from the Friends (Quaker) Church. The Lancaster, Pa.-based program, affiliated with Lancaster Conference, used an outline received from Worldwide Marriage Encounter. At a two-day meeting recently in Lancaster, representatives of the two groups forged an outline that they felt was truly a blend of both programs’ objectives. With one outline in their hands, it will be much easier for the two groups to eventually merge—an option which is presently being considered.

**A Mennonite mission worker went to the Soviet Union for the World Congress of Women.** Sylvia Shirk Charles, a Mennonite Board of Missions worker in Belgium, was among 2,800 others at the recent event in Moscow. “We were of diverse political tendencies, yet united in women’s struggle for peace, equality, and development, and for the elimination of nuclear weapons by the year 2000,” she said. As an American, she observed that people struggling against oppression often see the United States as their enemy. As a Mennonite, she perked up her ears when she heard an indigenous (Indian) woman from Paraguay talk about both the good and bad aspects of the large Mennonite presence in her country.

**Mennonite Central Committee has shipped 2,000 metric tons of wheat to Ethiopia,** where the Baptist Mission in Ethiopia will distribute it to farmers in the Menz-Gishe and Merhabete areas. Their last harvest was poor to fair. The wheat will be distributed through food-for-work programs. “Ethiopia has not yet completely recovered from the 1983-85 famine,” reported MCC country representative Bob Hovde. “The rains have returned in many areas, but so have crop pests and frost. In the Ogaden, drought continues. In the north, war disrupts farming.” He also said some government policies have had an adverse effect on food production.

**Hesston College received more financial support during the 1985-86 school year than any other two-year independent college in the United States,** according to the Council for Financial Aid to Education. In fact, only one of the 190 two-year colleges of all types which were surveyed reported greater financial support. “We’ve known for a long time that Hesston’s alumni and friends are a very supportive group of people,” said Hesston College president Kirk Alliman, “so we were not surprised to have this confirmed by a highly respected national organization.” During the 1985-86 school year, Hesston received nearly \$2.4 million in contributions. Additional contributions went to capital projects, such as the \$1.5 million student center currently under construction, and to the endowment fund, which now totals \$2.3 million.

**Akron (Pa.) Mennonite Church has undertaken a \$1 million expansion and remodeling project.** Adding nearly 15,000 square feet to the existing facility, the project includes a 500-seat sanctuary, 13 classrooms, a Mennonite Youth Fellowship room, offices, an elevator for the handicapped, restrooms, and a larger parking lot. The remodeling includes the conversion of the current sanctuary into an all-purpose room. The project is expected to be

completed next March. The work is a result of the 1983 appointment of a church growth study commission. Its recommendations resulted in planting a new church in nearby Lancaster, reorganizing the administrative structure, and now expanding its building.

**Three members of the Mennonite Church were among 12 people who began assignments under SALT International** following a July 5-10 orientation at Mennonite Central Committee headquarters in Akron, Pa. SALT (Serving and Learning Together) is an MCC program for young people ages 18-22 interested in working overseas for one year. The three are



**MCC child appears on Hungarian TV.**

Reuben Miller, an 11-year-old son of Mennonite Central Committee volunteers Joseph and Julie Miller—Americans working in Hungary—recently had a unique chance to contribute to the development of East/West understanding. Producers of Hungarian state television (whose building is behind him) asked Reuben to be on a panel with a boy from the Soviet Union and a boy from Hungary. Besides answering questions about living in Hungary as foreigners, the boys were asked to imagine themselves in the places of their countries’ leaders, and to speculate on what they might discuss. Reuben and the Soviet boy, as Ronald Reagan and Mikhail Gorbachev, said they would work toward peace and nuclear disarmament.

Life in the Hungarian capital of Budapest has provided Reuben other opportunities to meet children from the Soviet Union. Recently he and others from the local American school visited the local Soviet school for a special time of interaction.

Millers are part of the MCC East Europe program. Their task is to live and learn in Hungary, thereby contributing to the bridge of understanding between East and West. Joseph is a student at the Baptist Seminary and Julie is a graduate student in early music at the Liszt Academy of Music. Their family is active in the Joseph Street Baptist Church in Budapest.

Bart Miller, Walnut Creek, Ohio, serving with a local Mennonite mission/service agency in Brazil; Steven Shirk, Thornton, Pa., serving in a Mennonite ministry for leprosy patients in Paraguay; and Regina Troyer, Kansas City, Mo., serving in community development (particularly nutrition) in Bolivia.

**Nearly 120 new participants have invested in Pax World Fund through Mennonite Mutual Aid** since January. This brings the total to 350 participants, who together invest \$2.1 million in Pax World Fund through MMA. The fund invests only in companies that are free of military contracts, that exercise pollution control, that have fair employment practices, and that are involved in international development.

### Pastoral transitions:

•David Habegger became pastor of First Mennonite Church of Champaign-Urbana, Ill., on Sept. 1. He succeeds Peter and Cheryl Dyck. Habegger was previously church planting coordinator and program coordinator for Western District of the General Conference Mennonite Church.

•Harold Hochstetler has resigned as pastor of Eugene (Oreg.) Mennonite Church. He continues as conference minister for Pacific Coast Conference and has added the duties of conference minister for Pacific District of the General Conference Mennonite Church.

•Frederic Jenkins was ordained as pastor of Lake Maggiore Community Church, St. Petersburg, Fla., recently. He was licensed in 1985.

•Norman Derstine will become interim pastor of Koinonia Fellowship Mennonite Church, Chandler, Ariz., on Oct. 1. He succeeds Calvin King.

### Missionary comings/goings:

•Loren and Earlene Horst will go to Trinidad/Tobago in October for a four-year term under Virginia Mennonite Board of Missions. They will assist the Mennonite church in the small Caribbean island country. Loren has been pastor of Northern Virginia Mennonite Church in Vienna, Va., almost from its beginning in 1977. Before that he was eastern area Voluntary Service director for Mennonite Board of Missions. Horsts’ address will be Box 300, Port of Spain, Trinidad/Tobago.

•Tim and Karen Green went to Italy in August for a Virginia Board assignment. They will serve the Mennonite church on the island of Sicily after a year of language study in Florence. Tim was a student at Eastern Mennonite Seminary this past year and was a department store manager before that. Greens’ address is Viale dei Cadorna, N67, 50129 Florence, Italy.

### Upcoming events:

•Evangelism and Church Development Workshop, Oct. 26-27, at St. Francis Retreat Center in Chicago. Sponsored for the third time by the Mennonite Church and the General Conference Mennonite Church, it is intended for conference/district representatives. The resource person is Herb Miller of the National Evangelistic Association of the Christian Church (Disciples of Christ). More information from Rick Stiffney at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•Builders Conference 1, Jan. 27-29, in Sarasota, Fla. It is sponsored by Mennonite Economic Development Associates and Laurelville Mennonite Church Center. The theme is “The Christian Builder Faces Key Issues,” and the speaker is Myron Augsburg, a pastor-writer-teacher who is involved in a construction business with his two sons. More information from MEDA at Box M, Akron, PA 17501; phone 717-738-3715.

•Builders Conference 2, Mar. 11-13, in Phoenix, Ariz. It is sponsored by MEDA and Laurelville Mennonite Church Center. The theme is



"Builders and the City of God," and the speaker is Calvin Redekop, a sociology and business professor at Conrad Grebel College. More information from MEDA at Box M, Akron, PA 17501; phone 717-738-3715.

•*Hopewell Holy Land Pilgrimage*, Jan. 18-29, sponsored by the Hopewell District of Atlantic Coast Conference. The leader is Charles Haws, a pastor in the district. The pilgrimage, departing from New York, includes Israel and Jordan, with an optional extension to Egypt. More information from Haws at 20 Lakeview Dr., Elverson, PA 19520; phone 215-286-6132.

•*Two Genealogy Seminars*, this fall, at Lancaster (Pa.) Mennonite Historical Society. The weekly beginner seminar will be Sept. 19-Oct. 27, and the intermediate seminar will be Nov. 3-Dec. 1. The leader is John Heisey, a genealogical lecturer, consultant, and writer. More information from the society at 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9475.

•*30th Anniversary Celebration*, Oct. 10-11, at Holyrood Mennonite Church, Edmonton, Alta. All previous attendees and interested people are invited to a weekend of sharing and fellowship. More information from Jan Steckly at the church, 9505-79 St., Edmonton, AB T6C 2S1.

•*Civilian Public Service Reunion*, July 23-24, 1988, at Bluffton (Ohio) College. This is for conscientious objectors during World War II who served in the CPS unit in Terry, Mont. More details will be announced later.

#### New resources:

•*Booklet on jury duty* from Mennonite Central Committee. This is a discussion and study guide examining the issues and implications of jury service. Entitled *The Christian and Jury Duty*, it was written by Duane Ruth-Heffebower and produced by the Criminal Justice Office of MCC U.S. It is available for \$1 (plus 50 cents for postage) from the Criminal Justice Office at 220 W. High St., Elkhart, IN 46516.

•*Booklet on caring for disabled people* from Mennonite Central Committee. Written by attorneys Mitchell Kingsley and Duane Ruth-Heffebower, it explains the technical and legal issues of life planning, wills, estates, guardianship, and trusts. It is entitled *After We're Gone: Estate and Life Planning for a Disabled Person's Family*. Both this booklet and an earlier one called *Supportive Care in the Congregation* were produced by Mennonite Developmental Disabilities Services, an MCC program. Both are available for \$2.95 (\$3 in Canada) each from MCC at Box M, Akron, PA 17501, or from any other MCC office.

•*Think piece on crime and justice* from Mennonite Central Committee. This is the latest in a series of booklets provided by the MCC Canada Victim-Offender Ministries Program and the MCC U.S. Office of Criminal Justice. This one, written by Millard Lind, is called *Transformation of Justice: From Moses to Jesus*. It is available for \$1 (plus postage) from the Office of Criminal Justice at 220 W. High St., Elkhart, IN 46516.

**Special meetings:** Willard Roth, Elkhart, Ind., at Bethel, Wayland, Iowa, Sept. 20-23;



**WMSC gives \$15,000 to MBM.** Barbara Reber, outgoing executive secretary of Women's Missionary and Service Commission of the Mennonite Church, presents a \$15,000 check to Wilbert Shenk (right) and Rick Stiffney of Mennonite Board of Missions. Shenk is vice-president for overseas ministries, and Stiffney is vice-president for home ministries. WMSC members raised the money during the past two years with "A Prayer A Day; A Nickel A Day" boxes introduced at the denomination's Ames 85 convention. Reber used the boxes as a way for Mennonite women to become involved in the Ten-Year Goals (recently renamed Vision 95). "As we plant churches and send missionaries overseas, we will need funds," she said, emphasizing both the home and overseas dimensions of Vision 95.

MBM Home Ministries will use its \$7,500 to help fund LIFE (Living in Faithful Evangelism), a three-year program being developed in cooperation with the General Conference Mennonite Church to help congregations with outreach and evangelism. MBM Overseas Ministries will use its \$7,500 to help fund the study project of Paul Longacre and Nancy Heisey, who have been appointed by MBM and four other mission/service agencies to explore the overseas dimensions of Vision 95.

An additional \$1,650 raised by Canadian women will be used for a church-planting effort in Ontario.

Mahlon Miller, Morton, Ill., at Salford, Harleysville, Pa., Oct. 25-28.

#### New members:

•*Providence, Montgomery, Ind.:* Karen Wagler, Owen Wagler, and Jason Hedrick by baptism and Karen and Norman Knapp and Mike Lengacher by confession of faith.

•*Salford, Harleysville, Pa.:* Barb Koffel Moyer, Lori Frederick, Robert Blum, Jr., and Todd Moyer.

•*Bethany, Albany, Oreg.:* Brian Leichty.

•*Maple Grove, Atglen, Pa.:* Brian Kauffman, Lorie Kauffman, Jesse Keirn, Matt King, and Dawn Stoltzfus.

•*Parkview, Kokomo, Ind.:* Kenneth Whitehead and Christi Voorhis.

•*Concord, Knoxville, Tenn.:* Dianne Williams and Billy Travena.

**Change of address:** Joe Esch, P.O. Box 417, Stuarts Draft, VA 24477-0417. Phone 703-337-2278. Harold Hochstetler from Eugene, Oreg., to 1297 Boone Rd. South, Salem, OR 97306. Norman Derstine from Harrisonburg, Va., to 2505 N. Dobson Rd., Chandler, AZ 85224.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Armerding**, Paul and Laurel (Carlson), Peoria, Ill., fourth child, third son, Daniel Warren, June 7.

**Becker**, David and Jessica (Trout), Gap, Pa., first child, Jared David, June 11.

**Brubaker**, Dean and Nancy, Lancaster, Pa., fourth child, first daughter, Jasmine Kathleen, July 7.

**Cassel**, Melvin and Joy (Moyer), Telford, Pa., second child, first daughter, Bethany Joy, Aug. 24.

**Chupp**, Ken and Amy (Miller), Portland, Oreg., first child, Christopher Dean, Aug. 16.

**Clemmer**, Michael and April (Hayden), Souderton, Pa., first child, Rachael Larae, Aug. 26.

**Craul**, Kenneth and Nancy (Stoltzfus), Lancaster, Pa., first child, Brittany Nicole, Aug. 3.

**Detweiler**, Greg and Twila (Reinford), Perkiomenville, Pa., second daughter, Jacquelyn Danae, Aug. 13.

**Flora**, Steve and Barb (Mitchell), Bremen, Ind., third child, second daughter, Allison Joy, July 21.

**Gehman**, Dale D. and Kendra K. (Miller), Eureka, Ill., second child, first daughter, Hannah Heidi, Aug. 2.

**Gingerich**, Glen and Darlene, New Hamburg, Ont., third child, second son, Kevin Richard, Aug. 10.

**Hochstetler**, Verle and Deb (Hostetler), Bremen, Ind., third son, Austin Lee, June 26.

**Kamm**, Steve and Janet (Eigsti), Metamora, Ill., second son, Kyle Steven, Aug. 21.

**Lehman**, Curt and Paula (Armentrout), North Lawrence, Ohio, first child, Aaron Jacob, Aug. 17.

## Pontius' Puddle



Joel Kauffman



**McGill**, Olin and Nancy, Middlebury, Vt., fourth daughter, Aili Grace, Aug. 10.

**Martin**, Glen and Cindy (Rude), Tofield, Alta., second child, first son, Caleb Alen, Aug. 18.

**Ropp**, David and Janet (Ropp), Millbank, Ont., third daughter, Leanne Janelle, July 5.

**Roth**, Richard and Gloria, Milverton, Ont., second son, Fraser Arnot, Aug. 9.

**Schneider**, Mike and Judy (Otto), Morton, Ill., second child, first son, Reuben John, June 17.

**Schroeter**, Harold and Kim, Guelph, Ont., second living child, first daughter, Courtney Grace, May 30.

**Westerman**, Jeff and Julie (Foster), Morton, Ill., second child, first son, Cody Ryan, July 12.

**Yoder**, Sanford and Barbara (Zehr), Morton, Ill., third child, second daughter, Anna Joelle, June 14.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Borton-Yoder**. Michael Borton, Ft. Wayne, Ind., Lutheran Church, and Renette Yoder, Middlebury, Ind., Clinton Frame cong., by Vernon E. Bontreger and Dale Henderson, Aug. 22.

**Burdett-Hostetler**. Dale Burdett, Alliance, Ohio, and Jean Hostetler, Canton, Ohio, Beech cong., by Paul D. Brunner, May 2.

**Carter-Roth**. Alan Carter, Stratford, Ont., and Caralee Roth, Wellesley, Ont., by Ray Erb and Ken Widman, July 25.

**Christophel-Leidig**. Doug Christophel and Kris Leidig, Midland, Mich., by Brad Miller, Aug. 22.

**Hawkins-Schmucker**. Dale Hawkins, Howe, Ind., and Jill Schmucker, Alliance, Ohio, Beech cong., by Paul D. Brunner, Aug. 22.

**Henderson-Stutzman**. Todd Henderson, Louisville, Ohio, Church of God, and Janine Stutzman, Alliance, Ohio, Beech cong., by James Snyder, Aug. 7.

**Hostetler-Crank**. Shannon Hostetler, Louisville, Ohio, Beech cong., and Patty Crank, East Canton, Ohio, Church of God, by James Snyder and Paul Brunner, June 13.

**Houck-Stauffer**. Jack Evan Houck, Portland, Ind., Union Chapel, and Dora Fae Stauffer, Orrville, Ohio, Crown Hill cong., by Gregg Paris and Ernie Hershberger, Aug. 15.

**Kempton-Wesselhoeft**. Glendon Kempton and Carol Wesselhoeft, both of Logan, Ohio, Turkey Run cong., by Robert Fisher, brother-in-law of the groom, and Carl Wesselhoeft, father of the bride, Aug. 22.

**Leaman-Helmuth**. Bryan Leaman, Lancaster, Pa., Neffsville cong., and Ann Helmuth, Louisville, Ohio, Beech cong., by Paul D. Brunner, Apr. 18.

**Miller-Miller**. James R. Miller, Goshen, Ind., Alice (Tex.) cong., and Debra Kay Miller, Goshen, Ind., Beth El cong., Colorado Springs, Colo., by Cleon Nyce and Firman Gingerich, Aug. 15.

**Moore-Nussbaum**. William Moore, Bath, N.Y., Pleasant Valley cong., and LaJane Nussbaum, Corning, N.Y., Community Mennonite Fellowship, by Irvin Nussbaum, father of the bride, July 18.

**Nussbaum-Ryan**. John Nussbaum, Columbus, Ohio, Crown Hill cong., and Nancy Ryan, Columbus, Ohio, Neil Avenue cong., by Harold Bauman, Aug. 22.

**Phelps-Miller**. Lance Phelps, Akron, N.Y., and Renee Miller, Alden, N.Y., both of Harris Hill cong., by Keith Zehr, Aug. 8.

**Plummer-Bowen**. Jim Plummer, Snyder, N.Y., Harris Hill cong., and Jan Bowen, Buffalo, N.Y., by Richard Bender, July 18.

**Rondo-Handrich**. Tom Rondo and Donya Handrich, Germfask, Mich., by Bruce Handrich, July 25.

**Sherer-Sutter**. Shane Sherer, Bloomington, Ill., and Darla Sutter, Morton, Ill., Trinity cong., by Mahlon Miller, July 11.

**Shrock-Weldy**. Lamar Shrock and Lisa Weldy, Topeka, Ind., both of Emma cong., by Etril J. Leinbach, Aug. 22.

**Titus-Kauffman**. Gary Titus, Ames, Iowa, Heirs of Promise Church, and Karleen Kauffman, Ames, Iowa, East Union cong., by Michael Loss and Bill Randles, Aug. 22.

**Vigneux-Roth**. Michael R. Vigneux, Shakespeare, Ont., and Teryll S. Roth, Shakespeare, Ont., Steinmann cong., by Douglas Snyder, Aug. 8.

**Yoder-Swartzendruber**. Tom Yoder, Goshen, Ind., and Cynthia Swartzendruber, by Wayne Nitzsche, June 20.

**Zimmerly-Rhamy**. Mike Zimmerly, Sterling, Ohio, Crown Hill cong., and Diane Rhamy, Fredericksburg, Ohio, Presbyterian Church, by John Lodwick, Aug. 15.

## OBITUARIES

**Borntrager, John T.**, son of Tobias and Nettie (Knepp) Borntrager, was born in Hutchinson, Kans., Aug. 28, 1920; died of cancer at Canton, Ohio, Aug. 18, 1987; aged 66 y. On June 27, 1940, he was married to Mary Christner, who survives. Also surviving are 2 sons (Jay and John, Jr.), 2 daughters (Kathryn Keim and Geneva Massie), 11 grandchildren, one sister (Katie Yoder), 3 brothers (Sam, Christ, and Lee), 2 half brothers, one stepsister, and 3 stepbrothers. He was a member of Hartville Mennonite Church, where funeral services were held on Aug. 21, in charge of Carl K. Newswanger and Richard Ross; interment in Hartville Mennonite Church Cemetery.

**Gunden, Orville J.**, son of C. J. and Agnes (Albrecht) Gunden, was born on Apr. 11, 1917; died of complications following surgery at Goshen, Ind., Aug. 17, 1987; aged 70 y. On May 23, 1941, he was married to Ann Wenger, who survives. Also surviving are one daughter (Sandra Kennedy), 2 grandchildren, 4 sisters (Elva Hungeryager, Lois Clemens, Doris Metzler, and Ruth Gunden), and 4 brothers (Cleland, Elton, Ralph, and Donald). He was a member of College Mennonite Church, where funeral services were held on Aug. 19, in charge of James Waltner and Virgil Gerig; interment in Violet Cemetery.

**Imhoff, Vernon C.**, son of Christian D. and Rosa (Barrett) Imhoff, was born at Eureka, Ill., June 26, 1907; died at Maple Lawn Nursing Home, Eureka, Ill., Aug. 15, 1987; aged 80 y. Surviving are one brother (Harold D.) and 2 sisters (Maurine Arnold and Margaret Hamilton). He was a member of Roanoke Mennonite Church. Funeral services were held at Otto-Argo Funeral Home on Aug. 17, in charge of Eldon King and Robert Harnish; interment in Olio Cemetery.

**Landis, Noah Evers**, son of George B. and Sophie (Evers) Landis, was born in Canton, Kans., Apr. 6, 1893; died at Hesston, Kans., Aug. 23, 1987; aged 94 y. On Aug. 22, 1917, he was married to Ethel Garber, who died in 1963. On June 2, 1965, he was married to Katie Gascho, who survives. Surviving are 3 sons (Elmer, Eldon, and Fred), 3 daughters (Berniece Nafziger, Bonita Driver, and Vivian Murray), 22 grandchildren, 14 great-grandchildren, 3 half brothers, and one half sister. He was preceded in death by 2 sons (Richard and

Paul) and 2 daughters (Wilma and Ruth Erb). He was ordained to the ministry in 1919 and served the Alpha, Minn., and Wellman, Iowa, congregations. He was ordained a bishop in 1951. He was a member of Hesston Mennonite Church, where funeral services were held on Aug. 25, in charge of Paul Friesen, John Landis, and Wesley Jantz; interment in East Lawn Cemetery.

**Lentz, Elva M. Gantz**, daughter of Allen L. and Annie (Longenecker) Gantz, was born in Bachmansville, Pa., July 28, 1905; died at Lancaster, Pa., following an automobile accident, Aug. 19, 1987; aged 82 y. She was married to Lester S. Lentz, who survives. Also surviving are 3 sons (Wilbur, James, and Ralph), 2 daughters (Wilma Slaymaker and Anna Jean Dorwart), 17 grandchildren, and 21 great-grandchildren. She was a member of Elizabethtown Mennonite Church, where funeral services were held on Aug. 23, in charge of Richard H. Frank, Ralph Ginder, and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

**Shelly, Mabel B. Halteman**, daughter of Henry and Lizzie (Bergey) Halteman, was born in Souderton, Pa., June 6, 1916; died at Grand View Hospital, Sellersville, Pa., Aug. 20, 1987; aged 71 y. On June 4, 1938, she was married to Earl A. Shelly, who survives. Also surviving are one daughter (Carol E. Allebach), one son (Richard I.), 4 grandchildren, 2 sisters (Eva B. Godshall and Lizzie B. Ruth), and one brother (Ellis B. Halteman). She was a member of Franconia Mennonite Church, where funeral services were held on Aug. 23, in charge of John L. Derstine, Curtis L. Bergey, and Floyd M. Hackman; interment in Franconia Mennonite Church Cemetery.

**Yoder, Lovina Helmuth**, daughter of Daniel and Magdalena (Hochstetler) Helmuth, was born in Rochester, Minn., Jan. 8, 1896; died at Greencroft Nursing Center, Goshen, Ind., Aug. 10, 1987; aged 91 y. In November 1917, she was married to Jacob S. Yoder, who died on Sept. 11, 1969. Surviving are 3 daughters (Tillie Nauraine, Elizabeth Yoder, and Ann Showalter), 2 sons (John J. and Aden), 22 grandchildren, 40 great-grandchildren, one sister (Elizabeth Jantzi), and one brother (John Helmuth). She was preceded in death by 2 sons (Samuel and Clarence). She was a member of Clinton Frame Mennonite Church, Goshen, Ind. Funeral services were held at Grey Ridge Mennonite Church, Millersburg, Ohio, on Aug. 12, in charge of Paul Brunner and Robert Wenger; interment in Grey Ridge Mennonite Church Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Lancaster Conference fall assembly, East Earl, Pa., Sept. 17  
Mennonite Board of Education board of directors, Harrisonburg, Va., Sept. 18-20

Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25

Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31

Afro-American Mennonite Association board of directors, Omaha, Neb., Nov. 5-7  
Atlantic Coast Conference fall festival of missions, New Holland, Pa., Nov. 7

Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7

Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14

Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by Jim Butti; photo on p. 657 by Charlotte Baker-Shenk; p. 660 by Joseph Miller; p. 661 by Phil Richard.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Charismatics and Pentecostals now 277 million worldwide, says Barrett**

Just released statistics on the Pentecostal/charismatic renewal movements are surprising even to the researchers. "When I started adding up the data, I thought that the figures couldn't be right," said David Barrett, editor of *World Christian Encyclopedia*.

Thirty years ago it was estimated there were 12 million Pentecostals in the world. Twenty years later this had grown to more than 50 million Pentecostals and charismatics. Now Barrett's latest figures show 257 million Pentecostal/charismatic church members and another 20 million Pentecostals and charismatics not affiliated with churches—for a grand total of 277 million. Overall, 18 percent of the world's Christians are Pentecostals or charismatics.

Barrett said he was surprised by the size (21 million) of a grouping he has termed "mainline third-wave neocharismatics." This grouping has an annual increase of 13 percent. He describes these as people who don't use the terms "Pentecostal" or "charismatic" to describe themselves, but who do, in fact, exhibit the Pentecostal manifestations in prayer and attitude.

### **Youth program response exceeds forecast, says Bible Society**

Officials of the American Bible Society report that the response to "Act Now—Go with the Word," a new Scripture distribution program created for youth, has already gone well beyond their most hopeful predictions. Already some 22,000 pastors and youth leaders have written either for more information or program materials, and requests continue to pour in at the rate of over 100 a day with no sign of a letup.

When the ABS program was launched in late spring, youth leaders were quick to see that "Act Now" offered a unique challenge to the young people to whom they minister. "It's young people who are going to make this program really come alive," said Sandra Bishop, coordinator of "Act Now"—the largest single distribution program in the 171-year history of the society.

To get every teenager off to a sure start and keep up the momentum, ABS has prepared a wide array of program ideas for individual or group outreach that can be adapted according to personal or com-

munity needs. An important aid is seven new Scripture booklets—the outcome of a series of intensive work sessions that ABS held with both young people and national youth leaders. The booklets speak directly to the anxieties that young people grapple with—loneliness and fear of rejection, for instance, or the wider global problem of war—and provide them with answers from the Bible.

### **Higher enrollment at United Methodist schools bucks national trend**

United Methodist colleges and universities in the United States are boasting growing enrollments at a time when other schools are shutting down because of dwindling student bodies, according to a report presented to a gathering of United Methodist college presidents. Ken Yamada of the denomination's General Board of Higher Education and Ministry said that enrollment at 104 United Methodist institutions increased from 177,000 "full-time equivalent" students in 1975 to 182,000 in 1986, despite a decline in total college enrollment of 18 percent. In a presentation to 155 United Methodist college presidents at a meeting in Hilton Head, S.C., Yamada also noted that no United Methodist higher education institution was closed between 1970 and 1979, although 132 independent colleges and universities were shut during that period.

### **Vatican cardinal endorses 'imperfect' antiabortion measures**

A Vatican cardinal has injected himself into a long-standing dispute among U.S. antiabortion groups by endorsing legislation that limits access to abortion but does not bar it entirely. Cardinal Edouard Gagnon, head of the Roman Catholic Church's Pontifical Council on the Family, took the stand in a letter to Paul Weyrich, a leading New Right strategist, who is feuding with other antiabortion activists over recently proposed legislation in Congress.

"In the political situation, where the 'art of the possible' prevails, Catholics may push for imperfect legislation, necessary and practical steps to ending the slaughter of innocent human lives," the cardinal wrote. "However, even as they work for imperfect legislation, they must make it clear, in the public forum, that they remain opposed to all abortions."

Gagnon did not mention any specific legislation, but Weyrich has armed himself with the letter in calling on antiabortion groups to get behind the so-called President's Pro-Life Bill of 1987. The bill would place a permanent prohibition on all federal funding of abortion. However, the bill would allow for certain exceptions, including situations when the life of the mother is in danger, and would

not apply to state government agencies that receive federal family planning aid. Furthermore, it only deals with fundings and keeps access to abortion intact. Some antiabortion groups oppose the bill because of the exceptions.

### **Former Southern Baptist president offends Jews again**

Bailey Smith, past president of the Southern Baptist Convention, told a recent gathering of evangelists in St. Louis that unless the Jewish people "repent and get born again, they don't have a prayer." Smith's off-the-cuff remark in 1980 that God doesn't hear the prayers of Jews caused a major controversy. Responding to Smith's latest comment, James Rudin, director of interreligious affairs for the American Jewish Committee, said the statement "clearly reveals that he remains where he was seven years ago; a self-imposed prisoner in a theological swamp of narrow triumphalism and religious imperialism."

### **Gun lobby urges protests of Catholic gun-control stand**

The chief lobbyist of a national gun advocacy group is asking U.S. Catholics to give spent bullet casings instead of money to Catholic Charities as a protest against the church group's support for gun control. John Snyder, Washington director of the 500,000-member Citizens Committee for the Right to Keep and Bear Arms, took aim at the National Conference of Catholic Charities' newly released legislative agenda for the 100th Congress, which includes support for mandatory gun registration and a ban on so-called Saturday night specials. Snyder, a former Catholic seminarian, said the proposed ban on Saturday night specials is particularly outrageous because poor people who can't afford more expensive weapons need the guns to defend themselves.

### **Adventist hospital pioneers new cancer-fighting technique**

After establishing itself in the forefront of infant heart transplantation, a Seventh-day Adventist hospital in Loma Linda, Calif., has unveiled a new technique of cancer therapy. In 1984 the Adventists' Loma Linda University Medical Center gained national headlines when doctors transplanted the heart of a baboon into an infant known as "Baby Fae." Recently, at a Washington press conference, hospital officials announced that they will build the world's first hospital-based proton beam accelerator, which can be used to focus radiation treatments on malignant tumors with greater accuracy and fewer side effects than other methods.



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## How long is 25 years?

Some special material in this issue has been arranged for the 25th anniversary of the death of H. S. Bender on September 21, 1962. The days of our lives are measured by weeks and months and years—and quarter centuries. One could stop to reflect on any of these occasions, but since our lives are filled with activities and short-range thoughts, it seems wise to organize long-range thoughts in an orderly fashion. Twenty-five years seems an appropriate cycle. How long is 25 years?

It is long enough to forget. As C. J. Dyck reports, forgetting can be done in a shorter time than this. But a quarter century allows for more comprehensive forgetting. Even many of the effects of a war can be erased in 25 years not to mention the efforts of one person. How many think to remember H. S. Bender after 25 years? Not many, very often.

But then, of course, H.S. Bender was not exactly a household name in the Mennonite Church even in his lifetime. His were mainly specialized ministries in scholarship, in teaching, in administration—the kinds of activities which do not attract popular attention. As J. C. Wenger recalls, when the Indiana-Michigan Conference was asked to approve his ordination, the assembly at first seemed stunned. Apparently it had not occurred to them that the dean of the seminary should be ordained to preach.

More important even than specific memory, 25 years provides a time for testing. Indeed, C. J. Dyck observes, it takes about that long for a scholarly idea to work its way out among the people. There is now The Foundation Series, a set of Sunday school materials with some basis in Anabaptist emphases. There are also Bender's own specific writing and editing. *The Mennonite Encyclopedia* is on my shelf. I do not refer to it often, but when I do it is important to have the information available. Others include his book of the Conrad Grebel lectures, *These Are My People*, which is still in print and his pamphlet, *Biblical Revelation and Inspiration*, which has been reprinted. After 25 years H. S. Bender is still being read and pondered.

C. J. Dyck asks at a number of points whether or not Bender would approve the new developments. This, of course, is important, but not of most importance. What is important is whether the spirit of concern for faithfulness which he and others in his generation sought to foster still prevails.

Twenty-five years is, after all, roughly a generation. This rough approximation reminds us that each of us takes a turn at seeking to have an influence. Then, as in a

relay race, the baton is passed on and another generation must decide what to do with it.

One change that I perceive in the quarter century since Bender's death is that leadership in the church is less concentrated than it was in his time. This has occurred at all levels. Indeed it seems that we have completed a cycle and are moving back toward a somewhat greater concentration than in our recent past. I perceive that this sort of cycling is probably inevitable and may even be a good thing.

Seminary students referred to H. S. Bender as "the pope," some I gathered with more affection than others. He was an intelligent man, a quick thinker, and at times highly directive. I experienced this directiveness once in the company of Willis Breckbill and D. Richard Miller. We were the executive committee of the seminary class of 1955—membership, 12 persons. We met with Bender to plan the Class Day program. He essentially planned the program while we nodded assent! Only afterward did it occur to me that he had overlooked what seemed on reflection one particularly important element in planning the program. But it was then too late.

Twenty-five years is long enough to remind us that although some persons cast longer shadows than others, no one can dominate history. No doubt many features of the Mennonite Church today would surprise H. S. Bender and some would distress him. (Some features distress many of us who live today!) Ultimately the important question is not what H. S. Bender would think about the Mennonite Church today but whether we are in tune with the Spirit on the issues that confront us. Twenty-five years is scarcely long enough to answer that question.

H. S. Bender was a cautious leader. This caution generally characterizes those who have followed him. Not radical in the manner of Jesus, who so upset the establishment they had him crucified. Not radical in the manner of Conrad Grebel, who became the leader of a new movement. More in the manner of Menno Simons, who sought to bring stability to scattered groups already on the move. Or John F. Funk, who combined elements of his own history with new energies from without. Or in the spirit of a "scribe who has been trained for the kingdom of heaven [and who] is like a householder who brings out of his treasure what is new and what is old" (Matt. 13:52).

Perhaps this concern to respect our tradition, combined with the cautious response to the new forces which continually face us, is as much as anything the effective legacy of H. S. Bender. I suggest that his style lives on, as much as his substance.—*Daniel Hertzler*



# GOSPEL HERALD

1987  
LARK  
AWARD

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## Castillos awarded

The 1987 James and Rowena Lark Award was presented to Elsie Castillo on July 9 by Mennonite Board of Missions president Paul Gingrich during the MBM reporting to the Mennonite Church General Assembly at Purdue University in West Lafayette, Indiana.

The award was established in 1979 by MBM to recognize persons each year who have faithfully served the Lord through effective church planting and development in North America. Larks were pioneer home mission workers; James was the first black ordained pastor in the Mennonite Church.

Lark Award nominees are selected by MBM Home Ministries staff and conference mission leaders. The MBM Board of Directors confers the award.

The other Lark Award recipients this year are Roy and Charlene Kiser, church planters and pastoral couple at Waynesboro (Va.) Mennonite Church. (They will be featured in next week's *Gospel Herald*.)



# God's work is a family affair

by Letha Froese

In retrospect, it is easier to see the hand of God at work—in people's lives, in events, in history. Such is the case in the lives of David and Elsie Shank Castillo.

David, born to well-to-do parents in Monterey, Mexico, was sent to military school in Mexico City at the age of 10 and later to school in Spain. As a young man he was involved in political affairs in Mexico City with great zeal. He would hardly be expected to become a Mennonite minister. But like the apostle Paul, God turned him around.

**Life was changed.** The family had moved to Brownsville, Texas, for a period of time because of a great deal of political unrest in Mexico City. Later at a street meeting in Austin, Texas, God spoke to David so forcefully that his life was changed. He was an airplane pilot and was going to Chicago where he hoped to receive more training in air navigation, hoping to continue flying. While in Chicago he attended a Pentecostal church where he began to preach. He never returned to flying.

In 1932 J. W. Shank, a Mennonite Board of Missions missionary on furlough from Argentina, assisted with outreach work in Chicago, bringing many Spanish-speak-

Elsie Shank, daughter of J. W. She was born near La Junta, Colorado, and at the age of six accompanied her parents, J. W. and Emma, to Argentina as the first Mennonite missionaries there.

After college and a term of service in South America, Elsie returned to the United States and to Chicago, where she and David were married in 1938. It was through the efforts of David and Edwin Weaver, superintendent of Chicago Home Mission, that a building in the Mexican sector of Chicago was found for the Hispanic mission.



David Castillo (left) and Parke Lantz, a missionary to Argentina, at Chicago Home Mission in the 1930s.

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## A turning point in Hispanic ministries occurred when David became the first ordained Hispanic Mennonite pastor in North America.

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ing people into Chicago Home Mission. When J. W. returned to Argentina in 1933, Nelson Litwiller, an MBM missionary on furlough from Argentina, traveled each week from Goshen, Indiana, to Chicago to help with the work. Through Litwiller, David Castillo was contacted and accepted the invitation to assist at Chicago Home Mission.

In 1934 Litwiller made arrangements for David to take a Bible course at Goshen College. It was there that he met

Letha Froese, Rocky Ford, Colo., recently concluded 10 years of service as editor of *The Echo* of Rocky Mountain Conference and became president of the Women's Missionary and Service Commission of the Mennonite Church.

**From Chicago to Colorado.** Castillos left Chicago in 1940 to take up a ministry among Spanish-speaking people in the La Junta, Colorado, area, where some interested persons in the Cheraw farming community had begun an outreach in 1923 with Mexican farm workers. Elsie and David began working in Cheraw, but then moved to La Junta when most of the people they worked among went to La Junta for jobs.

The small Hispanic church group met in a building at Fifth and Harriet streets in La Junta. It was known as Spanish Mennonite Church until a much larger brick church was built in 1964, and became Emmanuel Mennonite Church.

David had a local radio ministry in Spanish. In 1950





*The Spanish Mennonite congregation (now Emmanuel Mennonite Church) in La Junta, Colorado, in 1940.*

this ministry closed because of lack of financial support, but was resumed the next year. In the following years many who heard wrote to David asking for Bibles.

Every year new members were baptized and the church grew. In 1958 Castillos wrote, "In spite of windows broken, a door bashed in, and an apparent attempt to burn the church, 16 souls were added to the church fellowship. Their daughter, Anita Castillo Beadles, wrote

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### **'When we went visiting, it was a family affair.'**

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in 1985, "When I was a child, my father was not a pastor who attended to the many needs of others at the expense of his family. When we went visiting, it was a family affair, and Mom played a vital part. I went along and played with the kids."

A short time after the new church was built, Anglos (white Americans) were invited to become a part of the fellowship and an Anglo pastor joined the team. David continued to care for the needs of the Spanish-speaking members. Gradually the church began to function completely in English. David retired and he and Elsie went to live close to their daughter and family, finally buying a home in Rocky Ford, Colorado.

**Years of service recognized.** On Sunday, November 3, 1985, a large crowd gathered in the Emmanuel church to honor Castillos for 45 years of service to the Spanish-speaking people of the lower Arkansas River Valley. On that happy occasion many came from near and far to share—people of every age. Included among them was John Ventura of Denver, who as a young person in Chicago had heard David preach. Castillos' years of service included 18 years under Mennonite Board of Missions (1944-62).

In looking back over this period of time, Ray Horst, MBM's director of evangelism and church development,

pointed out the significance of Castillos' ministry. "The Mennonite Church had Anglo workers serving in Hispanic congregations for a number of years. But a turning point in Hispanic ministries occurred when David became the first ordained Hispanic pastor in North America in the mid-1930s. He symbolized the acceptance of Hispanic persons as recognized leaders in the Mennonite Church. His ordination and the subsequent ministry he and Elsie shared helped bring the church where we are today—where Hispanic congregations in all but a few cases are pastored by Hispanic persons."

Six months later, on June 7, 1986, David died of a heart attack. Just previous to this Elsie had undergone cancer surgery. As she went into surgery she prayed, "Lord, if my work is finished here, please take me home at once!" Apparently her work is not finished. She has regained strength and stamina and continues her work in her quiet thoughtful way.

In the summer of 1986, Elsie and daughter Anita held Bible studies and music sessions with about 50 migrant field workers, both adults and children, in a vacant school building. Some asked to keep the Bibles that were used. Since that time, every Sunday morning Elsie picks up several of the girls whose families live in the area and takes them to church with her. These girls, with another girl at the church, make up the Sunday school class which Elsie says she "created to make my own class" which meets the girls' needs.

**Influence on many people.** Surely in this lifetime no one will ever know the influence Elsie and David Castillo had on the lives of many, many people. Recently a young woman, visiting from Tennessee, told Elsie as she hugged her, "You can never know how much you have influenced my life. What you taught me comes back over and over."

It would seem Elsie has come full circle. She was born near La Junta, just south of the small town of Swink. Today she lives with her daughter and son-in-law and two grandchildren close to the town of Swink, still teaching, still visiting, and still listening to those who speak Spanish, or anyone else who needs her.





# Rags for riches?

by James L. Foster

I am writing as one who has first come to appreciate the Mennonite faith from the outside, having been involved in an ecumenical retreat ministry for the 13 years immediately prior to joining the Mennonite Church. Since then it has been my privilege to experience this rich spiritual heritage as an insider. Before becoming a Mennonite I could observe the *fruit*; I have since come to discern some of the *roots*.

**By their fruits you shall know them.** It is not too much to say that wherever Mennonites are located in significant numbers they have a leavening effect on their society. Thus, in Harrisonburg, Virginia, where my wife and I lived until recently, there is a quality in human relationships that is frequently missing other places—a

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## Spirituality is not something we do; spirituality is something we are.

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quality definable in terms like integrity, gentleness, and compassion. Outsiders arriving in the area often remark on how considerate the people are, not knowing that what they are experiencing is a culture permeated by Mennonite—and more importantly, Christian—ideals.

This was my own early experience of Mennonite spirituality and was a significant factor in first drawing me into the Mennonite fellowship. The spirituality is real, readily discernible, and life-giving.

Thus it is with some irony that the Mennonite Church, through its Ministry of Spirituality Committee, is embarked on an exploration of the issue of Mennonite spirituality, an issue which has been simmering at least several years. It is ironic because what in fact is being explored is something Mennonites already are—persons immersed in a spirituality completely endemic to Mennonite identity.

**So why the exploration?** There are, I believe, valid reasons for exploring the issue of Mennonite spirituality. Briefly stated, these are:

1. The articulation for ourselves and others of that spirituality which is already being lived out by Mennonites corporately and individually.
2. The recognition of areas of spiritual growth and

awareness to which the Holy Spirit may be drawing us now.

3. The recurring need for each generation to develop to its fullest potential in Christ, building on the foundations laid by our Anabaptist forebears, but not limiting our vision to theirs.

Looking at these reasons in some detail:

**Reason 1.** It may be helpful to see this exploration of Mennonite spirituality not only as a consideration of what might be but as a recognition as well of what is. Here we are talking about basic identity, an identity revealed by, but not synonymous with, its fruits. Stated in the form of a premise: *Spirituality is not something we do; spirituality is something we are.*

What we do is the result of who/what we are, not vice versa. As the result of God's grace I am a transformed person whose actions merely reflect the transformation which is already taking place. Works follow faith, not the other way around. In a communion of saints where the works abound there is cause for acknowledging and rejoicing in that identity that the works reveal. If the current exploration does nothing else than to make us aware of who we already are *en Christo*, it will have served us well.

Who are we? We are a people who not only follow after Christ but who live in him and in whom he lives. This is not *relationship* to Christ but *identity* with him. (The definition of Christian spirituality offered by the Ministry of Spirituality Committee falls short at this point, though the Scripture given immediately following the definition—John 15:4—is very much to the point.)

To speak only of relationship is to limit our awareness of just how radical is the transforming work of the Holy Spirit in us. He who would have us experience “all the fullness of God” (Eph. 3:19) did not send his Son to provide just an ethical example or an unattainable ideal. God sent his Son that we might be metamorphosed (2 Cor. 3:18) into the demonstration of his actual presence here and now. It is “Christ *in us*” who is the hope of his demonstrated presence (Col. 1:27).

When we feed the hungry, it is Christ who is doing the feeding and Christ who is being fed. When we clothe the naked, take in the stranger, or visit the imprisoned, it is Christ who is ministering—quite literally—because he is *in us*. This is our identity. This is who we are.

**Reason 2.** We never arrive, at least not in this life. However much of the Christ-life we may have “faithed” into, however spiritually mature we may actually be, there is still room for much, much growth. Our human condition is such that we were flawed almost beyond recognition, and except for the redemptive ministry of the Holy Spirit in our lives we would have no hope whatsoever of restoring God's image within ourselves. The

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James L. Foster, Winston-Salem, N.C., is an author, teacher, and counselor who currently serves the School of Pastoral Care Foundation as a retreat facilitator for pastors. “A Pastoral Letter on Spirituality” from the Mennonite Church's Ministry of Spirituality Committee appeared in the May 5 issue of *Gospel Herald*.



journey home to God is a journey into Christ. It is a long one and is not completed early or easily.


Most likely even our conceptualizations of what the journey entails and what will be its end are but the “dim image in a mirror” of which the apostle Paul speaks. The reality toward which we are moving, even in this life, is so much greater than our comprehension of it that we can ill afford to be content with what we already know.

So it is that the Ministry of Spirituality Committee may serve us doubly well if it can open up to us paths by which we may continue the journey and create a climate of openness to the journey itself. The paths may include any or all of the various streams of spirituality which have been cited (Anabaptist, evangelical, relational, charismatic, feminist, and contemplative) and other streams as well, but it would be a mistake to limit the operations of God’s Spirit by these definitions.

My intuition is that these streams may represent at most portions of the journey or stages along the way. We are called to be so much more than all the streams that our individual and collective responses must ultimately be a trusting and radical openness to the Spirit’s leading.

A risky venture? Yes. We risk the loss of comfortable

rich a spiritual heritage as do Mennonites. We always stand in peril of substituting rags for riches simply by trying to hang on to the riches.

In our exploration of Mennonite spirituality we need to praise God both for what is and what will be, for that spiritual maturity we can see and for that which is yet to come, for the spirituality of the past and for that spirituality we are called to pass on to the future. The quest is ever old; the quest is ever new. 

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## **We always stand in peril of substituting rags for riches simply by trying to hang on to the riches.**

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and cherished concepts. We risk the misunderstanding of friends and neighbors who see us as having gone off the deep end. We risk the vulnerability of *agape* love. We risk dying to ourselves—and finding ourselves. We risk the profoundly passionate and self-emptying life in Christ, whatever shape that may take. Is it worth the risk to so venture deeper into Christ? On our answer may well hinge the viability of our continuing life as a people of God.

**Reason 3.** Religious history teaches us that perpetuation of tradition, apart from each generation’s free and conscious choice, leads to death. To avoid the possibility of change and growth is to court stagnation and decay, but to embrace the promptings to change by the power of God’s Spirit within is to maintain our vitality and our witness to the world. We do not throw out the past, but neither do we remain there.

It is the responsibility of each generation both to remember the past and to build upon it. When we fail to build we rob not only ourselves of the God-given opportunity for spiritual growth but future generations as well.

Could it be that the loss of our young people can in part be attributed to our failure to change? Are we seen by them and others as an anachronism, a people chronologically out of place, adhering to spiritual formulations no longer adequate, no longer challenging? Whether or not this is the case, it is a danger for any group who has as

## **Still in first grade**

“Where can wisdom be found? Where does understanding dwell?”—Job 28:12

Except for fifth grade, my education took place in a one-room schoolhouse. In the three schools I attended, there was no indoor plumbing. Water was carried in a bucket from a neighbor’s well. However, at one school we had the luxury of a hand pump on the playground.

Play was an important part of our day. We had one full hour for lunch and two 15-minute recesses. Our playground equipment was scarce. I remember taking rails out of the fence to make a seesaw.

Our school life revolved around the platform. The chalkboard was on the platform. We went to classes and sat on benches at the edge of the platform. The entire school library was housed in one or two small bookcases on the platform. On this elevation six inches high across the front of the room, our school day unfolded.

We had no science, foreign language, gym class, or study halls. Our studying was done when all the other grades went “up to class.” We learned to read out loud and silently. On Friday, the spelling blanks revealed our true study for the week. The school bell tolled the beginning of the school day—and the end.

“But the wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.”—James 3:17

*We have made much progress in modern education, but in the dimension of wisdom, we are still in first grade.*

—Ruth Hackman

Reprinted by permission from *God in the Midst of Every Day* (Augsburg, 1986).



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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### God and I are not a minority

I went to Purdue 87 feeling part of a healthy growing family called the Mennonite Church. The first day or two is always a bit difficult because I can't play the Mennonite game, but when everyone got that out of their system, things started to blend. Well, *almost*. Things started to separate, like oil and water, when the issue on women in leadership hit the floor in the business meeting.

I felt the Holy Spirit wanted me to share the thoughts I had written down, so I did and I felt at peace afterward. It was then that I experienced something new, after many affirmations to my comments. I realized I received a new label—"a minority." That concerned me, since two years ago at Ames 85 my viewpoint was still a popular consideration. Now I'm part of a minority. Has truth and conviction changed, or are we being slowly bulldozed to a compatible way of thinking? Compromise for the sake of unity? In worship we sang about unity but in the meeting we pushed to be right.

I respect the gifts and ministry of women. I believe we can lead and teach in the church in many areas. But my understanding and convictions will not allow me to accept women as the "head" of the church, as the pastor or moderator.

I must ask myself and you, What was the root, the foundation, the beginning of this doctrine (women pastors) for us as a church? Was it a clear word from the Lord, and if so to whom? Was the word then confirmed by church leaders? Or did Bible scholars get together and realize that the interpretation of Scripture had been wrong for 1,900 years? Or was someone, obviously with influence, moved by the power women seemed to be getting in the world? Where did it begin, and who started it?

A strong viewpoint expressed at Purdue 87 was based on 1 Corinthians 11:3 and Matthew 28:18. It concluded that to be the "head" means to pass on the authority, as God passed on authority to Jesus, so man passes authority on to the women. I feel this is a "half truth," and I nearly jumped out of my seat when it was stated as a solid foundation for the direction of women leaders.

Yes, my husband passes authority on to me, but he is still the head (Eph. 5:22-24).

Yes, my Holy Spirit passes direction on to my husband and me, but the Spirit is still under authority (1 Cor. 12:11, John 16:13).

Yes, my Jesus has been given authority, but God is still the head. He followed the instructions from the Father and then proceeded with authority (Matt. 18:14; 26:39, John 15:1, 4-5).

Another contradiction I heard was that the role of moderator was played down as not being the "head" in order to make the idea of a woman moderator more digestible. But when the time came to officially install Ralph Lebold, it came through loud and clear that he would be leading our denomination as the "head of the church."

There is confusion when we force God to fit into theology as we understand it. A possible solution is to allow the Holy Spirit to shape our theology rather than our theology shaping the Holy Spirit.

I believe our direction is wrong and if by chance I am correct, time will tell, because God will judge it. Let us take seriously the possibility that with this direction of ordaining women we are offending our brothers and sisters and being a stumbling block to them, especially new believers. Remember, if one is lost, it is serious to God.

God does not make mistakes. We all have a role to fulfill and there won't be peace, unity, or growth until we find contentment in where God placed us. I am glad to be a woman, but I cry for the future of the church as we allow the world to influence us. Doesn't the church I know and love realize the standard they are setting? It is not just a matter of equality in leadership, it will affect our homes, our marriage relationships, and working and social relationships.

Just who is the head and when? How do we explain the God-given authority line to our children? I am scared for our denomination! Church, speak up or be accountable for your silence. God and I are not a minority.

—Sandra Shantz, Spring City, Pa.

### We need to visit the sick

I am just now emerging from a three-year battle with hemolytic anemia, a disease which has caused me to lose 25 pounds, and has made me often as weak as a kitten. After major surgery and removal of a spleen, 10 times enlarged, I thank God for blessings received during this time. Though still not completely healed, I have come to a new appreciation

of how God answers prayer, as well as the assurance that he does, indeed, answer our prayers.

I've also wondered if our church is availing herself of the resources we have in the healing of Christ, in God, when we are sick. I ponder often the waste of millions of dollars on medical bills when we ought to believe that God can and does heal today, as he has always. I would invite the reader to read Matthew 8:14-17, a passage which has given me great hope.

I write with the conviction that more than just ministers and deacons ought to be visiting our sick. God's resources come about best when, in love, we minister to others.

Let me make clear that I believe in the "ministry" of physicians, and I've told my physician often that God will give him wisdom. I have taken *very little medicine*. I was given prednisone, a steroid, for a short time only, that's all, besides tetracycline for a very short time. Anointing by the brethren has taken place so often, I have lost count.

My prayer is that Christians will see the *necessity* of visiting not only the sick, but the prisoner and the lonely. We must also feed the hungry, clothe the naked, and give employment to the unemployed. We must give lodging to the homeless.

—Norman H. Teague, Chesapeake, Va.

### What if we reached the goals?

What would we do, as a denomination, if God brought the Ten-Year Goals to realization? Would he receive the glory? If we claim the credit for anything which is accomplished, it seems clear that a true spiritual work will not happen. History is replete with illustrations of persons and groups who had great gifts and vision but who became spiritual failures. God laid them aside when they took the glory for themselves.

Could it be that God cannot do a great spiritual work with some gifted pastors because, with the first small success, they would take the glory and put their eyes on the pollsters and news reports rather than keeping an eye single for God's glory? Might it be that some even seek numerical growth or an alive congregation to feed their own ego?

Do we have too much braggadocio in our blood for God to really bless us? If we are not persuaded to give God all the praise and glory, we will fail. On the other hand, God is waiting to "do above what we can ask or think" if we give him the glory and are not jealous who else gets the credit.

—John M. Drescher, Harrisonburg, Va.



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J. Allen Brubaker



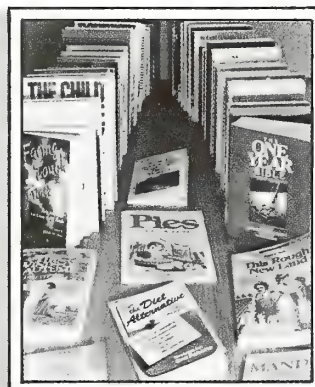
Arlene Bumbaugh, Choice Books reviewer since 1983, was cited for her service during a 25-year anniversary banquet August 21.

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Margaret Foth (left) and Melodie Davis pause after recording the last "Your Time."

## 'Your Time' broadcasts to end in October

"It's hard to say good-bye to someone or some activity that has been a major part of your life." With those words, Margaret Foth began the last *Your Time* radio broadcasts, which were recorded in August. Entitled "The Best of *Your Time*," the week of programs set for release Oct. 5-9 highlight people and ideas that gave the program color and depth. Among the persons featured during this week are educator Alta Mae Erb, musician Alice Parker, and ex-hostage Benjamin Weir.

*Your Time*, currently a 2½-minute daily program produced by Mennonite Board of Missions, first went on the air in March 1977. It was a 4½-minute program then, and the name *Your Time* was first used on the air in June of that year. Although it was targeted to women under

age 40, Foth's messages helped listeners of all ages to work at personal growth, and offered insights for dealing with practical concerns of daily living.

In 1984 the program received a new sound when a team from New York City's Broadway composed original music for it. The format was shifted in September 1986 to 2½-minute interviews with persons commenting on current issues or timely subjects. Foth received assistance in script writing and promotion of *Your Time* from a number of persons, including Melodie Davis.

In the final segment to be broadcast on Oct. 9, Foth focuses on "what I think is very important"—a call for love to conquer hate, for compassion to replace fear, for reconciliation and peace, for using resources to help the poor rather than

build weapons of war—"to beat our swords into plowshares."

The program, currently heard on 82 stations throughout North America, enjoyed good acceptance by station personnel and listeners, although some talks on issues like militarism and the rights of Native Americans brought some negative response.

The program was designed, however, to catch the interest of the nonreligious person and sought to share a Christian perspective in its basic content and in its identification with the Mennonite Church. Most station personnel and listeners found the program inspiring and informative. "Thank you so much for all the times you have spoken to the very things I experience," wrote one *Your Time* fan. "You are so helpful and have such down-to-earth insight."

While response for the broadcast was handled mainly from the MBM Media Ministries office in Harrisonburg, Va., a number of the releases involved local pastors or follow-up persons. Addona Nissley, pastor of the Christiansburg (Va.) Mennonite Fellowship, is an example. When Ron and Cathy Chambers of Bluefield, W.Va., responded to the program, they asked for the name of the closest Mennonite church and were put in touch with Nissley. Through this contact they became members, even though they need to drive two hours to church.

A newspaper column grew out of *Your Time* and currently appears in 22 newspapers on a regular basis.

The future direction of MBM Media Ministries is currently being studied by a special task force, and the research to date suggests that media in the future will be geared much more toward working with congregations in discerning needs in their own congregations and communities, and then in developing media materials that respond to these concerns, says Ken Weaver, director. "The future will focus more on doing things *with* congregations rather than *for* congregations."—*Al Brubaker*

## Menno-Hof delays opening until spring; names Lichti director

Tim Lichti, a local pastor, has been named director of Menno-Hof—a Mennonite/Amish visitors center being developed in Shipshewana, Ind. He has been president of the Menno-Hof board. He will assume his new duties on Oct. 19 after leaving Marion Mennonite Church, where he has served for eight years.

The opening of the nearly 12,000-square-foot complex now is projected for

next spring. The date has been revised from this fall because the program part of the center is taking longer to produce than anticipated. "We're committed to quality rather than speed," Lichti explained. Theme rooms in the complex will offer historical and current information about Mennonite and Amish life through various media.

Construction of the house-barn complex is nearly completed, according to Alvin Miller, project manager. Outside, a large reflection/retention pond has been deepened to allow it to be stocked with fish. A water well was driven recently

and will be topped with a working windmill, offered by a donor to add to the farmstead atmosphere.

Scheduled for this fall is a "landscaping frolic" in which volunteers will plant and seed the Menno-Hof grounds. Alvin Miller and Charlene Rule, director of the Elkhart County Convention and Visitors Center, are organizing the frolic.

Construction of the \$1.1 million Menno-Hof visitors center began with an authentic barn-raising last October. The 12-acre site is located at the south edge of Shipshewana—a popular tourist town for people interested in the Amish.





Peter Dyck of Akron, Pa., and Joyce Hedrick of Lansdale, Pa., present a quilt to the Baptist Church in the Soviet city of Zaporozhe.

## A SPECIAL REPORT

### To Russia with love, songs, and quilts

At the Soviet Embassy in Washington, D.C., the man responsible for nongovernmental exchanges said taking quilts as symbols of peace to Russia would be a good idea. We took 20. It was not only a good idea, it was an excellent gesture.

This was the fourth trip to the Soviet Union for Hiram Hershey, a Mennonite from Harleysville, Pa., who works in real estate and has led choirs for the past 20 years. Our group included 33 persons, most of them choir members. The youngest was an 8-year-old girl whose solos accompanied by her father's guitar were much appreciated.

The 17-day tour began on July 10, with its first program in the Baptist Church in Budapest, Hungary, and the last in the Baptist Church in Moscow. The group sang in churches, in a Pioneer Youth camp, on a collective farm, in a sanitarium, at a meeting with the Soviet Peace Committee, on the boat circling the island of Chortitza, in a park, and at airports. We discovered that music, like a smile, is an international language, understood and appreciated by all. Some choir members have probably never been kissed so much since they were infants.

And then there were the quilts. Twenty North American church groups had made them. Each one was as different as the churches and the people who received them. What rejoicing there was each time a quilt was presented! In Karanganda an old woman came to our hotel the day after a presentation. She brought a small gift "for the child whose hand print is on the quilt." She cried. Many quilts included children's drawings pieced together by mothers and sisters in the church.

Back home many want to know whether *glasnost*, Soviet leader Mikhail Gorbachev's openness policy, is merely a word or whether things have really changed. They also wonder whether *perestroika*, or restructuring, is mere propaganda. Many events of our trip reflected those changes.

On arrival in Moscow, the customs officials looked at our Bibles and Bible commentaries carefully and then said "*chorosho*" (okay). Our government-sponsored tour guide not only accompanied us to churches, but actually stepped into the pulpit to read Scripture and translated sermons from English to Russian and vice versa. That must be a first.

In every church we had freedom to sing and speak as much as we wanted during the two-hour services. Contrast that with an earlier visit when I was not allowed to

give even a brief greeting despite a pastor's pleas. He had begged authorities and even telephoned from the church after the service had already begun to ask once more. The answer was "*nyet*" (no).

An issue of *Moscow News* had a full-page article under the heading, "On the Procedure for Legal Appeal Against Unlawful Acts by Officials, Infringing Upon the Rights of Citizens." When my relatives were shipped off to Siberia's slave labor camps during the Stalin purges of the '30s there was no possible appeal and often there was hardly a trial. Today's large headlines pointing to "procedure for legal appeal against unlawful acts by officials" certainly seem like *glasnost* and *perestroika*.

When we met with the Soviet Peace Committee, an organization clearly linked to the government, Vera, a member of the local Baptist church, said, "I looked for peace, but could not find it. There was no peace in the world, no peace even in my family. At last I had to admit that there was no peace in my heart either. That is how I found the way to God." The significance of this statement is that she said it not in private, or in church, but in the assembly hall of the Soviet Peace Committee.

Yes, some things are new. There is more openness. On the other hand, the degree of *glasnost* and *perestroika* must not be overstated. The editor of *Pravda*, the chief Communist paper, while supporting a measure of reform, made it clear to the reporters and writers that they must continue to fight against anti-social activities—which according to one Western Sovietologist means national aspirations, interpreted to mean such things as pacifism and religion.

Perhaps one reason why our group did not see the sobering and depressing side of Russian society was because we associated primarily with Christians. One tour member said, "I experienced a bonding of spirit that only they who have Christ can have." Another spoke of them as "a people of covenant and joy." A third said, "When I looked into the eyes of the believers I saw a sparkle and likeness of spirit I didn't see anywhere else."

What can one see in 17 days? Maybe the plumbing isn't the best and perhaps the system doesn't work. But when riding the subways in the various cities one tour member pointed out that the Russians surely must do something right in raising their children because there is no litter, no graffiti, and no rowdiness. All of us agreed that the Russian people want peace and not just rhetoric about peace. They are for it, talk about it, and stake their future on it. With our songs and quilts we attempted to break down the walls of suspicion and fear and build instead bridges of confidence and trust.

—Peter Dyck



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Millard Osborne, Fisher, Ill.**

With reference to experienced pastors serving with our church agencies and boards, I share some of the concerns of Duane Beck ("Hear, Hear!" June 9), Rachel Fisher ("Readers Say," Aug. 11), and others.

I have experienced both sides of that issue, having worked for a church board, served as a pastor, worked in a conference organization, and then returned to pastoral work. Really, we want our church staff to have the feel of the local congregation. Pastoral experience may well be a prerequisite for some positions. And pastoral experience can continue to be an option for staff persons during a transition time in their lives or during a sabbatical as an interim assignment. Several examples of both in recent years come to mind and I applaud them.

### **Samuel J. Troyer, Camp Hill, Pa.**

Concerning "Moratorium on Kidnapping Pastors" (June 9) and also Rachel Fisher's response in "Readers Say" (Aug. 11): I do share Duane Beck and Rachel Fisher's concern. However, let me respond from the perspective of one who has been in the pastoral ministry for 24 years and still finds it exciting enough to get out of bed at 5:30 on Sunday morning to jog three miles before the service.

I can think of at least four reasons why pastors are being "kidnapped":

1. Some of our churches are really not treating their pastors fairly.

2. Many pastors jump in with a "Messiah complex" and fail to define their own parameters. (A well-defined job description would help some of these.) So they will overextend themselves, neglect their marriages and families, and ultimately face burnout. At that point a 9:00 to 5:00 job in some institution looks mighty inviting.

3. Pastors over a period of time tend to become disillusioned with some aspect of the pastoral ministry. We are constantly struggling between what "should be" and "what is," and some of us finally give up. Becoming absorbed in an institution is again an easy way out.

4. Some pastors feel and are affirmed in a calling to a larger ministry in the broader church.

I deplore the "kidnapping" of some of our best pastors, but "kidnapping" is really not the correct term since all of

these pastors are willing victims. This is a problem all of us need to face. Are we being honest with ourselves and our congregations about the limitations of our work load, our energy levels, and our general satisfaction? Much could be remedied if both pastors and congregations could hear each other and if congregations would treat their leaders as they themselves would like to be treated. Above all, are we really where the Lord wants us?

### **Gordon Zook, executive secretary, Mennonite Board of Congregational Ministries**

I found part of me saying "amen" to several recent comments questioning the practice of calling congregational pastors to churchwide staff leadership responsibilities. But I believe there are other sides to the discussion which should be mentioned. Particularly, what are the alternatives? And what is an acceptable number for calling from a pastoral ministry to denominational ministry? Assuming an average of one pastor for each of the 1,000 congregations in the Mennonite Church, would two or three annually (as in recent years) be too many? Would even five, about half a percent, be too many? I don't think there is danger of a landslide.

### **Bob Zuercher, Philadelphia, Pa.**

Rosanna Landis reported that Marianne and I led a "Pentecostal-style worship service" at the young adult conference in Boston ("Church News," Aug. 18). I don't know Rosanna's experience of Pentecostal worship, but the service we led was nothing like any Pentecostal service I've ever seen! Perhaps she meant to say that the theme of the service was Pentecost, which it was, because it was on Pentecost Sunday.

### **Dick Helms, Andover, N.Y.**

In response to Jim Derstine's letter in "Readers Say" (Aug. 18):

All too often today we try to modify what the Bible says by applying new "terminology" to old sins. Thus, adultery becomes "an affair" or "fooling around," adulterers become "lovers," and those engaged in homosexual practice become "gay." Sin is sin no matter what nice names we give it.

Homosexual practice opposes the will of God and is a perversion (Rom. 1:18-32). It makes no difference what terminology we use to describe the participants. Whether between "non-gay men or women" or "two gay persons," "both are called homosexuality" because that is what it is. The Bible does not make any distinction and neither should we.

### **Bonita Kauffman, Apple Creek, Ohio**

I agree wholeheartedly with Cynthia Weaver ("The Un-aborted Child," Aug. 11) that we as the body of Christ need to do more than just "talk" about our pro-life position. We as the body of Christ need to come to the rescue of these children.

We also must not back down on our pro-life position. Once a child has been conceived, he is as valuable to God as you or I. To murder a child for the sake of ending his suffering is not the answer. A child's suffering will end at his death, but the mother's suffering will last the rest of her life.

In our community we have a Crisis Pregnancy Center where many volunteers give generously of their time. The center not only encourages women to seek alternatives to abortion, but supports them throughout the pregnancy with counseling, housing, child care items, and much more.

### **Michael Schrock, Minneapolis, Minn.**

Hooray for Aunt Leota! ("A Letter to an Aunt About the Nuclear Freeze," Aug. 4). I wonder how many potential Christians nephew Robert Roberg has scared off with his words without deeds. I wonder how many Aunt Leota has won over with her deeds without words.

Get your hands dirty, Bob! Do some work with Mennonite Disaster Service, community service, food shelves—yes, even put red paint on a fence, if you must! And then and only then—after your actions have proven your heart's true direction—tell them about Jesus and what he's done for you! You may get a nibble!

### **Lois K. Beck, Grantham, Pa.**

As a regular reader of *Gospel Herald* I have consistently appreciated the articles written by Robert Roberg. "A Letter to an Aunt About the Nuclear Freeze" (Aug. 4) was no exception.

However, as a teacher of mass media courses at Messiah College, I felt I should make a few comments about this article. First of all, the selective process involved in newsgathering is a complex one—many gatekeepers are involved at various points before the news reaches the paper. Several of my students spent their spring break on service projects in Florida where they were interviewed by a local reporter. Although they clearly stated their Christian motivation in volunteering their time and effort, these remarks were not included in the final article. Perhaps Aunt Leota had a similar experience.

My second concern is that we must not forget that the metaphor of the body of Christ being compared to a human body is valid here. We are thankful that God



created the eye to see and the ear to hear. Let us affirm each other in our use of the gifts God has given us: evangelism and church planting to some such as Brother Roberg, edification of the believers to others, and social action to yet others (like Aunt Leota). If each member uses these gifts fully and properly, the overall result will be a well-balanced ministry and mission.

This still leaves us with a dilemma: how do we support those involved in a call to peacemaking? Could Aunt Leota find a group of like-minded believers with whom she could work, thus avoiding the communists, New Agers, anarchists, and revolutionaries that her nephew Roberg abhors? Could a biblically based social-action group receive balanced media coverage, thus giving the public a true picture of their motivations? Let us pray and work together to this end.

#### **Richard L. Lindberg, Phoenixville, Pa.**

In regard to the article on civil disobedience at an MX missile control center ("Church News," July 28), I am constrained to make a few observations. While appreciating the danger these missiles present, the huge expense involved, and the propriety of protesting their existence, I wonder if that particular demonstration (and some others like it) are truly Christ-centered in purpose and content, or simply a grandstanding ego trip for the participants.

Several biblical observations come to mind:

There is no record of Jesus protesting at the Antonia Fortress in Jerusalem, let alone entering its property. Apparently he had other concerns, like making dis-

ciples. Peter told the readers of his first letter not to be guilty of wrongdoing (1 Pet. 4:15). Trespassing is wrongdoing and will not favorably impress those we want to speak to.

The New Testament gives a priority to the proclamation of Jesus. What was the Word of God that the demonstrators preached at the base? Were they preaching Jesus or condemning nuclear weapons? Given this New Testament priority and the Ten-Year Goals, would it not be better to stand outside the base and call the officers and enlisted persons on the other side to join *us*? Could we not ask them to "join an army that sheds no blood"? Has not Jesus called us to make disciples from all the nations?

Finally, for members of a nonresistant church, the actions of the Mennonites in Wyoming border on resistance. I am not convinced that we need to abandon our nonresistance. While the military needs to hear God's Word, and its members called to follow the Prince of Peace, we need to be careful that we do not become militaristic and deny our heritage. God has called us to holiness, not worldliness.

#### **Anne Meyer Byler, Urbana, Ill.**

Michael King's observations in the article, "Who Are You, My Audience?" (July 28), were perceptive, and some of his comments and the questions he raised spoke for me as well—his mixed reaction to new musical expression, pain over statements that communicated rejection, and wondering who we are.

"Maybe I should give up writing to you," he mused. I hope not. I've appreciated his contributions over the years. Two that come particularly to

mind are "On Gloomily Preaching Summer Magic" (Aug. 5, 1986)—a fitting companion piece to Katie Funk Wiebe's "Where Is the Church in Summer?" (Aug. 18, 1987)—and "Where Would Jesus Meet Sinners Today?" (Mar. 24, 1987). The latter made some of us uncomfortable, yet raised important questions for us as we relate to today's world, "in" but not "of."

I hope he continues to wrestle in print with issues of faithfulness as we all look to our Lord, who alone can "lead us home."

#### **Paul Graybill, Dakota, Ill.**

I read with interest and some sadness Levi Miller's "I Am a Mennonite, Not an Anabaptist" (July 7) and a few responses in later issues. I am an Anabaptist because I still believe the whole Bible as the Anabaptists did in the 16th century. Infant baptism versus believer's baptism was only one bone of contention between them and the church leaders of that time. Every Mennonite should read the book *Anabaptism—Neither Catholic Nor Protestant* by Walter Klaassen.


Many Mennonites have a very limited knowledge of what Anabaptism really means. Klaassen cites numerous points on which the Anabaptists clashed with the rulers. Their weapon was the authority of the Scriptures. They preached and practiced complete obedience to God's Word—something we Mennonites are rapidly deserting. An example is the church's statement on sexuality. That comes too close to humanism, with little reference to the authority of the Scriptures on the subject. So I say, let us regain the Anabaptist vision. In other words, let us get back to the Bible.

#### **Joseph and Julie Miller, Budapest, Hungary**

This is to add our affirmation to the goodwill gifts of comforters and quilts made by North Americans as reported in the June 30 issue. The first comforters and quilts were delivered by a Mennonite choral group led by Hiram Hershey.

One of the quilts was presented here in Budapest during a Sunday morning service in which the choir participated. As Mennonite Central Committee workers in Budapest, it is with great joy that we report on how deeply our Hungarian friends were touched by this people-to-people goodwill expression.


After the Franconia and Lancaster singers left Budapest to continue their pilgrimage to the Soviet Union, the people at the Baptist church that hosted the choir said: "This group of Americans were different than most groups that come. They seemed serious about a genuine exchange and the gift of the quilt is a beautiful symbol of our mutual desire for peace."



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**Mennonite Mutual Aid**



## MENNOSCOPE

**Goshen College has balanced its budget for the 48th consecutive year.** Business manager William Zuercher credits the success to the 10 percent enrollment increase for the 1986-87 school year and strong financial support from alumni, Mennonite congregations, and local businesses. Contributions from all sources increased 17 percent over the previous year. Alumni gave \$660,000 to the Goshen College Fund, congregations gave \$470,000, and Goshen College Associates—people who pledge at least \$1,000 a year to the fund—gave \$1,680,000.

**Mennonite Publishing House sold its Iowa City, Iowa, Provident Bookstore** on Sept. 1 to Eileen and Royce Roth and Willard and Alice Roth. The two couples continue to operate the store at the same location—1014 S. Gilbert St.—but under a new name, "Olive Branch Books." "We are delighted that the Roths have committed themselves to continue this valuable ministry to the Iowa City community," said Provident Bookstores director Jack Scott. "Eileen has been the manager of the Iowa City store since it opened in 1978. She knows the community well and can continue to meet the many diverse needs of the area."

**The Voluntary Service unit in Orrville, Ohio, closed** at the end of July after six years of operation under Mennonite Board of Missions. A total of 23 VSers served as teacher aides with deaf children, assisted with disabled adults, and worked with a local citizen advocacy program. VS director Dave Miller noted that the goals of the unit were largely met and that it was originally expected to operate for five years. Much of the unit's work with deaf people is now being carried on by Orrville Mennonite Church. The last VSer was Kathy Summers of Gap, Pa.

**Penn View Christian School teacher David Klahre, 29, died** on Aug. 23 of an apparent heart attack while on a camping trip in Quebec. He was a fourth grade teacher at the large Mennonite school in Souderton, Pa. He had been a member of the faculty since his graduation from Goshen College in 1979. Klahre was the author of "Why I Teach in a Mennonite School" in the Sept. 11, 1984, issue of *Gospel Herald*.

**Correction:** Keith and Nancy Hostetler's return from Chile was in June 1986—and not 1987—as implied in the lead news story of the Sept. 8 issue. Following their return, Hostetlers had a one-year North American assignment before terminating with Mennonite Board of Missions on June 30, 1987.

### New appointments:

•**Tim Croyle**, personnel manager, Greencroft. He is a 1984 graduate of Goshen College. Greencroft is a Mennonite retirement community based in Goshen, Ind.

•**Shirley Miller**, assistant director of housing and resident services, Greencroft. A member of the staff since 1984, she continues as Manor II housing manager and government regulation specialist in addition to her new responsibilities.

•**Kim Kearney**, Manor III housing manager, Greencroft. She has been a member of the staff since 1981.

### Pastoral transitions:

•**Ron Kennel** resigned as pastor of Wellman (Iowa) Mennonite Church in June. This was his

first pastorate following his graduation from seminary—and he served 20 years.

•**Grace Brunner** was licensed and installed as associate pastor of Beech Mennonite Church, Louisville, Ohio, on Sept. 20. She serves alongside Pastor Paul Brunner, her husband.

### Missionary comings/goings:

•**Myron and Esther Augsburgers** went to India and other countries in August for a four-month teaching assignment. They are spending most of their time at Union Biblical Seminary in India under the sponsorship of Mennonite Board of Missions (Mennonite Church) and Commission on Overseas Mission (General Conference Mennonite Church). Their schedule also includes Japan, China, Hong Kong, Australia, and New Zealand. Augsburgers are on leave from their pastoral duties at Washington (D.C.) Community Fellowship. Their address is UBS, Bibviewadi, Post Box 1425, Pune 411 037, India.

•**Myron and Dana Bontrager** went to Costa Rica recently in preparation for an assignment in Ecuador under Rosedale Mennonite Missions of Conservative Conference. They are studying the Spanish language for one year before undertaking evangelism and church planting in Ecuador. Bontragers are most recently from Cincinnati, where Myron was assistant pastor at Mennonite Christian Assembly and Dana was a secretary. Their address is Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica.

•**Elaine Shetler** went to Costa Rica recently in preparation for an assignment in Ecuador under Rosedale Mennonite Missions. After several months of language study, she will spend the remainder of her three-year term in community service as part of an RMM-sponsored health team in Manta, Ecuador. Her address is Apartado 100, 2350 San Francisco de

Dos Rios, San Jose, Costa Rica.

•**Miriam Krantz** returned from Nepal in September for a four-month North American assignment. She is a Mennonite Board of Missions worker who serves United Mission to Nepal as a nutrition consultant and as an adviser in local villages. Her address is c/o Elvin Krantz, 2077 Millstream Rd., Lancaster, PA 17602.

•**Everett and Margaret Metzler** returned to China in August following a two-month North American assignment. They are MBM workers serving as English teachers under China Educational Exchange. Their address is c/o Office of Administration, Nantong Teachers College, Nantong, Jiangsu Province, China.

•**David and Wilma Shank** returned from Cote d'Ivoire in August for a four-month North American assignment. They are MBM workers who relate to the Harrist Church in that country and other African independent churches in West Africa. Their address is 714 S. 6th St., Goshen, IN 46526.

### Upcoming events:

•**Fall Renewal Conference**, Oct. 9-11, at Central Christian High School, Kidron, Ohio. Sponsored by the Ohio Conference Renewal Committee, the event will focus on "The Holy Spirit in the Life of the Church," based on a document by that name that was adopted in 1977 by the Mennonite Church. The speakers are denominational leader Harold Bauman, Indiana pastor/consultant Dale Stoll, and New York pastor/professor John Smucker. Also offered are 11 seminars. More information from Fall Renewal Conference at 13887 Jericho Rd., Dalton, OH 44618; phone 216-857-5493.

•**20th Anniversary Celebration**, Oct. 10-11, at Shalom Mennonite Fellowship, Tucson, Ariz. The weekend includes a potluck meal at the park where the congregation started and guest



**Program for handicapped youth begins at refugee camp.** Hundreds of Palestinians at the Husn Refugee Camp in Jordan recently toured the camp's brand-new center where classes for the camp's handicapped residents began two days later. Pictured is a mother with her daughter and disabled son. About 40 to 45 young people began attending the classes regularly. Two Palestinian women, with help from 15 volunteers in the camp, teach three classes for mentally handicapped children. They also have classes for slow learners, for people with cerebral palsy, and for people with physical handicaps or impaired hearing.

Norilyn Epp, a Mennonite Central Committee worker from Winnipeg, Man., works with and supports the two teachers. MCC has also promised to contribute \$10,000 to \$15,000 each year for the next three years while local resources are being generated for the center. The United Nations also provides funds.

The center is the third such program started by Palestinians in a Jordanian refugee camp. About 800,000 Palestinians live in Jordan, a country of only 2.1 million people. An estimated 200,000 of the Palestinians live in nine refugee camps. They have been refugees since they lost their homes in Palestine in 1948 when the state of Israel was created or during the 1967 war when Israel seized the West Bank area from Jordan.



speaker (and former pastor) James Wenger. More information from the church at 6044 E. 30th St., Tucson, AZ 85711; phone 602-748-7082.

#### Church-related job openings:

•*Executive secretary*, Mennonite Central Committee U.S. Peace Section, starting July 31, 1988. Luke Stoltzfus of Philadelphia is chairing a search committee to find a successor to John Stoner. Contact Gerald Shank by Oct. 15 at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

•*Corporate attorney*, Mennonite Mutual Aid. Required is a law degree and admission to the Indiana state bar. Responsibilities include corporate compliance, state licensure, product compliance, and contract development/review. Previous experience in these areas is desired. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219-533-9511.

•*Executive director*, Virginia Mennonite Property Aid and Auto Aid. Experience in property and casualty insurance is preferred. Contact Sam Weaver by Oct. 15 at Virginia Conference, 901 Parkwood Dr., Harrisonburg, VA 22801; phone 703-434-9727.

•*Program director*, Spruce Lake Retreat, Canadensis, Pa. The person is also responsible for coordinating summer staff activities. The position is half-time, year-round. Contact Paul Beiler at Spruce Lake, R. 1, Box 605, Canadensis, PA 18325; phone 717-595-7505.

#### New members:

•*Shore, Shipshewana, Ind.*: Stacy Hostetler, Joann Miller, Julie Miller, Lisa Miller, Susan Miller, Grant Newcomer, Gretchen Newcomer, and Becky Wenger.

•*Park View, Harrisonburg, Va.*: Christina Brunk.

•*Bossier, Elizabethtown, Pa.*: Freddie Fenstermacher, Melanie Garber, Dolly Longenecker, Jamie Longenecker, and Mark Schildt.

•*Southside, Elkhart, Ind.*: Ryan Lehman.

•*Rockhill, Telford, Pa.*: Jeff Kramer by baptism and Kevin Alderfer by confession of faith.

**Change of address:** Elmer S. Yoder from Hartville, Ohio, to 550 Waldo Ave., S.E., Salem, OR 97302. Ray Keim from Phoenix, Ariz., to 4763 N. 700 E., Kokomo, IN 46901.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Bergey**, Harold and Rose (Moyer), Chesapeake, Va., fourth child, first daughter, Sara Joy, age 7; received for adoption from Korea, July 30.

**Breckbill**, Dave and Anita (Stoltzfus), Albany, Calif., first child, Hannah Laura, June 6.

**Cobb**, Wayne and Sheila (Christophel), Delavan, Ill., first child, Shelley Kay, Aug. 17.

**Graber**, Millard and Sheila (Koch), Goshen, Ind., second child, first son, Paul Michael, Aug. 26.

**Hamman**, Wolfgang (Hauptkoph) and Emily, San Francisco, Calif., second daughter, Rosanna Jan, Aug. 19.

**Hochstetler**, Robert and Mary Beth (Yutzy), St. Louis, Mo., third child, second daughter, Erin Rose, July 22.

**Kanagy**, Glen and Donna (Leaman), Belleville, Pa., first child, Darnell Mark, Aug. 19.

**Klassen**, Arthur and Patricia (Brubacher), Kitchener, Ont., first child, Quinn Patricia, July 6.

**Knepp**, Randy and Cathy (Schwartz), Iowa City, Iowa, first child, Rodney Ardell, Aug. 8.

**Lauzus**, William H., Jr., and Sharon



**VS orientation group gets caught in Chicago flood.** Twenty-nine persons began Voluntary Service assignments with Mennonite Board of Missions following orientation, Aug. 9-19, at MBM headquarters in Elkhart, Ind. Their orientation took an unexpected turn when a weekend introduction to urban life and ministry in Chicago turned into a disaster relief project. The VSers arrived in the midst of heavy rainfall that resulted in the city's worst flooding in 100 years.

They spent much of the weekend helping at Lawrence House, a 12-story building occupied by nearly 400 senior citizens. Electricity was cut off, and the VSers helped evacuate some of the residents and aided others who were without lights, water, telephones, and elevator service. Lawrence House director Margaret Jergen said afterward, "Without the help of the VSers, it would have meant the death of some of our residents." Said VSer Pearl Hoover: "We were given the choice by VS staff of continuing with the weekend schedule or helping these residents. We concluded, 'What's the point of being in VS if it's not helping to meet needs?'" The new VSers are:

First row (left to right)—Pearl Hoover, New Carlisle, Ohio, to Richmond, Va., as an educator at Freedom House; Robin Gingerich, Parnell, Iowa, to San Antonio, Tex., as an English teacher and program coordinator at Inner City Development Corporation; Bonnie Mast, daughter of Bill and Betty Mast; and Sheryl Quenzer, Fresno, Calif., to Washington, D.C., as assistant hostess at International Guest House.

Second row—Kathy Graber, White Pigeon, Mich., to Ocean City, Md., as house coordinator at Diakonia; Jill Esmonde, Lima, Ohio, to San Antonio, Tex., as a teacher; Sarah Miller, Goshen, Ind., to Washington, D.C., as volunteer coordinator at Bread for the City; Christine Holley, Elmhurst, Ill., to Ocean City, Md., as a social worker at Diakonia; Lisa Kurtz, Hartsville, Ohio, to San Antonio, Tex., as a staff person at Mental Retardation/Mental Health Center; Jeanne Liechty, Goshen, Ind., to San Antonio, Tex., as a social worker with Southeast United Christian Ministries; and Lane Reed, Nappanee, Ind., to Washington, D.C., as a medical assistant at Columbia Road Health Center.

Third row—Marsha Gingerich, Wellman, Iowa, to Brownsville, Tex., as a teacher; Leroy Loepp, Normal, Ill., to Elkhart, Ind., as a handyman with Elkhart County Council on Aging; Lorin Byler, Louisville, Ohio, to Mashulaville, Miss., as manager of United Woodcutters Association; Phil Lehman, Bowling Green, Ohio, to Elkhart, Ind., as host of 1711 Center; Bill Mast, Oklahoma City, Okla., to Brownsville, Tex., as a carpenter; and Elmer Wiens, Inman, Kans., to Silver Springs, Md., as a worker with mentally handicapped adults at Jubilee Association.

Fourth row—Lisa Andrews, Nampa, Idaho, to Elkhart, Ind., as an assistant at Mennonite Offices; Karen Miller, Colon, Mich., to Washington, D.C., as assistant hostess at International Guest House; Rochelle Stutzman, Friend, Nebr., to Elkhart, Ind., as support person at Elkhart County Children and Youth Health Center; Kristeen Headings, Hutchinson, Kans., to Champaign, Ill., as a teacher aide at Community Day Care; Marty Lehman, Bowling Green, Ohio, to Elkhart, Ind., as hostess of 1711 Center; Betty Mast, Oklahoma City, Okla., to Brownsville, Tex., for an assignment not yet confirmed; and Leola Wiens, Inman, Kans., to Silver Springs, Md., as a worker with mentally handicapped adults at Jubilee Association.

Fifth row—Cheryl Detweiler, Goshen, Ind., to Ocean City, Md., as an administrative assistant at Diakonia; Sam MacMaster, Bluffton, Ohio, to Ocean City, Md., as a staff worker at Diakonia; Shawn Beadle, Des Allemands, La., to Champaign, Ill., as a carpenter for Empty Tomb; Todd Penner, Newton, Kans., to Washington, D.C., as a staff worker at Tri-Sector; Chris Yoder, Richmond, Va., to Washington, D.C., as an accountant at For Love of Children; and Don Wert, Goshen, Ind., to Washington, D.C., as medical assistant at Columbia Road Health Center.

(Weber), Philadelphia, Pa., first child, Suzanne Marie, July 11.

**Martin**, Douglas and Winnie (Quinones), Harrisonburg, Va., first and second children, Ryan and Drew, Apr. 2.

**Miller**, David and Sally (Gascho), Waterloo, Ont., second daughter, Samantha Lee, Aug. 23.

**Reichart**, Donald and Connie (Russell), Bally, Pa., first child, Joshua Marc, Aug. 20.

**Reinford**, Ralph and Barb (Hartman), Hickory, N.C., second child, first daughter, Lindsey Ann, July 21.

**Short**, Lynn and Karlene (Miller), Wauseon, Ohio, first son, Landon J., May 4.

**Showalter**, Linden and Ruth (Sollenberger), Waynesboro, Pa., first child, Anna Rachel, Aug. 23.

**Shrock**, Kevin and Sherri (Raber), Sarasota, Fla., first child, John David, Aug. 17.

**Simpson**, Ross and Teresa (Kaufman), Lytton, Iowa, first child, Tara Justine Kaufman, Aug. 3.

**Tieszen**, Lowell and Sharyn (Charles), Durham, N.C., first child, Matthew Charles, Aug. 24.

**Wyse**, Curtis and Jodi (Conrad), Mt. Pleasant, Iowa, second child, first son, Kaleb Curtis, Aug. 19.



**Yoder, Wayne and Belinda (Seasholtz),** West Liberty, Ohio, third child, second daughter, Leah Beth, Aug. 21.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Beachy-Yancey.** Ray Beachy, Sarasota, Fla., and Darla Yancey, Myakka City, Fla., both of Bay Shore cong., by Howard Schmitt, Aug. 29.

**Beiler-Hutchison.** Daniel Jay Beiler, Accident, Md., Cherry Glade cong., and Charla Kay Hutchison, Grantsville, Md., Springs cong., by Steven Heatwole, June 27.

**Brenneman-Souders.** David D. Brenneman, Lampeter, Pa., Lyndon cong., and Naomi S. Souders, Washington Boro, Pa., Masonville cong., by Aaron H. Souders, Aug. 15.

**Byler-Yoder.** Henry Byler, Middlefield, Ohio, Maple View cong., and Clara Yoder, Hartville, Ohio, Maple Grove cong., by Joseph Yoder, Aug. 29.

**Doll-Seitz.** Kenneth Leroy Doll, Jr., Dillsburg, Pa., and Sharon Diane Seitz, Mechanicsburg, Pa., Slate Hill cong., by Samuel J. Troyer, Aug. 29.

**Eichelberger-Litwiller.** Brent Eichelberger, Hesston, Kans., Hesston cong., and Renee Litwiller, Hopedale, Ill., Hopedale cong., by H. James Smith, Aug. 15.

**Gingrich-Miller.** Michael Gingrich, Elkhart, Ind., and Bonita Miller, Woodburn, Ind., both of Maplewood cong., by Paul M. Gingrich, father of the groom, Aug. 1.

**Lichti-Bontrager.** Peter A. Lichti, Wellesley, Ont., Maple View cong., and Dorothy E. Lantz, Goshen, Ind., Townline Conservative cong., by Vernon E. Bontrager, Aug. 29.

**Mast-Mann.** Joel E. Mast, Springfield, Ohio, Northridge Christian Fellowship, and Laura S. Mann, Kokomo, Ind., United Methodist Church, by Ben Antle, Aug. 8.

**Moreland-Bohrer.** Carl Chris Moreland, Pinto, Md., Pinto cong., and April Ann Bohrer, Cumberland, Md., by Kenneth Korn, May 23.

**Mumaw-Zimmerman.** Jeffrey Mumaw, Hatfield, Pa., Plains cong., and Veva Zimmerman, Harper, Kans., Pleasant Valley cong., by Duane A. Yoder, July 25.

**Sears-Litwiller.** Craig Sears, Goshen, Ind., Willow Springs cong., and Leane Litwiller, Minier, Ill., Hopedale cong., by H. James Smith, June 20.

**Suttles-Diller.** Barry Suttles and Shari Diller, both of New Carlisle, Ohio, Huber cong., by Paul Conrad, Aug. 15.

**Swartz-Litwiller.** Kent Swartz, Turner, Mich., Riverside cong., and Myrna Litwiller, Delavan, Ill., Hopedale cong., by H. James Smith and Edwin Swartz, Aug. 22.

**Takamori-Gray.** Mike Takamori, San Francisco, Calif., and Candice Gray, San Francisco, Calif., First Mennonite cong., by Ruth Buxman, Apr. 4.

**Taylor-Nissley.** Nevin Taylor and Jenelle Nissley, both of Lewisburg, Pa., Beaver Run cong., by A. Willard Shertzer, Aug. 14.

**Tissue-Wengerd.** Rodney Alan Tissue, Williamsport, Md., United Church of Christ, and Lisa Anne Wengerd, Springs, Pa., Springs cong., by Steven Heatwole and Mark J. Stewart, June 20.

**Trotter-Hochstetler.** Louis Trotter, San Francisco, Calif., and Rhonda Hochstetler, San Francisco, Calif., First Mennonite cong., by Ruth Buxman, May 30.

**Yoder-Nyce.** Rodney Lynn Yoder, Belleville, Pa., Allensville cong., and Pamela Beth Nyce, Grantham, Pa., Slate Hill cong., by Timothy Peachey and Samuel J. Troyer, June 20.

## OBITUARIES

**Birky, Jake,** son of Jacob D. and Emma (Martin) Birky, was born in Beemer, Nebr., Nov. 29, 1897; died at Valparaiso, Ind., Aug. 29, 1987; aged 89 y. On Sept. 16, 1920, he was married to Emma Miller, who survives. Also surviving are 2 daughters (Uarda King and LaVerne), 2 sons (Verlin and Marlin), 15 grandchildren, 28 great-grandchildren, 2 sisters (Mary and Emma Good), and one brother (Emanuel). He was a member of Hopewell Mennonite Church, where funeral services were held on Aug. 31, in charge of John F. Murray and David Mishler; interment in Hopewell Cemetery.

**Birky, Lydia Stoltzfus,** daughter of Christian E. and Kathryn (Martin) Stoltzfus, was born in Lund, Kans., Nov. 16, 1892; died at Good Samaritan Center, Manson, Iowa, July 24, 1987; aged 94 y. On Apr. 4, 1917, she was married to Chris Z. Birky, who died on Mar. 27, 1961. Surviving are 2 daughters (Berdine Zehr and Edna Mae Anderson), 3 grandchildren, and one great-grandchild. She was a member of Manson Mennonite Church, where funeral services were held on July 27, in charge of Scott Swartzendruber; interment in Rose Hill Cemetery.

**Detweiler, Marcile E. Gudakunst,** was born in Putnam Co., Ohio, Oct. 9, 1914; died at Bryan Memorial Hospital, Lincoln, Nebr., Aug. 21, 1987; aged 72 y. She was married to Arvin Simon, who died in 1943. She was later married to William E. Detweiler, who survives. Also surviving are 4 sons (Rex and Myron Simon and Ronald and Gray Detweiler), 10 grandchildren, 6 great-grandchildren, 2 brothers (Ervin and Harold Gudakunst), and 2 sisters (Margaret Yerington and Donna Gudakunst). She was a member of First Mennonite Church. Funeral services were held at Metcalf Funeral Home on Aug. 24, in charge of Carl Godwin; interment in West Fairview Mennonite Cemetery.

**Mast, Laura Ellen Miller,** daughter of Elmer E. and Ida (Nisley) Miller, was born in Clinton Twp., Ind., June 8, 1925; died at her home in Millersburg, Ind., Aug. 27, 1987; aged 62 y. On Dec. 18, 1947, she was married to Harley D. Mast, who survives. Also surviving are one son (Duane), 2 daughters (Fern and Nancy Troyer), 2 grandchildren, her mother, 2 brothers (Eldon and Elroy Miller), and 7 stepsisters (Irma Yoder, Fannie Stutzman, Katie Showalter, Susan Eash, Cora Schrock, Mary Kauffman, and Martha Yutzy). She was preceded in death by her father, stepfather (Edward J. Yoder), one stepsister (Alta Yoder), and 2 stepbrothers (Omer and Chris Yoder). She was a member of Clinton Frame Mennonite Church, where funeral services were held on Aug. 29, in charge of Vernon E. Bontrager; interment in Clinton Union Cemetery.

**Miller, Stephen L.,** son of Melvin and Mary D. Miller, was born at Goshen, Ind., Feb. 1, 1957; died of cancer at Elkhart General Hospital, Elkhart, Ind., Aug. 25, 1987; aged 30 y. On July 2, 1977, he was married to Kathy Bumgardner, who survives. Also surviving are one brother (Daniel E.), and one sister (Kathy Bontrager). He was preceded in death by one brother (David Lee). He was a member of North Goshen Mennonite Church, where funeral services were held on Aug. 27, in charge of Harvey Chupp; interment in Clinton

Union Cemetery.

**Springer, Wayne Samuel,** son of Jacob C. and Ida (Sommers) Springer, was born in Pryor, Okla., Aug. 11, 1928; died of a heart attack at Fulton County Health Center, Wauseon, Ohio, Aug. 23, 1987; aged 59 y. On Sept. 11, 1947, he was married to Arlene Nofziger, who survives. Also surviving are 4 sons (Roger, Stanley, James, and Jon), 5 daughters (Judith Schweitzer, Kathy Kaufman, and Vicky, Cindi, and Jacki Springer), 9 grandchildren, one brother (Carl), and one sister (Elinor Conrad). He was a member of Zion Mennonite Church, where funeral services were held on Aug. 16, in charge of Ellis Croyle and Ross Miller; interment in Pettisville Cemetery.

**Teets, Walter H.,** son of Joseph and Rebecca (Hutzel) Teets, was born at Accident, Md., July 25, 1909; died at Meyersdale (Pa.) Community Hospital on Aug. 14, 1987; aged 78 y. On Apr. 18, 1930, he was married to Mildred L. King, who died on June 1, 1984. Surviving are 2 daughters (Shirley Teets and Darlene Burkholder), 3 grandchildren, 5 great-grandchildren, one sister (Helen Mayhew), one half brother (Frank), and one half sister (Elizabeth Broadwater). He was preceded in death by one son (Carl). He was a member of Springs Mennonite Church. Funeral services were held at Newman Funeral Home on Aug. 16, in charge of Steven Heatwole; interment in Springs Cemetery.

**Troyer, Daniel D.,** son of David and Mary (Yutzy) Troyer, was born at Arthur, Ill., Dec. 7, 1911; died of cancer at his home in Plain City, Ohio, Aug. 29, 1987; aged 75 y. On Nov. 18, 1937, he was married to Fannie Kuhns, who survives. Also surviving are 7 sons (William, David, Floyd, Richard, John, Philip, and Roger), 2 daughters (Edna Klenz and Sharon Perry), 22 grandchildren, 2 great-grandchildren, 2 brothers (Mel and Louis), and 2 sisters (Sovilla and Ada). He was a member of Sharon Mennonite Church, where funeral services were held on Sept. 1, in charge of Elvin Sommers and Tony Hostetler; interment in the church cemetery.

**Weber, Esther,** daughter of Henry S. and Mary (Burkholder) Weber, was born in Farmersville, Pa., July 24, 1908; died at Greencroft Nursing Center, Goshen, Ind., June 28, 1987; aged 78 y. Surviving are 2 sisters (Eva Carper and Betty Springer) and 3 brothers (Franklin, Levi, and Henry). She was a member of East Goshen Mennonite Church. Memorial services were held on July 2 in the Greencroft Chapel and on July 15 at the Lititz Mennonite Church, Lititz, Pa.; interment in Hess Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Afro-American Mennonite Association board of directors, Omaha, Neb., Nov. 5-7  
Atlantic Coast Conference fall festival of missions, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by Gwen Stamm; photo on p. 672 by J. Allen Brubaker; p. 673 by David Harnish; p. 676 by Norilyn Epp; p. 677 by Phil Richard.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Court upholds controversial texts in Tennessee public schools

A federal appeals court in Cincinnati has overturned a Tennessee judge's ruling permitting fundamentalist parents to remove their children from reading classes in public schools if they find the materials objectionable. The U.S. Court of Appeals for the Sixth Circuit said that "there was no evidence that the conduct required of the students was forbidden by their religion."

In finding for the Hawkins County, Tenn., school board, the appeals court reversed last October's ruling by U.S. District Judge Thomas Hull, who had ordered the board to reimburse the seven families who brought the case for their legal expenses and the costs of private school tuition for their children.

Among the selections criticized by the parents who brought the suit were passages from *The Diary of Anne Frank*, which they said implied that all religions are equal, and *The Wizard of Oz*, because the parents felt it teaches that human beings are self-sufficient.

### Methodists drop Oral Roberts school from list of approved seminaries

The United Methodist Church's monitoring agency for higher education has dropped Oral Roberts University School of Theology from its list of approved seminaries. The monitoring group, headed by Roy Shilling, Jr., of Georgetown, Tex., declined to give reasons for its action but said the school's chief executive had been provided with an explanation. Regional ministry boards in the United Methodist Church consult the approved list of non-United Methodist seminaries in deciding whether candidates for ministry have met educational requirements for ordination.

### 'Harmonic convergence' sheds light on New Age movement

The recent celebration of the "harmonic convergence" gave notice that a new movement has been successful in uniting an impressive number of spiritual seekers. The believers linked minds and invoked magical forces to help shape and save the future of a New Age, hoping to bring a "new order" of peace and cooperation. Convinced by an interpretation of the Aztec calendar which designated Aug. 17 as the dawn of a new age, many thou-

sands of believers gathered at ad-hoc "sacred sites" throughout the world where they meditated, chanted, formed human chains, reversed crystals, and opened themselves to the "vibrational transmissions" of the Age of Aquarius.

New Age religion is the name given to an assortment of diverse spiritual communes, individuals, churches, and self-development groups throughout North America. Those involved tend to believe in spirits, reincarnation, the healing properties of crystals, and a divine natural diet. Communication with other planes of reality are accomplished through meditation, prophetic inspiration, and a process called channeling.

There is no distinct ideology behind the New Age movement, though there is a shared concern for the development of an interfaith, intercultural planetary community, a protected ecology, a belief that all religions are essentially the same, and that personal transformation begets global transformation.

### Four Western missionaries released by Sudanese captors

Four Western missionaries—three Americans and a Briton—were released recently by Sudanese rebels who had held them captive for seven weeks. The Sudanese Peoples' Liberation Army said in a radio broadcast that the hostages were released to honor a personal appeal from former U.S. President Jimmy Carter.

The missionaries are Steve Anderson, Katherine Taylor, Marc Nikkel, and Heather Sinclair. All four were working at Anglican-related Bishop Gwynne College in Mundri, Sudan, when they were abducted. Whether any will return is uncertain, since some sources believe that Sudan will now be closed to outside missionaries for a while.

### Reagan promises fight for antiabortion provisions

With Catholic and Protestant leaders at his side, U.S. President Ronald Reagan promised to fight "just as hard as I know" for antiabortion initiatives during the remainder of his term in office. At a recent White House gathering, Reagan proposed a new set of regulations that would bar the use of federal family planning funds for abortion counseling or referral. He also moved to revise rules that bar family planning aid to antiabortion groups.

Reagan made the announcement on a stage shared by Virgil Dechant, supreme commander of the Knights of Columbus; Jean Garton, head of Lutherans for Life; Beverly LaHaye, president of Concerned Women of America, a conservative Christian group; Melody Green of the evangelical Americans Against Abortion; and John Wilke of the National Right to Life

Committee.

Opponents of abortion have often complained that the president's antiabortion program is long on rhetoric and short on action. But they praised the president's latest steps, while supporters of abortion rights assailed the proposal to restrict family planning assistance.

### Indian Christians target of violence by Hindu reconversion movement

An increasingly fanatical and militant Hindu sect has stepped up persecution of Christians in India in recent months. At least 30 churches have been burned down or demolished by the Rastriya Swayangsavak Sangha, a Hindu reconversion movement. The goal of RSS is to protect India from the infringements of "foreign" religions, such as Christianity.

At least 29 churches in the state of Orissa have been torched, and one church near Bangalore, in the state of Karnataka, was demolished. Evangelists, pastors, missionaries, and Christian social workers have been openly attacked by RSS members. While police generally have been cooperative in offering protection for the Christians, it has sometimes been impossible to control the RSS mobs, which even in the villages may number 300 to 400 people. When RSS members meet in the cities, thousands march in processions, shouting openly against Christianity.

### Church-related group protests new CBS cartoon series

Sponsors of the new CBS children's cartoon series *Garbage Pail Kids* will be identified on a weekly basis by the National Federation for Decency. The new cartoon series, based on the cards produced by Topps Chewing Gum Company, started in September.

"CBS's decision to air a cartoon series based on the Garbage Pail Kids cards is the result of sick minds and low morals at CBS," said Donald Wildmon, a United Methodist minister who heads NFD. The card series includes such characters as Bustin' Dustin, a baby boxer with a perpetual nosebleed; Basket Casey, who dribbles his own severed head toward the basketball hoop; and Well Done Sheldon, a boy roasted to order at the stake.

Wildmon said that potential sponsors of the program are being notified of the program and asked not to help sponsor it. He pointed out that Ann Landers recently wrote in one of her advice columns: "Any parent who sees these cards in the hands of his or her child has a moral obligation to take them away, destroy them, and explain that such cruel 'teasing' will not be tolerated." Many stores, including Toys R Us, have withdrawn the cards from their stores.



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## The 'Gospel Herald' as an evangelistic medium?

A congregation I heard of sends the *Gospel Herald* to prospective members to give them an idea what sort of church they are thinking about coming into. One person liked it so well she wanted to continue as a subscriber even though she moved away and so could not join this congregation.

An editor, of course, likes to hear this kind of report, and so I mentioned it in a delegates' meeting with the publication board during Purdue 87. The response was something less than unanimous. Indeed, according to the notes from the session, the detractors outnumbered the supporters five to two.

"I have seen new believers shattered by *Gospel Herald*," said one. "It's too high a risk." Another reported that "new people can't take diversity." And a third commented that "non-Mennonites can't understand *Gospel Herald* articles."

These charges are not very specific, but of course it is not the responsibility of disappointed customers to describe in detail what is not satisfactory. So let us consider what it may be that limits the *Herald's* usefulness for people who confront it for the first time.

There is, for example, in the *Gospel Herald* considerable "inside" information: Census data (births, marriages, obituaries), missionary comings/goings, pastoral transitions, upcoming events. Perhaps not everyone would want to know that Jason Kuniholm was ordained as pastor of Frazer Mennonite Church on July 19 or that Karen Koppenhaver was recently appointed as associate director of publications at Hesston College. The *Gospel Herald* chooses to report such events because they seem important as a record of current developments in our denomination.

Several of the respondents at Purdue 87 were concerned about the diversity which appears in the *Herald*. Indeed, one must concede that this is true, particularly in "Readers Say." Writers express themselves freely and frankly in this column, so frankly that some readers are uncomfortable.

Then we should acknowledge that on occasion some *Gospel Herald* writers indulge in theological and philosophical exotica. It is an ongoing concern and one which we regularly call to the attention of writers.

Indeed, we make occasional use of the "fog index" as a reminder that profound ideas may be expressed in simple language. (The fog index is quite a simple measure. It computes the length of sentences and the number of words with three or more syllables and comes out with a grade level. The King James Bible, Shakespeare, and

Churchill's speeches are known to be low on the fog index, that is, easy to read.)

Of course, exotica involves more than the length of words and sentences. The sorts of topics discussed is also of concern. Some articles which appear in the *Herald* may not be useful to everybody.

Now I hope it will not appear an unseemly defensiveness if I observe that all of the charges above could be brought against the Bible. The Bible certainly contains inside information. A commentator has observed that the first 11 chapters of Genesis contain stories and lists. The stories are of wide interest, the lists less so. Some persons, I am sure, really have no interest in reading that "When Kenan had lived 70 years, he became the father of Mahalalel" (Gen. 5:12). Paul's letters include various personal greetings to people whose identity we can only guess at.

Controversy is not always prominent in the Scriptures, in part because in numbers of places only one side is heard from. Yet may it not be that Job serves as a corrective response to the theology in back of 2 Kings? Does not James in some fashion answer aspects of the writings of Paul even though there is no direct address?

As for exotica, how recently have you heard a sermon from Nahum, Zephaniah, or Ecclesiastes? And even within the New Testament itself the writings of Paul are singled out as potentially dangerous: "There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures" (2 Pet. 3:16).

So the message of written material may not always be clear and some discernment is required in its use. Those who are bringing new believers into the church will of course discern whether or not the *Gospel Herald* can be useful in their orientation.

We think that at some point new believers do need the *Gospel Herald* or something like it in order to get a feel for the Mennonite Church beyond the local congregation. In a day when the world seeks to destroy our parochialism by telling us the news of Chernobyl and Seoul, it seems a pity if Mennonites should be limited to knowledge of their own local area.

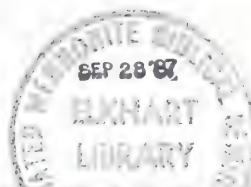
The *Gospel Herald* seeks to broaden perspectives by showing a wider Mennonite identity, a worldwide Christian consciousness. We know only in part and prophesy even less well. But we are convinced that at least some of what we try to do is essential for the health of the church—new believers and old ones, too.

—Daniel Hertzler



# GOSPEL HERALD

## Kisers receive one of two 1987 Lark awards



1987  
LARK  
AWARD



*Pastor Roy Kiser (third from right) and his wife, Charlene (second from left), chat with (left to right) Galen Heatwole, Boyde Coffey, and Ruth and Willis Davis at six-year-old Waynesboro (Va.) Mennonite Church.*

### Kisers awarded

The 1987 James and Rowena Lark Award was presented to Roy and Charlene Kiser on July 15 by Mennonite Board of Missions president Paul Gingrich during the annual meeting of Virginia Conference at Highland Retreat near Bergton, Virginia.

The award was established in 1979 by

MBM to recognize persons each year who have faithfully served the Lord through effective church planting and development in North America. Larks were pioneer home mission workers; James was the first black ordained pastor in the Mennonite Church.

Lark Award nominees are selected by

MBM Home Ministries staff and conference mission leaders. The MBM Board of Directors confers the award.

The other Lark Award recipients this year are Elsie and (the late) David Castillo, longtime mission workers among Hispanic people in Colorado. (They were featured in last week's *Gospel Herald*.)





Pastor Roy Kiser (left) welcomes Frances and Joe Workman to Waynesboro (Va.) Mennonite Church after her confession of faith and his baptism.

# An instant church in Virginia

by J. Allen Brubaker

Instant church creates instant challenges. So says Roy Kiser, pastor of the recently planted Waynesboro Mennonite Church in Virginia. "It's a little like instant potatoes," he adds with a twinkle. "The flavor isn't quite the same."

He was reflecting on six years of pastoral work with the Waynesboro congregation, which began with a burst of

people and energy on November 15, 1981. The congregation has come a long way since then, though, according to both Roy and his wife, Charlene.

Since their first service in the nearby rented Kate Collins Public School, the congregation has developed a full program of Sunday school, midweek meetings, and "care and share" groups. The congregation now gathers in a geometrically domed meetinghouse it built on the corner of Monroe Street and Hopeman Parkway.

"We didn't know what to expect that first Sunday," Roy says, "but when 180 people showed up, we had to revise our plans. We wanted to build slowly from scratch, but God had bigger things in mind." With a chuckle, Roy added, "It's like going to fight a fire. You don't know what to expect until you get there."

Instant church has its strengths. Right from the start it provides a base for workers—teachers, church officers, caring ministers—and strong financial support.

On the other hand, the congregation had to grapple quickly with leadership, church organization, and questions of doctrine (Should nonmembers serve on the church council?)

**Reaching out.** The congregation got off to a rapid start, at least partly because of the solid groundwork laid beforehand. This included a prayer ministry and a strong visitation program in the community by the church-planting team from Mountain View Mennonite Church, which started the new congregation. Advertising through radio and newspaper also helped, so that right from the start the congregation has received numerous visits from community folks. The congregation continues to use the media for exposure in the community. This past June, for example, Roy gave devotionals on two local radio stations for a week.

Follow-up contacts with visitors and following through on referrals by members of the congregation provide a source for growth, Roy states. A caring ministry to persons in crisis situations also attracts new people. Members of the congregation care for the persons around them and invite them to come.

Arlen Eutsler, an employee of Flemming Foods, says, "It's the job of all of us to talk to people, to bring them to the Lord." He admits being out of fellowship with the church for 20 years and doubts he would be attending today if Waynesboro Mennonite hadn't been started.

Roy acknowledges that some people come to the new church because of the style of worship and ministry, and some leave because it doesn't fit them. Currently the congregation has 152 members, but Roy says the active membership is closer to 130. One challenge the congregation faces is how fast to bring new persons to baptism and membership.

"Weeks of instruction before baptism has problems," Roy says, so the leadership is weighing other alternatives, such as several instruction sessions before baptism and

J. Allen Brubaker, Harrisonburg, Va., is a staff writer for Mennonite Board of Missions and board chairman of Virginia Mennonite Board of Missions.

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## **“We didn’t know what to expect that first Sunday, but when 180 people showed up, we had to revise our plans.”**

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several after. This would incorporate new believers into body life nearer the time of their commitment and help them continue to grow in Christ after baptism.

The congregation uses a covenant, but Roy describes it as a covenant of intention—“of what we want to become with the Lord’s help”—rather than a yearly membership renewal tool.

**Developing leadership.** With an instant church, the core group of 40 persons had to find leaders quickly. So people were invited to volunteer for various leadership roles even before they were official members. Roy believes congregations need strong leaders, noting that the early church benefited from such leadership, citing Paul as an example. Roy defined a strong leader as one who points the direction, provides vision, and can work with people to motivate them in carrying out the vision.

Good leadership prepares people for the task and helps them develop and exercise their gifts. The strong leader helps other leaders emerge, Roy says. “I have a tendency to expect a lot from people, perhaps more than they can deliver, and this may be a fault. I’m probably too much of a perfectionist, too,” he admitted.

If experience is any guide, though, Roy also takes risks. Half of the first church council was made up of new people—people who volunteered themselves for service.

“We’re constantly looking for leadership people,” he says, adding, “I would like to have an assistant pastor, but to date such a person has not emerged.”

Charlene also leads in various roles in the congregation. This past summer she taught a summer Bible school class, and had taught a Sunday school class earlier. Visitation is a big part of her ministry as well. “I like to share with people one-to-one,” she says, “to encourage people, especially those who have been absent for a while.”

She regularly counsels with both men and women who come to her for advice and prayer. She also plays a leading role in the Sunshine Club that meets once a month to prepare “sunshine boxes” for community folks. These contain a variety of necessary household items such as stamps, deodorant, soap, toothpaste, thread, and needles, as well as a devotional book. She also carries on an extensive prayer ministry on behalf of the congregation and community.

Roy says his wife “is able to talk to people about some life problems better than I can.”

**Organizing for ministry.** The congregation has organized so that everyone becomes a minister. “Diaconate” is what Roy calls this caring ministry. The congregation contains 16 caring groups coordinated by a caring minister with the gift of encouragement. There are six deaconesses to provide special care for particular women’s needs in the church and community.

“These leaders are responsible to see that everyone in the group is cared for,” Roy says. Each person is expected to help with ministry, but the leader needs to see that spiritual needs are taken care of within the group. A

senior deacon, Willis Davis, coordinates this caring ministry. The groups are chosen by the caring ministers themselves, with up to six households (families, couples, singles) in each.

Everyone is expected to be involved in such a group, Roy says. The caring ministers have job descriptions which suggest that they visit all the households in their group four times a year. The congregation carries out a variety of other ministries as well. For example, the women sing once a month in nursing homes, and one Sunday school class takes an offering to provide food, clothing, and other necessities for needy families in the community.

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### **The congregation has organized so that everyone becomes a minister.**

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Instant church has benefits, Roy says, but “we’re not a mature church. That’s what we pray for daily—spiritual vibrancy. We do try to get people involved immediately, and help them grow in their walk of faith. We help people identify and use their gifts in ministry.”

A gift assessment tool helps the congregation determine both individual gifts and the gifts of others. This process has played a major role in helping people become active in leadership roles, especially the caring group ministers.

Roy sums up the congregation as being “laborers together with God”—the motto of his graduating class at Eastern Mennonite High School. He sees the congregation “ministering to each other, each with a gift, bringing it to the Lord for building up the body.”

**Affirming their leaders.** Because Roy and Charlene are open, caring, flexible, and deeply spiritual people, they have won the respect and love of the congregation. Philip Doyle, Jr., an assistant foreman at Industrial Machine Works, says Roy and Charlene “do a great job. Any time you need them, you can go to them. They affirm people.”

Lambert Plummer, an employee of Del Monte Frozen Foods, says, “We love them.” Arlen Eutsler says, “They’re doing a fine job. Nobody’s perfect, but we’ll all be perfect someday.” Roy and Charlene relate well to people, comments Diane Burkholder. “They really care for us and see us through the hard times.”

Roy and Charlene both grew up in the Stuarts Draft area of Virginia. Both have been involved in church and missions from their youth. Roy has served many years as an officer for Virginia Mennonite Board of Missions and as a board member (including chairperson) for Mennonite Board of Missions.



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## BOOK REVIEW

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### Believable and faithful

**Genesis** by Eugene F. Roop. *Believers Church Bible Commentary*. Herald Press, 1987. 350 pp. \$17.95 (\$24.95 in Canada).

The importance of Genesis for the church today is as great as ever. This book of "origins" and "beginnings" serves as a foundation for Christian thinking on many issues we face: the meaning of male and female, violence, evil, hope, blessing, family rivalry, freedom, ecology, covenant, judgment, justice, and peoplehood.

As a pastor and teacher I find myself returning again and again to Genesis for insight on how to believe and act today. The profoundness and consistency of Genesis as a comment on modern experience is proof for me of divine inspiration and biblical authority. Adult Sunday school classes which use the Uniform Lesson Series are having a real treat this fall as they study this first book of the Bible.

Teachers and preachers now have a most helpful and readable commentary on Genesis in the publication of the second volume of the new Believers Church Bible Commentary series. Written by Eugene Roop, ordained in the Church of the Brethren and professor at Bethany Theological Seminary near Chicago, this commentary aims at retelling the rich story line that traces the beginning of human history and the people of God. As the story unfolds, Roop notes the significant Hebrew categories and biblical themes which lead one toward a greater understanding and appreciation of the text.

The commentary is arranged in an orderly format. Genesis is divided into units according to the content of the story line. For each unit there is a "preview" to help get the reader into the text, "explanatory notes" on the text (paragraph by paragraph instead of verse by verse), "the text in biblical context" which relates the unit to other parts of the Bible, and "the text in the life of the church" which identifies contemporary significance and application of the unit. This unique format provides the reader with a broad range of interpretation and application of the text.

Roop spends little time with critical textual issues, but is most concerned with the story line as we have received it along with its theological significance for the faith community. At the back of the commentary are a detailed outline of Genesis and more than a dozen short essays on such topics as "Adam," "Characteristics of Hebrew Narrative," "Covenant," "Creation and Evolution," "Image of God," "Male and Female," and "Reading Genealogies." Roop's dialogue with other interpreters of Genesis is evidenced by effective quotation of contemporary scholars such as Brueggemann, Coats, Tribble, and Westermann and of Reformers such as Luther, Calvin, and Menno Simons.

The happiest aspect of this commentary is how Roop leads the reader into an appreciation of the story being told. His comments on such concepts as "have dominion" in chapter 1; human freedom in chapter 2; the avalanche of disobedience in chapters 3 and following; sibling rivalry between Cain and Abel, Ishmael and Isaac, Esau and Jacob, Joseph and his brothers; the power of hope in the genealogical lists; and the promise given to Abraham and Sarah are rich with insight into human nature and God's grace. Instead of bowing to modern preoccupation with questions about science and creation, Roop catches the reader up in theology of the Genesis crea-

tion account that is believable and faithful to both the Bible and science.

There is one theme on which I wish Roop would have gone into more detail—the Genesis portrayal of sexuality. The New Testament several times quotes the Genesis account in reference to sexual fidelity and male/female covenant. The commentary, it seems to me, passed over Genesis 2:24, in particular, too quickly.

Finally, a strong word of affirmation to those who conceived of and are bringing to fruition this commentary series in the believers church tradition. It is perhaps significant that the first two volumes to be published in the series are on Old Testament books. Mennonites and Brethren have sometimes had the reputation of favoring the Gospels and Epistles more than the Old Testament. However, this volume on Genesis demonstrates the unique contribution that we can bring to Old Testament studies. The way Roop deals with violence and war in Genesis is illustrative of faithfulness to the Genesis text while relating it to a peace ethic. I trust this series will help to unify the way we understand the Bible and witness to other traditions.

—**Sheldon W. Burkhalter**, pastor of First Mennonite Church of Iowa City, Iowa

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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Let us help people learn to study

We all looked on with interest at the sessions of Purdue 87 where matters of concern to the Mennonite Church were discussed. Many such issues are constantly before us: women in ministry, homosexuality, dress, the role of the Holy Spirit in our lives and worship—to name a few. We all have our opinions and are put into our categories of liberal or conservative, progressive or backward. And the hope that we will all ever agree and be united on these and many other issues seems slim indeed.

But I believe there is a further question in all of this. Most of us have influence over others. To what end do we seek to use our influence? I have been trying to put this matter in perspective, by coming to the Word, to see what God might have to say. And certain things strike me.

First, God could have written his Word in such a way that differences of opinion on any of these issues would be impossible. He could have stated his mind so clearly, that no two points of view could

### His gentle love

A quiet gentle touch is our Lord's grace,  
His precious love calms torment on a face;  
From cheeks all scourged with winter's opaque tears  
His fingers softly wipe away the fears.  
His hand will heal the helpless ones, the cold,  
The hesitant dust of life, the patient old;  
He shines his light on each dark brooding place,  
A quiet, gentle love is our Lord's grace.

—Maybelle Kahle



be tolerated by anyone who wished to claim the name of Christ. He has done this in other areas. We do not debate the inspiration of the Scriptures or the deity of Christ or his death and resurrection, since the revelation is too clear to be understood in any other way. When persons deny these truths, we understand that they are not a part of the body of Christ.

But there are many areas where God has not spoken so clearly. Men and women can love the Lord and still disagree. We must assume that an omniscient God was not taken by surprise in this.

It is my suggestion that God is concerned not just with *what* we believe, but *why* we believe it. In any issue which comes before the church, we will have an opinion. What I believe certainly is important, but how did I arrive at my opinion? What process did I follow in forming my convictions?

And here is where all of us must accept a challenge. I do not think our primary responsibility is to seek to draw others into our "camp." We are not called to use our influence primarily to lead others to think as we think. We should seek instead to help others learn to approach God's Word on their own—studying and prayerfully wrestling with the Word of God themselves.

One of the tragic developments of the Roman Catholic Church, which the Reformation rightly spoke against, was the idea that a small group of men would interpret the Scriptures for the masses. People have lived and died to get God's Word into the hands of the common person.

It is clear that those days are about over. We are heading back to the age where a few people do the thinking for the masses. The Christian in the pew today often knows very little of the Word other than that which he learned from sermons he has heard or from Sunday school lessons. Serious individual study in the home is rare. A familiarity with resource books, such as concordances, is equally rare.

And I think we need to issue a challenge to Mennonites to come to the Word of God for our beliefs. We should not depend on others to feed us: each of us should know how to dig into the truths found in the Scriptures for ourselves. Whether a renewed interest in personal study would draw us together remains to be seen, but it certainly would be a step in the right direction.

As I consider the many issues which are currently being debated, I am drawn to Romans 14. This chapter has a lot to say about this whole area, but verse 5 is especially worth focusing on. Paul says we may not agree on certain matters, but "let every one be fully convinced in his

own mind." I do not think we can come to this point until we have searched the Scriptures ourselves. Further, I don't think we can be fully convinced until we have developed adequate skills in studying the Scriptures, which come only with experience.

My plea, then, is that we might all do what we can to help others learn to study. Rather than seeking first to share our knowledge, we should do all we can to cultivate in others a love of personal study and the ability to satisfy that hunger. Each person needs to know how to open the Word and discover what is

there. The teaching of others, while it is a precious gift of God to the church, should not be the primary source of knowledge for any Christian. It should reinforce our own personal study, but should never take the place of it.

Whether or not any group of Christians can ever agree on all issues, it would surely please God to see that all members of his Son's body are coming to the Word, seriously and prayerfully, searching it out for themselves. And then we will be ready, when that day comes, to "give account of [ourselves] to God" (Rom. 14:12).—**Dennis Ernest, Versailles, Mo.**

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# Would Menno Simons roll over?

by students at Bethany Christian High School

The Church and Mennonite History class at Bethany Christian High School in Goshen, Indiana, spent three weeks last spring researching primary sources of American Mennonite reaction to crises. The slavery protest of 1688, the French and Indian War, the Revolutionary War, the War of 1812, the Civil War, the Spanish-American War, World War I, World War II, and the Vietnam War were studied in depth. As a result of this exercise we raised some questions and engaged in a lot of discussion.

The following excerpts are shared with you in hope that you will find our questions thought provoking and our comments interesting. The answers represent only in part the spread of opinions in the class.

We would like to express our gratitude to Leonard Gross and Rachel Shenk of the Historical Committee of the Mennonite Church for allowing us to use the archives on the campus of Goshen College.

## What does it mean to be Mennonite?

- Sure, there are little duties like going to potluck dinners and being social, but the reason we are Mennonite is because of how we interpret Scripture.

- To be a Mennonite, one must save everything from aluminum foil to the two spoonfuls of corn that were left over from lunch and everything in between. To say “waste not, want not” is a waste of breath—for a good Mennonite it is genetically impossible to waste anything.

- Being Mennonite is more than a religious frame of mind—it is an attitude.

## Where is the church going?

- I think the church may be going in a direction that will make it similar to many other denominations. The peace position that has separated Mennonites from other churches might be compromised until a point will be reached where it is totally lost. Perhaps we are much closer to that point than any of us is willing to admit. Something can be done about this situation before it is too late. The warning signs are there and all that we need is the leaders of the church to act upon what they already know to be happening to the Mennonite Church.

- I believe that while it is important for the church to grow, we should try to stay away from popularizing it. If we try to do that we will lose some of our identity.

The members of the class who wrote this article were Amy Birky, Pat Burkholder, Craig Chupp, Gary Chupp, Tiffany Friesen, Alvin Godshall, Eric Helmuth, Lois Hochstetler, Phil Lapp, Sheila McElmurry, Edward McKenna, Coretta Miller, Janet Moyer, Randy Riegsecker, Tom Shenk, Kent Steiner, Debra Yoder, and Justine Yoder. Their teacher was Liz Hoover.

## Do Mennonites have to be pacifist?

- Mennonites like to say that we are on the same level as anyone else, including the poor, minorities, and the rich. If Mennonites say that everyone is equal, then we have no right to keep someone out of the church because they are not pacifist.

- Pacifism and civil disobedience have long been a part of the Mennonite doctrine and I hope that this continues. I think that if pacifism is dropped it will be because Mennonites have become so worldly. I don't like this, but how can you go against the believers in a believers' church?

- I feel that if you favor the military then you might as well find another church, because the Mennonite Church is pacifist and should stay pacifist.

## How do Mennonites react to crisis situations?

- Money matters pull Mennonites apart, while war and other related crises pull them together.

- By the time Mennonites are organized around a crisis the crisis is over and the Mennonite response to it is often never resolved.

## Adult baptism is a very serious matter. Do Mennonites think things out for themselves, or are they a product of their upbringing?

- If you are born into a Mennonite family, that does not mean that you are Mennonite. You must become Mennonite by getting to know the Lord as your Savior.

- Leaders of the church would like to think that all of the members of the congregation have arrived at their beliefs through careful soul-searching and deliberation. This is not always the case. The Mennonite Church is susceptible to becoming quite careless about making sure that it continually questions its beliefs. There are, however, always enough people who do question and they keep the rest of us in line.

- I think we like to *think* we are thinking things out on our own when really we are just spitting out what we have heard others say.

## Why study the history of the church?

- Looking at history and the stupidity of some of what people have done in the past helps us not do the same stupid things—although, this rarely seems to help.

- I feel it is my responsibility as a Mennonite to know what my forefathers and foremothers did for me and to know what they taught. Sometimes I wonder if Menno Simons would roll over in his grave if he knew that some Mennonites do not care to know about the history of the church.

- Seeing history and discovering *why* Mennonites believe as we do helps in understanding the whole point in going to church.



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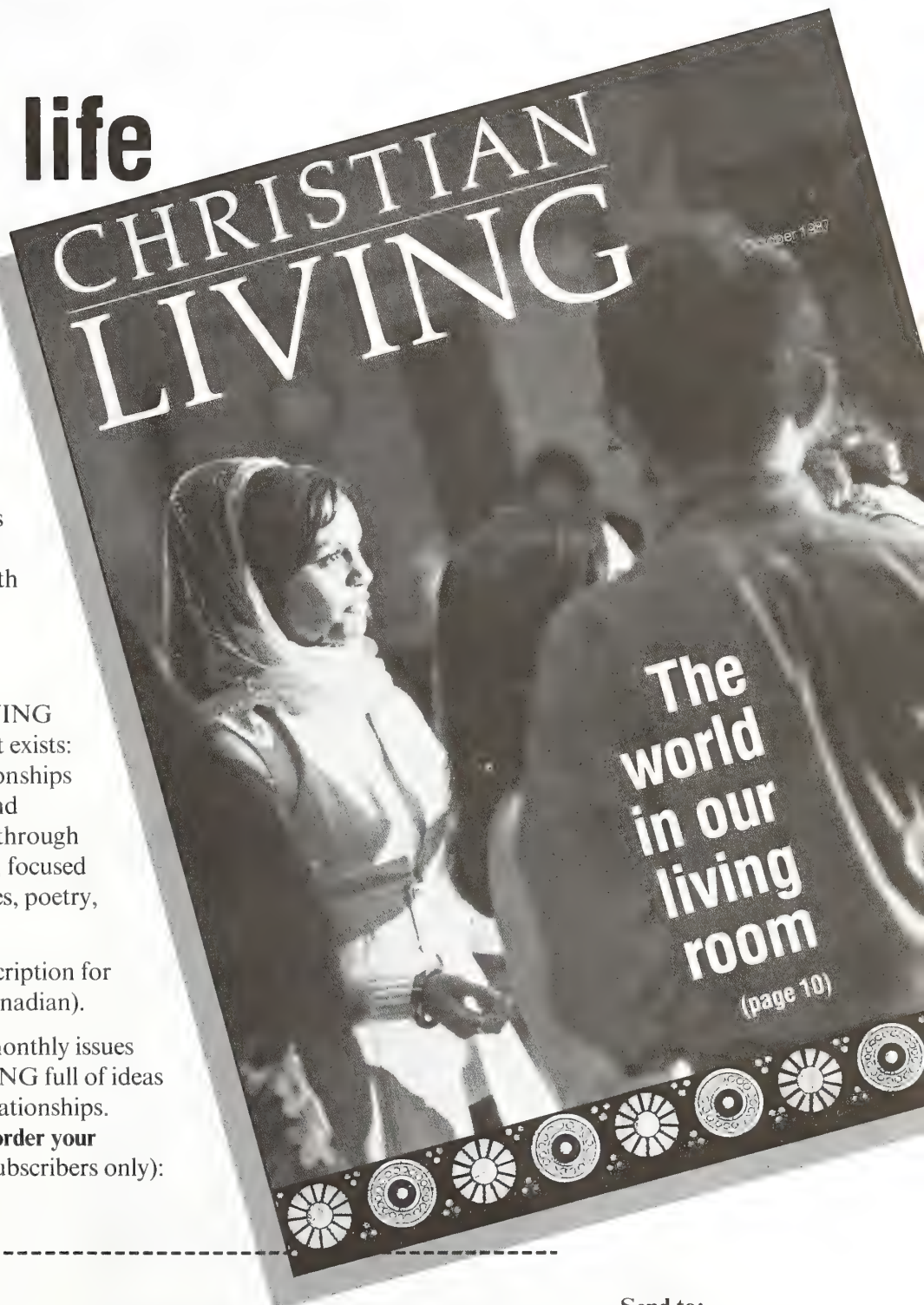
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## Historic Philadelphia church declares itself nuclear-free zone

Red, purple, blue, and white balloons rose into the air tied from church chairs and little children's wrists. It was July 19—the morning historic Germantown Mennonite Church in Philadelphia declared itself a nuclear-free zone. The members declared to the world that their security comes from a higher source.

It was an emotional and poignant worship service that Sunday. The members were reminded of the stupidity and ridiculous nature of war—that steals life from children. Fourteen-year-old Joel Zuercher read a 14-year-old Nicaraguan boy's thoughts. Heavy on his mind were not skate boards, baseball, or starting high school, but rather the U.S.-supported "contra" war and wondering if he'd be alive on his 20th birthday.

"Living with Despair, in Search of Hope" was Wendell Culp-Ressler's message. He has led seminars across the Mennonite Church on the nuclear buildup; started an activism/support group in Harrisonburg, Va., called Christians for Peace; and is currently involved in peace and social issues at Germantown Mennonite Church and community. His was a story of one that wants desperately to hope but finds it almost impossible, knowing the facts, figures, and human nature. At times his voice broke with deep emotion and people in the congregation nodded their heads and drew deep breaths.

In closing, a litany between adults and children was presented. Children of today requesting a world for their tomorrow. Balloons were handed out to the congregation. Thoughts and feelings about peace were written on note cards and then tied to the balloons. It was the culmination of a two-week decision to show the world that North America's oldest Mennonite congregation does not worship the idols of weaponry and that the God of peace is where its members place their security. Then with squeals of delight from the children, the balloons were released into the bright blue sky as signs of hope.—*Rachel Martin Swartz*

## MBCM board considers staff assignments and structure

Reappointments of three staff people and searching for another headed the work of the Mennonite Board of Congregational Ministries board of directors at its recent meeting in Chambersburg, Pa.

Reappointed for continuing work were Lavon Welty as associate secretary for congregational youth ministry to August 1989, Arnolito Casas as associate secretary for Spanish literature and education to December 1990, and Edgar

Metzler as associate secretary for peace and social concerns to July 1991.

Meanwhile, the board is searching for a new person to replace Harold Bauman as associate secretary for congregational leadership when he completes 13½ years with MBCM in December. Having reached his 65th birthday earlier this year, Bauman with his wife, Elizabeth, accepted a "lighter" assignment with Mennonite Board of Missions as pastoral couple with the emerging Mennonite congregation in Dublin, Ireland.

In discussing a successor for Bauman, the board agreed on four priority clusters of work to be accomplished: (1) a resource to conference ministers and overseers in their work with congregations, (2) teaching and promoting resources on leadership understanding and skills, (3) clarifying the meaning of ministry, ordination, and leadership patterns, and (4) assisting with the placement of pastors as director of MBCM's Ministerial Information Center.

The board also discussed the report of the denomination's Structure Task Force. A key element of the report is a proposal that MBCM be merged with the Home Ministries Division of Mennonite Board of Missions. The joint work of the two entities would be grouped under a North American Division, while overseas mission outreach would be grouped under an Overseas Division. A possible name for the new entity is "Mennonite Board for Congregations in Mission."

Board members gave general affirmation for the list of items perceived as needing correction. Of particular concern was the observation that some current services of MBCM and MBM Home Ministries—and the black and Hispanic "associate groups"—are viewed as overlapping and confusing to the church. Better coordination would be needed to achieve the Mennonite Church Goals for '95.

They also affirmed the importance of close harmony between the *evangelizing* and the *nurturing* activities of the church that are at present separately assigned to MBM and MBCM. Some board members expressed concern that the proposed merger of the two present agencies would create too large a program for effective administration. Some also feared that either the nurturing or the evangelizing functions or both might be watered down under one agency.

Hospitality for the board meeting was arranged by board member Merle Cordell, who is secretary of Franklin Conference. Included was a dinner meeting at Marion Mennonite Church attended by over 90 conference leaders and spouses.



*Germantown church members release their peace balloons into the air.*





Guest speaker Dan Stone leads a seminar for former Discipleship VSers. In the front row is the other guest speaker, Cecelia McGowan (second from right), and The Hermitage directors Mary and Gene Herr (right and fifth from right).

## Herrs combine dedication of The Hermitage with Discipleship VS reunion

Some 65 past participants in the Phoenix, Ariz., Discipleship Voluntary Service program of Mennonite Board of Missions gathered for their 10-year reunion near Three Rivers, Mich., recently and helped dedicate the new retreat center operated by their former leaders, Gene and Mary Herr. It is called The Hermitage.

"The need today is not only for skilled people, but for *deep* people," said Herrs,

who directed the Phoenix program from its beginning in 1977 to its end in 1982. "What we're about here is the creating of people open to bearing Christ's pain for the world."

Southern Baptist minister Dan Stone and Carmelite monk Cecilia McGowan gave presentations on spirituality to the group. Both had been frequent speakers to the Discipleship VSers in Phoenix.

An especially poignant moment of the weekend was the dedication of a retreat cabin on the grounds of The Hermitage in memory of three Discipleship members and the pilot of their small plane who

were killed in a crash during the second year of the Discipleship program. They were Darlis Clemens, Joe and Steph Stahly Guhr, and Roy Slabaugh. Reunion participants had been invited to come early and spend two days helping build the cabin.

For husbands and wives of Discipleship participants who had seen snapshots and heard stories of their spouse's experience, the reunion provided an opportunity to experience some of what the program meant to them. A seminar, patterned after those in which Discipleship VSers participated each week, gave family and friends a taste of what group prayer and sharing were like for former participants.

A day of dedication for The Hermitage followed the Discipleship reunion. Part of the reason for holding the reunion just prior to the dedication, according to Joan Miller, former Discipleship VSer and current member of The Hermitage board of directors, was that "for Gene and Mary, the Discipleship people have been at the heart of this adventure" through financial, prayer, and moral support.

For Herrs, The Hermitage is an outward expression of their vision for church renewal and spiritual companionship which first took flesh in the Phoenix program. The Hermitage dedication culminated four years of prayer and two years of work on the property. Eric Haarer, former Discipleship VSer and skilled carpenter, began the renovation of The Hermitage barn into a place of peace and beauty, and the transformation of the grounds, woods, and other buildings into the place of retreat that The Hermitage is today.—Beth Graybill

## Chicago school loses building; cuts back to two grades

Seven-year-old Angelina Chavez didn't enroll at Chicago Mennonite Learning Center this fall. Neither did her brother Matthew. But Angelina and Matthew aren't alone. None of the 55 children who pre-enrolled for kindergarten or grades 3-8 are attending CMLC this fall. The school had to turn all of these students away for one simple but pivotal reason: They don't have a building.

"It is ironic that just as we are beginning to keep pace with our budget and have more than enough students to fill all our grades, we should face this kind of problem," said David Ewert, interim chair of the CMLC board.

Through the end of June, the board had assumed that the school would be able to continue to rent space at the place where it had been for the past three years. However, in an unexpected turn of events, the Catholic school that it was renting from told CMLC it would have to

look elsewhere.

With classes scheduled to begin in only two months, the board members had little time to find adequate classroom space and, unfortunately, by mid-August were still empty-handed. Hence, at a meeting on Aug. 22, the board was faced with three options: (1) close the six-year-old school completely, (2) operate a reduced program, or (3) close temporarily while planning for a future reopening.

They voted unanimously for the second option, meaning that CMLC is operating with only its first and second grades during the current school year. Grace Community Mennonite Church is providing the space for these two grades. However, at the same time, the board members also decided to commit themselves to finding a permanent site for CMLC before September 1988 as a way of ensuring its future.

The decision to continue to operate the school was largely influenced by the support the board felt from its constituents. An example of the support was evidenced at the annual meetings last spring of Illinois Conference of the Mennonite Church and Central District of the

General Conference Mennonite Church.

When the constituents heard about the school's dismal financial situation, they readily voiced their concern by calling for impromptu offerings for the school. In fact, overall contributions to CMLC increased 75 percent last year, leaving a much smaller deficit at the year's end.

Although the program cut has left many parents angry and has resulted in the termination of one teacher (the rest had finished their terms), CMLC administrator Deloss Schertz is certain that the school will once again be able to offer classes from kindergarten through the eighth grade.

CMLC was started in 1980 by the Mennonite congregations known collectively as Chicago Area Mennonites in an attempt to provide quality Christian education to children on the southwest side of the city. In June of this year, Illinois Conference and Central District decided that in addition to providing annual subsidies to the school, they would take responsibility for appointing a board of directors.—Carla Reimer



## Canadian government gives \$8.4 million to MCC Canada

The Canadian government has given a three-year block grant of \$8.4 million to Mennonite Central Committee Canada. The announcement was made recently by External Relations Minister Monique Landry.

Provided through the Canadian International Development Agency, the grant is intended to bolster a wide range of MCC overseas programs and activities rather than to fund specific projects. It is the second such grant MCC Canada has received through CIDA. The first, awarded in 1984, was for \$5.7 million.

In her letter formally announcing the grant, Landry wished MCC Canada success. "The government values the contribution that your organization is making to international development and the opportunities you are providing to involve Canadians in an endeavor to which we attach great importance," she wrote.

An independent management audit of MCC Canada, required by CIDA as part of the application process, gave the organization a clean bill of health, along with several suggestions.

"MCC Canada's policy-making, programming, and monitoring systems are consistent with those generally required for efficient and effective decision making in a development service organi-

zation," the report stated. "The audit has also found that there are adequate processes in place to ensure communication and responsiveness between constituency and decision-makers. Privately and publicly raised funds are treated with the respect that their potential for good properly represents. Decision-makers treat their mandate and responsibilities for directing these funds with a high degree of seriousness and integrity."

The report recommended that MCC (binational) and MCC Canada standardize and refine certain aspects of their statistical and financial reporting. It also recommended that MCC Canada's planning cycle be adjusted to the multiyear funding arrangement with CIDA.

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Gregory Hartzler-Miller, Richmond, Va.

The recent article, "Some Thoughts on Who We Are" (Aug. 25), is praiseworthy for recognition of ethnic diversity in the global Mennonite Church. Furthermore, it contains a useful list of shared Mennonite values: respect for the Bible, emphasis on service, and need for community. However, the author's overt decision to omit peacemaking from this list is a serious error.

In reality, peacemaking is inseparable from Mennonite biblicism, service, and community. First, if we respect the Bible we must acknowledge that Jesus, the central character in the biblical story, is a peacemaker. Next, our service programs were formed as alternatives to military participation and continue as strongholds of nonviolent thought and action. Finally, members of our community generally refuse to participate in the military. We are more consistent in this position than the other "historic peace churches"—the Quakers and the Brethren.

Yes, there are nominal Mennonites who vote for militaristic politicians and join the military. Likewise there are people on our membership lists who lack interest in the Bible, ignore our mandate to service, and neglect to participate in community life. These are *not* the growing edges of our church.

### Tamie Herschberger, Needham, Mass.

It was very exciting to me to see the series on women in ministry (Aug. 4, 11, 18). Each of these women is an inspiration to other women who are in pastoral

roles or considering a call to ministry. It is wonderful that more and more women are experiencing the freedom to use their God-given gifts and abilities in the church without restrictions placed on them because of their gender. My prayer is that this freeing of the Holy Spirit will spread throughout all of the Mennonite Church around the world.

### Janet Weidman, Lewisburg, Pa.

Reading the three recent "Profiles of Women in Ministry" has challenged me to search the Scriptures to see if Pastor Mary Mae Schwartzentruber (Aug. 11) and her feminist colleagues had already edited God's Word to "change structures and language that are," according to the feminist, "barriers to equal value and worth for women" in her effort "to seek empowerment for women."

Changing structures and language that are barriers to equal value and worth of women is a big order. It may be best if Mary Mae started with the Godhead, a very "male-dominated" structure with defined roles—a major barrier for the equal rights advocates to conquer. Then she could move on to the 12 disciples whom Christ chose to train to preach the gospel—Johnetta, Jamesina, Peterissa, Andrewette, Matthewella. From there it would be necessary to address the qualifications found repeatedly in Scripture for elders and deacons in the church of whom she as pastor is chief. There's an awful lot of he's, him's, his's, and husband language to deal with there!

Perhaps after all references to gender roles are removed from the Bible, the dream of Marty Kolb (Aug. 4) will come true "that the day would come when gender would not be an issue when calling pastoral leadership."

Emma Richards (Aug. 18) states, since becoming a pastor, "I'm more assertive now." Assertiveness? Is this a newly es-

tablished fruit of the Spirit that the apostle Paul forgot to include right next to gentleness and self-control?

I find it disheartening to read three articles about women in ministry and not one mention what Jesus Christ means to them and what desire they have to see people who are lost in sin come to a saving knowledge of our Lord. "Struggling with and learning to listen to and trust" themselves and their "own feelings" seems to be of greater importance than the unpopular idea of obeying and submitting to the revealed will of God which offers life more abundantly.

### Eileen Godshall, Frederick, Pa.

I am a concerned Mennonite because of some in the church who twist and explain away some of the Scriptures on various issues facing us today.

Let's listen to the Word of God on the subject of sexuality. Sam Steiner (quoted in the General Assembly report, July 28) should check out the Bible and see how very clearly it speaks to the issue of homosexuality.

First in Genesis 1:27 and 2:24 God says he made them male and female for sexual interaction. Leviticus 18:22 calls homosexuality an abomination to the Lord. First Corinthians 6:9-11 also says clearly that homosexuals, among others, will *not* inherit the kingdom of God unless they are washed and sanctified by Jesus Christ and turn from their sin. Romans 1:24-27 puts this sin at the bottom when God gives them up to dishonorable passions and lusts.

The Word of God couldn't be any clearer. And also, nowhere in the Bible does God make a distinction or allowance for those so-called "oriented" that way or "intersexual," as Jim Derstine seems to think ("Reader's Say," Aug. 18). Please, it's high time we call sin by the detestable term which God calls it, *sin*.



## MENNOSCOPE

**Conservative Conference has adopted a goal of increasing its membership to 20,000 by the year 2000.** The conference currently has about 8,000 members in 20 states and one province. "We believe that numerical church growth is an appropriate area of evangelistic concern, of congregational faithfulness, and of programmatic objective," said the ministers of the conference in adopting the goal at a recent meeting. "We call on our mission board—Rosedale Mennonite Missions—to be available to conference and congregations as a church growth resource."

**The Mennonite Church's new executive secretary is among 300 American religious leaders who are calling for an end to "contra" aid.** James Lapp, who took office on Sept. 1 as General Board executive secretary, joined the other leaders in issuing a statement at the U.S. Capitol on Sept. 15. They labeled U.S. policy toward Nicaragua as "terrorism" and urged a cutoff of aid to the contra rebels who seek to overthrow that country's leftist government. Over half of the 300 leaders have traveled to Nicaragua to see for themselves the effects of the U.S.-backed contra war, including the wounding, kidnapping, and killing of "more than 10,000 civilians" in the past five years. Other Mennonites endorsing the statement are Ed Metzler of New Call to Peacemaking, Ron Sider of Evangelicals for Social Action, Doug Hostetter of Fellowship of Reconciliation, John Howard Yoder of Notre Dame University, and Sharon Hostetler of Witness for Peace.

**The small Mennonite congregation in Harlan, Ky., is trying to attract a nurse educator to its city.** Harlan Mennonite Fellowship wants to help this economically depressed Appalachian area. One of the needs is for qualified professionals. The congregation is currently seeking a person with a master's degree in nursing for a faculty position at the local associate degree nursing school. Many of the students are nontraditional, first-generation college students who are married, have children, and travel long distances across mountainous roads to attend classes. They are mature, well-motivated students. More information is available from Milton Borntrager at HC 85, Box 1872, Putney, KY 40865; phone 606-573-6124.

**The nine-month School for Equipping and Nurturing Disciples (SEND) started its new year on Sept. 11.** It is operated by Communion Fellowship of Goshen, Ind.—a young growing congregation affiliated with both the Mennonite Church and the Church of the Brethren. It offers church-based training, real-life integration, world-vision development, and spiritual renewal. More information is available from SEND at 423½ E. Jefferson St., Goshen, IN 46526.

**New Danville Mennonite School of Lancaster, Pa., dedicated a major new wing recently.** It includes a gymnasium/auditorium and classrooms for home economics, industrial technology, music, and junior high students. The school has 190 students in grades K-8 this fall.

**The nation's capital provided an appropriate backdrop for Mennonite Central Committee U.S. Peace Section at its recent meeting.** Included in the agenda were special reports from two Washington-based groups—National Interreligious Service Board for Conscientious Objectors and National Campaign for a Peace Tax Fund. The leader of the



**MBM sponsors work camp in Spain.** Nine North Americans spent two weeks in Spain recently to help construct a building for a Christian rehabilitation community in the Burgos area. Mennonite Board of Missions sponsored the camp for the second year, and participants were responsible for providing or raising their own support. The primary task for the group, led by Tom Bishop, director of Mennonite Housing Rehabilitation Services in Wichita, Kans., was to work on a commercial building which will be used as the new location of a toy factory in the village of Quintanaduenas. Pictured are Paul Miller (left) of Montgomery, Ind., and Henry Gingerich of Woodburn, Ind.

The factory, set for completion by September 1988, will provide job training for young drug addicts and delinquents. The Christians who lead the rehabilitation community include members from San Pablo Fellowship in Burgos, where MBM workers Dennis and Connie Byler serve on the pastoral team. San Pablo also supports the work financially. The rehabilitation ministry was started several years ago by Jose Gallardo, who is now leading a San Pablo-sponsored church-planting project in the Gamonal section of Burgos.

The North Americans ranged in age from 18 to 51, and included two carpenters, three teachers, two college students, and a bookkeeper in addition to Bishop. They came from Indiana, Ontario, Pennsylvania, and Kansas. "You can't go on a mission like we did and be the same," said one participant. "You come back changed."

first one, William Yoltan, told Peace Section about a wave of interest in Congress for some type of national service. While much of the motivation seems to be to provide work experiences for young people and teach civic responsibility, he said, there is also the danger of returning to a peacetime draft for military service. The leader of the second group, Marian Franz, likened the Peace Tax Fund bill in Congress to "a slow-moving train that has recently taken a little lurch forward." The bill, if passed, would provide conscientious objection to the payment of taxes for the military.

**Voluntary Service workers were challenged to see the world as God sees it** during Mennonite Board of Missions' annual VS retreat recently at Knob Noster (Mo.) State Park. About 100 VSers, staff members, and children attended the event. The resource person was Lynn Miller, pastor of South Union Mennonite Church in West Liberty, Ohio. He called on the VSers to think theologically in the context they serve, viewing their context from God's perspective rather than their own limited perspective and experience.

**Fifteen Mennonite writers were among the 175 people who attended the St. Davids (Pa.) Christian Writers Conference** recently at Eastern College. The 30th annual event included an awards program, and two Mennonites were among those honored—Denise Williamson of Birdsboro, Pa., and Nancy Witmer of Manheim, Pa. Williamson placed first in the novel category for a chapter in her forthcoming book *Iron Masters*. Witmer placed

second in the feature article category for her story "The Marriage That God Put Back Together." Another Mennonite, Martha Kauffman of Atglen, Pa., was recognized for her longtime service as leader of the annual conference. *Purpose* editor James Horsch represented Mennonite Publishing House at this year's event.

**A fieldworker with the South African Council of Churches returned to his country following a "servanthood sabbatical" in North America** recently. He is Mzamo Mathe, who is involved in development work in KwaZulu with black people who have been forcibly resettled by the white minority government. The six-week sabbatical program, started last year by Mennonite Central Committee, offers a break for South African church workers whose jobs are particularly stressful. Mathe is the third person to participate in the program. He said the sabbatical confirmed his vision and his decision to go ahead with his work "despite the fact that I have been threatened with death."

**An 18-month Mennonite Disaster Service assignment took an Alberta couple to five places.** Cena and Lloyd King of Toftield did a variety of jobs in Cory, Pa.; Marlinton, W.Va.; Petersburg, W.Va.; Akron, Pa.; and Miami, Fla. In each case they assisted the local projects of Mennonite Central Committee. At their last stop recently in Miami, for example, Lloyd helped renovate New Hope Mennonite Church, and Cena cooked, baked, and took care of children for local MCCers.



**Ten days in war-torn Angola were the "most devastating days in my life,"** reported Hershey Leaman of Mennonite Central Committee during a recent trip to that African country. He and administrators from four European church agencies had been invited there by the Council of Evangelical Churches in Angola. "The country, which gained its independence from Portugal 12 years ago, is a battlefield for the superpowers," said Leaman, who is MCC's food aid coordinator. The Soviet Union backs the Angolan government that has been locked in a civil war with a rebel group supported by the United States. "I saw incredible suffering and highly sophisticated weaponry," he said. "A whole generation of Angolans know only war."

**An ecumenical Bible seminar led by a North American Mennonite in a Marxist-oriented country in Africa.** That was the setting as up to 80 Christian leaders gathered in Benin's capital city of Cotonou for the fourth annual event sponsored by the Interconfessional Protestant Council of Benin and led by David Shank, a Mennonite Board of Missions worker from nearby Cote d'Ivoire. The five-day seminar, under the theme "The Church and its Mission," included 10 lectures by Shank as well as ample time for discussion groups. Unity and enthusiasm seemed to increase as the week wore on, with one participant commenting at the end, "Now I know why Peter wanted to build tents and camp on the Mount of Transfiguration. I don't want to leave this place!"

**The emerging Mennonite church in Portugal provided two of the three speakers at a recent seminar on violence** sponsored by Evangelical Theological Seminary in Lisbon. The two were Miguel Angelo Jardim and Joao Viegas, who are both students at the seminary. The third speaker was the president of the seminary. The presentations were followed by lively debate and the acceptance of a statement denouncing "all forms of violence." The participants also agreed on six goals that will turn their theoretical debate into practical action—both at the seminary and in the churches they represent.

**Products from Vietnam are an expanding part of Canadian SELFHELP Crafts shops.** Unlike their counterparts in the United States, where a government embargo is in effect against Vietnam as punishment for its occupation of neighboring Kampuchea, the Canadian shops are permitted to sell Vietnamese goods. SELFHELP Crafts Canada director Herman Neff recently traveled to Vietnam to order \$76,000 worth of lacquer ware, ceramics, toys, bamboo curtains, rattan baskets, embroidered items, and lace—more than double last year's order. SELFHELP, a program of Mennonite Central Committee, provides income for third-world craftspersons by marketing their items in North America. At one point in his Vietnam trip, Neff was asked what motivates Canadian Mennonites to help the needy people of that country. Vietnam is one of the world's most impoverished countries due to natural disasters, the aftermath of the Vietnam War, and opposition from the U.S. and others.

**London Mennonite Fellowship's way of making decisions is having an impact on other churches in England.** It has been featured in many Christian publications, including the Church of England's *Church Times*. Administery, an interdenominational group which helps churches organize themselves better, is recommending the Mennonites' decision-making process. In their monthly business meetings, members of the London fellowship make decisions not by majority rule and not by unanimity but by *mutual consent*. This is a time-consuming process in which great care is taken to hear the concerns of each member.

When a decision is finally made, the minority pledge to go along with it.

**Human rights abuses are still a problem in the Philippines despite reforms** initiated by new president Corazon Aquino, according to Christian Urgent Action Network for Emergency Support (CUANES)—a Chicago-based group which seeks the release of abducted human rights workers and others in that country. Begun last year, CUANES is coordinated by Gene Stoltzfus, a former Mennonite Central Committee worker in the Philippines. In the event of a reported abduction, the group alerts its members by telephone, and telegrams of appeal are immediately sent to Philippine government officials and others. More information is available from Stoltzfus at CUANES, 1821 Cullerton, Chicago, IL 60608.

**Donated wheat from Kansas has enabled people in India to build roads, houses, and irrigation canals** through food-for-work projects. The wheat had been given to Mennonite Central Committee by farmers in Kansas and was used to hire hundreds of people in India's West Bengal State for up to 90 days. "These food-for-work projects bring people together—Hindus and Muslims and people from different political parties," said Peter Peters, MCC representative in India. "Plus they build valuable community assets that improve the lives of poor, small-scale farmers."

**More than 250 tons of meat were canned for Mennonite Central Committee during the past year.** Or more precisely, during the canning "season" that ran from Nov. 3 to Apr. 21. The meat—344,000 cans processed at 30 locations in 12 states—is earmarked for El Salvador, Haiti, Jamaica, South Korea, Laos,

Israeli-occupied West Bank, Egypt, Kampuchea, and needy areas in the United States.

**Two-year-old New Haven (Vt.) Mennonite Church has moved and changed its name to Circle of Love Fellowship.** The new address is R. 3, Box 2035, Middlebury, VT 05753. Neal and Tam Davis continue as pastoral leaders. The emerging group is a church-planting project of Franconia Conference.

**People can enjoy the sunny South this winter and serve the church at the same time** through Winter Voluntary Service of Mennonite Board of Missions. Service opportunities are available in Tucson, Ariz., and Brownsville and San Antonio, Tex. The jobs include home repair and assistance at local churches, schools, and social service agencies. Winter VSers work three or four days a week for a period ranging from two to six months. They provide their own support. Interested persons should contact Beth Hunsberger at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**Two Friendship Evangelism Seminars are planned for October and November.** Don Yoder will lead one Oct. 23-24 at Forks Mennonite Church, Middlebury, Ind. Ed Taylor will lead another one Nov. 13-14 at Ephrata (Pa.) Mennonite Church. The seminars are sponsored by Mennonite Board of Missions and by the General Conference Mennonite Church. More information is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515.

**Menno House, the Mennonite residence in New York City for students and young adults, has several openings.** More information is available from Jewell Van Ord at the house, 314 E. 19th St., New York, NY 10003; phone 212-677-1611.



**Millionth tree planted in Haiti MCC project.** During this tree-planting season, May through September, Mennonite Central Committee workers in Haiti recorded planting the millionth tree of the Artibonite Valley agroforestry project. Begun in 1982, the project is one way MCC helps this small Caribbean country where erosion washes away tons of topsoil each year. In the past widespread deforestation has occurred as trees were cut for firewood and building lumber.

Pictured are four people involved in the project (left to right): MCC nursery worker Wilson Guillaume, former MCC Haiti country representative Eldon Stoltzfus, Pan American Development Foundation's Haiti reforestation project director Arlin Hunsberger, and local Haitian farmer Mercidieu Delius. They are preparing an allotment of tree seedlings at the MCC nursery.

Fruit trees, hardwoods for lumber and charcoal, and trees for firewood have been planted. This new vegetation helps to prevent erosion and produces income-generating fruit for resale. A challenge of the project has been to reconcile the desire to plant large numbers of trees with the need to take time and resources to educate local people so they will keep planting after the project ends.



**Correction:** Elmer S. Yoder of Hartville, Ohio, did not move to Oregon, as reported in the "Change of Address" section of last week's issue.

#### Pastoral transitions:

- **Gene Souder** resigned as pastor of Mt. Vernon Mennonite Church, Grottoes, Va., on Aug. 31. He is going from part-time to full-time as editor of the *Together* outreach paper produced by Mennonite Publishing House.
- **Rocky Miller** resigned as pastor of West Clinton Mennonite Church, Wauseon, Ohio, on July 31. Edward Diener is serving as interim pastor for six months.
- **Jay Ulrich** was installed as pastor of Trinity New Life Mennonite Church, Henry, Ill., recently. The emerging congregation is a church-planting effort by Illinois Conference and nearby Trinity Mennonite Church. Ulrich is a 1987 graduate of the Pastoral Ministries Program at Hesston College.
- **Emanuel Martin** was ordained as pastor of Hebron Mennonite Church, Hagerstown, Md., on Sept. 13. He was licensed in 1985.
- **Mark Vincent** was ordained as pastor of First Mennonite Church of Fort Wayne, Ind., on July 26. He was licensed in 1985.

#### Upcoming events:

- **MEDA Michiana Chapter Meetings, 1987-88**, in northern Indiana. "Business and the Church" is the year's theme for the members of Mennonite Economic Development Associates who live in southern Michigan and northern Indiana. Following the first meeting on Sept. 17, the schedule calls for a retreat Mar. 25-27 and regular dinner meetings on Oct. 31, Dec. 5, Feb. 4, and May 5. More information from the chapter at Box 871, Goshen, IN 46526; phone 219-533-6230.
- **Apple Butter Frolic**, Oct. 3, at Indian Creek Haven Farm, Harleysville, Pa. It is sponsored by Mennonite Historians of Eastern Pennsylvania, which operates Mennonite Heritage Center and Mennonite Historical Library/Archives. The attractions include crafts demonstrations, Pennsylvania Dutch foods, the premiere showing of the *Souderton in Time* video, an old-time singing school, a slide-lecture on Mennonite meetinghouses, a historical bus tour, an auction, and children's activities. More information from Joyce Hedrick of the historians group, 24 Main St., Souderton, PA 18964; phone 215-723-1700.
- **20th Anniversary Celebration**, Nov. 27-29, at Houston (Tex.) Mennonite Church. Activities include recreation, fellowship, a banquet, a special worship service, and reminiscing through pictures and stories. More information from Leo Hartshorn at 1231 Wirt Rd., Houston, TX 77055; phone 713-464-4865.

#### New books:

- **Mennonite Country-Style Recipes and Kitchen Secrets** by Esther Shank. This is a major new Mennonite cookbook with 1,100 recipes, hundreds of hints for cooking, and information on baking, canning, freezing, and using the microwave. Material for the book



**Eastern Board sends out missionaries.** Missionaries appointed or reappointed by Eastern Mennonite Board of Missions and most of them going to their places of service in July, August, and September were:

Front row (left to right): Tom and Sue Ruth to Tanzania and Beth and Steve Gibbs to Peru.

Second row: Onelly and Art Bomberger to Honduras, Jeanette Mummau to Tanzania, Judy Buckwalter (assignment indefinite), Velma and Arlin Schrock to Tanzania, Ruth and Earl Zimmerman to the Philippines, Don and Eunice Warfel to Waxhaw, N.C., John and Helen Miller to Kenya, Stella Newswanger to the Virgin Islands, and Jean and Winfred Soong to Hong Kong.

Back row: Mark and Jean Martin to Kenya, Janet Martin to China, Carol Hostettler to Honduras, Dennis Freed to Tanzania, Kenny Boyers to China, Winifred and John Yordy to Kenya, Ruthie and Myrri Byler to China, Marian Becker (on home leave from Guatemala), Grace Guntz to Tanzania, and Cindy and Paul Wood to Guatemala.

was gathered over a 25-year period by the author, an accomplished cook who grew up on a farm and whose husband was a farmer in the Harrisonburg, Va., area. Published by Herald Press of Mennonite Publishing House, it is available for \$19.95 (\$27.95 in Canada).

- ***I Saw Jesus Today*** by Ralph Buckwalter. This is a book of poetry compiled and published by his family after his death and illustrated by his sister, Esther Rose Graber. The author was a Mennonite missionary in Japan for 30 years until he died of cancer in 1980. It is available for \$12.95 (\$14.95 in Canada) from Provident Bookstores.

#### New resources:

- **1988 Outreach Calendar** from Mennonite Board of Missions. This is a desk calendar using the theme "Strength for Every Day." Congregations and businesses who use them can have their name, address, and other information imprinted on them. They are intended for use as a Christian witness to people in the community. Some congregations also give them to their own members. They are available with imprints for 44 to 64 cents each, depending on the quantity ordered, from Lowell Hertzler at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

- **Bulletin covers** for the last quarter of 1987 from Mennonite Publishing House. They include calligraphy by architect Nancy Eloranta, meditations by *Christian Living* editor David Hostettler, and a series on "The Birth of Christ

Across Time and Culture." Jan Gleysteen is editor of the bulletin covers. They are available from MPH at 616 Walnut Ave., Scottdale, PA 15683.

**Special meetings:** Harold and Janice Gingerich, Topeka, Ind., at Roselawn, Elkhart, Ind., Oct. 9-11. Sam Janzen, Souderton, Pa., at Finland, Pennsburg, Pa., Oct. 18-21.

#### New members:

- **Media, Oxford, Pa.:** Sandy Horst.
- **Oley, Pa.:** Jenny Glick, Donald Haldeman, Rod Steffen, Julianne Stutzman, Mike Stutzman.
- **Shore, Shipshewana, Ind.:** Shawn Christner, Amy Birky, Melinda Birky, Kathy Miller, and Joann Miller.

**Change of address:** David and Liz Chase Driver from Needham, Mass., to 3628 Connecticut Ave. NW, Apt. 101, Washington, DC 20008.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Aeschliman**, Jay and Cynthia (Bontrager), Goshen, Ind., fourth child, third son, Luke Emerson, Aug. 23.

**Burkholder**, Robert and Sandy (Brydger), Lyndhurst, Va., second child, first son, Brandon Robert, May 24.

**Dettweiler**, Allan and Yvonne (Weber), West Montrose, Ont., fourth child, third son, Jacob Clarke Isaiah, Aug. 12.

**Fletcher**, Kevin and Michelle (Fultz), Waynesboro, Va., first child, Brian Wesley, Mar. 4.

**Gibson**, Claude and Vera (Burkholder), Stuarts Draft, Va., first child, Stephanie Mae, Mar. 18.

**Gingerich**, Rick and Robin, Goshen, Ind., first child, Randy Eugene, Aug. 4.

**Gray**, James and Lynnette (Brydger), Stuarts Draft, Va., first child, Justin Travis, June 11.

**Hackman**, Joel and Shirley (Landis), Mexico

## Pontius' Puddle





City, Mexico, third son, Jeffrey Harrison, July 9.

**Horning**, Kenneth and Jean (Boyer), Oley, Pa., second daughter, Erica Rochelle, Sept. 3.

**Kauffman**, Jeff and Christine (Holsopple), San Pedro Carcha, Guatemala, first child, Nathan Lamar, Aug. 28.

**Kennel**, Dennis and Nelda (Bacher), Roanoke, Ill., second son, Michael David, Mar. 11.

**King**, James and Cindy (Bragg), Bellefontaine, Ohio, third child, second son, Matthew Richard, Aug. 12.

**Landis**, Doug and Joy (Neumann), Raleigh, N.C., first child, Allison Neumann, May 23.

**Martin**, Dana, Shippshewana, Ind., first child, Erin Brooke, Aug. 4.

**Martin**, Glenn and Dawn (Martin), Elmira, Ont., first child, Nikki Angela, Aug. 17.

**Miller**, Craig and Linda (Beachy), Amboy, Ind., third son, Landry Allen, Sept. 1.

**Nice**, Dennis Leon and Robin (Vensel), Ephrata, Pa., first child, Tyler Ross, Aug. 24.

**Nissley**, Dennis and Kathy (Groff), Mount Joy, Pa., second son, Trevor Jon, July 18.

**Schultz**, James Scott and Barbara (Schultz), Bellefontaine, Ohio, third child, first son, James Levi, Sept. 4.

**Souder**, Paul and Donna (Witmer), Linville, Va., second daughter, Rebecca Joy, Aug. 15.

**Swartzendruber**, Scott and Jan (DeBoer), Fort Dodge, Iowa, first child, Jeffrey Scott, Aug. 31.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Beachy-Pence**. Brian Beachy, Greentown, Ind., Howard-Miami cong., and Gayle Pence, Greentown, Ind., Christian Church, by T. Lee Miller, Aug. 15.

**Birky-McClanahan**. James Birky, Kouts, Ind., Hopewell cong., and Pamela McClanahan, Valparaiso, Ind., by Samuel S. Miller, July 31.

**Brydge-Davis**. Douglas Carlton Brydge, Lyndhurst, Va., Lynside cong., and Brenda Davis, Waynesboro, Va., by Vance Brydge, Aug. 22.

**Detweiler-Lindell**. Philip Detweiler, Morton, Ill., First Mennonite cong., and Christine Lindell, Minneapolis, Minn., Lutheran Church, by James Detweiler and Carl Lindell, fathers of the couple, Sept. 5.

**Detweiler-Swartzendruber**. Craig Detweiler, Fairview, Mich., and Terri Swartzendruber, Hesston, Kans., both of Fairview cong., by Virgil Hershberger, Aug. 22.

**Gingerich-Miller**. Ron Gingerich, Burton, Ohio, Pleasant Hill cong., and Mary Ann Miller, Middlefield, Ohio, Christian Fellowship, by Bruce Lyndaker, Aug. 16.

**Mast-Penix**. Charles Mast, Farmington, Ohio, Pleasant Hill cong., and Rochelle Penix, West Farmington, Ohio, by Fremon Mast, father of the groom, Sept. 5.

**Mercer-Kindy**. Patrick Walter Mercer, Warminster, Pa., and Joanne Eileen Kindy, Plumsteadville, Pa., both of Doylestown cong., by David Kindy, brother of the bride, and Ray K. Yoder, Sept. 5.

**Nissley-Hochstetler**. Gerald Nissley, Mt. Joy, Pa., Mt. Joy cong., and Glenna Hochstetler, Mt. Joy, Pa., Woodside cong., by Joe Sherer, Aug. 29.

**Scheerer-Gingerich**. Mark Scheerer, Millbank, Ont., Crosshill cong., and Sandy Gingerich, New Hamburg, Ont., Steinmann cong., by Fred Lichti, Aug. 22.

**Showalter-Burkholder**. Daniel C. Sho-

alter and Sara Jane Burkholder, both of Springdale cong., Waynesboro, Va., by Duane Gingerich, July 25.

**Schrock-Birkey**. Alan Schrock and Sharon Birkey, Roanoke, Ill., Cazenovia cong., by Noah Helmuth, June 6.

**Stauffer-Yoder**. James K. Stauffer, Arlington, Va., Northern Virginia cong., and Ruth L. Yoder, Holsopple, Pa., Kaufman cong., by Stanley R. Freed, Robert Bowman, and J. Mark Stauffer, Aug. 30.

**Stone-Hostetler**. Charles Stone and Jennifer Hostetler, both of Communion Fellowship, Goshen, Ind., Mar. 28.

**Steider-Harbin**. Douglas Steider, LaGrange, Ind., Shore cong., and Cindy Harbin, Paw Paw, Mich., by Aden Yoder, June 27.

**Yousey-Sturpe**. La Verne Yousey, Akron, Ohio, and Esther Sturpe, Barberton, Ohio, both of Barberton cong., by Frank A. Sturpe, father of the bride, and James Roynon, Aug. 15.

**Zimmerman-Peters**. Lynn R. Zimmerman, Ephrata, Pa., and Debra Jean Peters, Stevens, Pa., both of Martindale cong., by Earl Sensesing, Aug. 29.

## OBITUARIES

**Klahre, David L.**, son of Glen and Donna (Wingard) Klahre, was born in Bedford Co., Pa., Oct. 8, 1957; died of an apparent heart attack at Quebec, Canada, Aug. 23, 1987; aged 29 y. Surviving are one brother (Michael), one sister (Kathy), his parents, and maternal grandparents (Walter and Irene Frey Wingard). He was a member of Perkasio Mennonite Church. Funeral services were held at the Church of the Brethren, Everett, Pa., on Aug. 27, in charge of Robert Alley and James Burkholder. A memorial service was held at Blooming Glen Mennonite Church on Aug. 30, in charge of James Burkholder and Barbara Shisler; interment in Everett Church of the Brethren Cemetery.

**Lapp, Ruth E. Hartzler**, daughter of Archie and Rhoda (Yoder) Hartzler, was born in Champaign Co., Ohio, Mar. 7, 1912; died at Mercy Medical Center, Springfield, Ohio, Aug. 28, 1987; aged 75 y. On Dec. 24, 1933, she was married to Boyd Lapp, who survives. Also surviving are 5 sons (John, Samuel, Joseph, David, and Stephen), 3 daughters (Esther Kirkendall, Sara Janzen, and Carol Graber), 19 grandchildren, 8 great-grandchildren, 2 brothers (Levi and John Hartzler), one stepbrother (Oliver Ross), 2 sisters (Bertha King and Orpha Reed), and one step-sister (Irene Kanagy). Two brothers preceded her in death. She was a member of Oak Grove Mennonite Church, where funeral services were held on Aug. 31, in charge of Larry Augsburg; interment in Oak Grove Cemetery.

**Metzler, Laura Jane Durr**, daughter of John and Malissa Jane (Steele) Durr, was born at Masontown, Pa., Nov. 11, 1889; died in the Roaring Spring (Pa.) hospital, Aug. 25, 1987; aged 97 y. On May 10, 1910, she was married to Isaac Metzler, who died on May 21, 1981. Surviving are 3 sons (Elwood, Isaac, Jr., and Wilbur), 5 daughters (Grace Miller, Myrtle King, Mary Stephen, Kathryn Bowser, and Edith Weaver), 22 grandchildren, and 33 great-grandchildren. She was preceded in death by one grandson. Funeral services were held in Curryville, Pa., in charge of Robert Dillard and Claude Hall; interment in Kauffman Cemetery, Martinsburg, Pa.

**Sauder, Alvin**, son of Eaby and Ida (Martin) Sauder, was born in East Earl, Pa., June 4, 1907; died at Landis Homes, Lititz, Pa., July 21, 1987; aged 80 y. On Aug. 16, 1930, he was married to Mary A. Sauder, who survives. Also surviving are 9 children (Martin, Ruth Holl-

inger, James, Esther Wert, John, Marian Bauman, Warren, Wilmer, and Susan), 23 grandchildren, 5 great-grandchildren, and 3 sisters (Elizabeth Martin, Cora Sweigart, and Ida Brubaker). He was a member of Lichty's Mennonite Church. Funeral services were held at Weaverland Mennonite Church on July 25, in charge of H. Raymond Charles, Walter H. Martin, and John E. Hollinger; interment in Weaverland Cemetery.

**Showalter, Kendra Marie**, daughter of Kenneth and Marie (Hostetter) Showalter, was prematurely born in Waynesboro, Va., Aug. 29, 1987; died at University of Virginia Hospital, Charlottesville, Pa., Aug. 30, 1987; aged 1 d. She is survived by her parents, grandparents (Stanley and Alice Hostetter and Truman and Mildred Showalter), and great-grandparents (Amos and Irene Hostetter and Benjamin and Mary Hartzler). A graveside service was held at Springdale Cemetery on Sept. 2, in charge of Duane Gingerich and Richard Showalter.

**Swartzendruber, Fern Miller**, daughter of Eli N. and Amanda (Hostetter) Miller, was born at Pekin, Ill., May 30, 1908; died at Perry Memorial Hospital, Princeton, Ill., Aug. 28, 1987; aged 79 y. On Aug. 15, 1928, she was married to Herbert Swartzendruber, who survives. Also surviving are 3 daughters (Shirley Sears, Donna Wirges, and Nancy Cranfill), 13 grandchildren, 5 great-grandchildren, and 4 sisters (Edna Springer, Marie Litwiller, Ruth Birky, and Verda Carlson). She was a member of Willow Springs Mennonite Church, where funeral services were held on Sept. 1, in charge of Brad Falter; interment in Willow Springs Cemetery.

**Wagler, Mary Zehr**, daughter of Peter S. and Catherine (Bender) Zehr, was born on Mar. 16, 1897; died at the Maples Home for Seniors, Tavistock, Ont., July 1, 1987; aged 90 y. On Oct. 9, 1919, she was married to Daniel Wagler, who survives. Also surviving are 3 sons (Stanley, Lloyd, and Daniel), 4 daughters (Emmalien Lichti, Alma Yantzi, Erma Bender, and Lydia Schumm), 32 grandchildren, 46 great-grandchildren, and one brother (Enos Zehr). She was a member of Maple Grove Mennonite Church. Funeral services were held on July 3, in charge of Oliver Yantzi, Vernon Zehr, and Henry Yantzi; interment in East Zorra Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Atlantic Coast Conference fall festival of missions, Petra Christian Fellowship, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Mennonite Central Committee Great Lakes annual delegate meeting, Montgomery, Ind., Nov. 13-15  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by David Hiebert; cover photo by J. Allen Brubaker; photo on p. 689 by Paul Brubaker; p. 691 by Tom Bishop; p. 692 by Barry Borror; p. 693 by Art McFarlane.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Assemblies of God leaders 'ashamed and repentant' over PTL**

Leaders of the Assemblies of God said recently they are "saddened, ashamed, and repentant before God" for the involvement of their "church family" in the PTL televangelist scandal. Speaking to 10,000 delegates and visitors attending the church's General Council meeting in Oklahoma City, Okla., General Superintendent Raymond Carlson said that neither former PTL president and host Jim Bakker nor his lieutenant Richard Dortch contacted Assemblies leaders before turning over control of the PTL operations to evangelist Jerry Falwell and releasing information to the media.

Both Bakker and Dortch were dismissed as clergy by the 2-million-member Pentecostal body in the wake of a financial scandal that included admitted sexual misconduct. Reading a statement issued by the church's 13-member board of directors, known as the Executive Presbytery, Carlson told the convention that church disciplinary bodies had invited both Bakker and Dortch to meet with them. "That door was left open to them through the entire proceedings" surrounding their dismissal from ministry, he said. "Neither of them chose to avail themselves of these opportunities."

### **Evangelism schemes have dismal history, missions expert says**

Schemes for evangelizing the world for Christ have a dismal history of failure, according to noted Anglican missions researcher David Barrett. Since the time of Jesus, some 300 plans to Christianize the world have been formulated, and 250 of them "collapsed or fizzled out within five, 10, or 15 years," Barrett told members of the American Society of Missiology at their recent meeting in Pittsburgh.

The remaining 50, those of modern-day Christians, "seem barely possible of achievement" unless Christians work together in "completely new and unprecedented ways," said Barrett, who has been a consultant at the Southern Baptist Foreign Mission Board in Richmond, Va., since 1985. He noted that numerous contemporary plans for world evangelization focus on the year 2000. As examples, he cited a Roman Catholic plan that uses satellite TV, an interdenominational effort to take Christian literature "into every home by 2000," and a Southern

Baptist project called "Bold Mission Thrust."

Noting that such plans have failed in the past, Barrett said, "In almost all cases, Christians and their churches were directly to blame: administrative fiascos, personality clashes, irrelevant doctrinal disagreements, prayerlessness, apathy, shortages of funds, embezzlements, absence of workers, rise of other agendas, diversions to other interests." The overriding problem, he said, is a failure of Christians to coordinate their plans.

### **Cautious optimism over return of church to Catholics in Lithuania**

Observers in the West have expressed cautious optimism over an announcement that the Soviet government plans to return to Lithuanian Catholics a church that was confiscated 27 years ago. A recent announcement by the Tass news agency said that Our Lady Queen of Peace Catholic Church in Klaipeda, Lithuania, will be returned to Catholics sometime during the next two years. Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid in Brooklyn, N.Y., said the Klaipeda church "is but one of 100 churches closed down or destroyed by the government since the Soviets occupied Lithuania in 1940 and launched their campaign to dismember the Catholic Church as an institution."

### **New Hampshire Methodist court suspends lesbian minister**

A United Methodist trial court stopped short of defrocking a lesbian minister after finding her guilty of violating a church law barring "self-avowed practicing homosexuals" from the ordained ministry. In an unusual ruling that implicitly criticized church officials, a 13-member trial court said it was not clear that the denomination had given Rose Mary Denman "adequate spiritual and emotional care" as called for in the church's Book of Discipline. However, it suspended her from ministry until next June, when clergy of the church's New Hampshire Conference must vote on her ministerial status.

By that time, said Denman, she expects to have left the United Methodist Church to become a minister in the Unitarian Universalist Association, a liberal denomination that accepts gay and lesbian clergy.

The court's ruling took a middle ground between the official church recommendation that Denman be ousted from the ministry and the defense counsel's urging that her current leave of absence be extended while she seeks accreditation as a Unitarian Universalist minister. The one-day proceeding in Dover, N.H., was

the denomination's first trial of a minister on a charge of violating a 1984 church ban on openly gay and lesbian clergy.

### **New allegations surface that church officials aided fleeing Nazis**

At the start of his recent trial in Lyons, France, when convicted Nazi war criminal Klaus Barbie was asked to stand and say his name, he replied in a steady voice, "Altmann, Klaus." That name used by Barbie during his postwar years in South America provides a clue to a widely overlooked aspect of not only his case but also those of other accused and known war criminals who managed to escape Europe after World War II.

It was a Vatican priest, Krunoslav Dragovic, who gave Barbie the alias in 1951 before directing him and his family through the Vatican "rat line," an underground Roman Catholic emigration route, according to a little-noticed section of a 1983 U.S. Justice Department report. The report, "Klaus Barbie and the United States Government," acknowledged that U.S. intelligence officials paid Dragovic, a Croatian priest who died in Yugoslavia in 1983, to smuggle the former SS Gestapo chief out of Europe. Barbie had been a paid informant for the U.S. Army's Counter Intelligence Corps.

Barbie was sentenced by a French court recently to life in prison for his role in the deportation and torture of Jews and others during the German occupation of Lyons, France.

### **Christian job counseling firm says recent ruling may help its case**

A Seattle-based agency that links Christian job-seekers with Christian organizations is hoping that a recent U.S. Supreme Court ruling will help it win a discrimination case. The 20-year-old organization, Intercristo, serves about 17,000 people with counseling and information each year.

Last year the American Civil Liberties Union filed suit against Intercristo, charging that it violated both federal and state laws barring discrimination in employment. Last March, in a fund-raising appeal to executives of Christian organizations, Intercristo claimed to have spent more than \$70,000 defending itself against the ACLU lawsuit. It charged that the suit was part of a "strategy to chip away at the right of religious organizations to hire only people of their own religious persuasion for any positions."

In late June, the Supreme Court unanimously upheld a 1972 federal law exempting churches and other religious organizations from complying with the Civil Rights Act's ban on religious bias in hiring practices.



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## Should the Germantown Church enlarge its meetinghouse?

A query in the newsletter of the Germantown (Pa.) Mennonite Church Corporation asks our opinions on whether their meetinghouse should be enlarged. It seems an unusual question to address to the church at large. But then Germantown is not an ordinary Mennonite congregation.

This is the historic Germantown Mennonite meetinghouse, the site of the first permanent Mennonite settlement in North America. In some sense we all have a stake in what they do to the meetinghouse. It is evidently in view of this that they have addressed the query.

"Perhaps this is somewhat ironic," reads the message from Germantown. "For years many people feared that the congregation would die, leaving a vacant unused building. In fact it was this reason that the Germantown Corporation was organized.

"To find this larger space means that either space needs to be found, or made elsewhere, or that perhaps changes need to be made to the old meetinghouse."

I presume that this last is the reason for the question. No doubt there are those who see the old meetinghouse as a historic shrine and hesitate to tinker with its architecture.

My answer is "Yes." If the Germantown congregation has grown to the point of needing more space for education and worship, I think they should be free to enlarge the building.

Now there is some tradition to be preserved. The date on the building is 1770, more than 200 years ago. In Europe this would not seem very long, but in a country as young as the U.S. a 200-year old building is indeed aged. I believe that this tradition should be honored. But I believe that remodeling can be done while preserving the historical significance of the building. There are several reasons to support an expansion of this building.

For one, this is not the original building. As noted in various sources, including the book *Mary and I* prepared, *From Germantown to Steinbach* (Herald Press, 1981), the first meetinghouse at Germantown was a log building erected in 1708. In this same year the congregation ordained three deacons and two preachers, held the first communion service, and baptized 11 persons which brought the membership to 45. Indeed by 1770, when the present building was erected, the membership had dropped to 25.

In addition, the building has been enlarged before. In the early part of this century it had fallen into disrepair.

A Methodist minister named John W. Bayley came to the rescue and sought to build up both the congregation and the building. It was evidently under his leadership that a Sunday school building was added. So to renovate and add to the meetinghouse would be in line with the history of the Germantown congregation.

A more important point is the need to maintain a living tradition. There is indeed architectural and historic significance in the old building. But the function of a meetinghouse is to serve as a place for worship, study, and fellowship. It is a gathering place for those who seek to nurture faith, to participate in weekly covenant renewal. If the Germantown congregation is growing, it becomes a model for the rest of us.

In 1979 when Mary and I visited Germantown at the beginning of our research on the congregation, the membership was listed as 25. The most recent membership is reported as 60. That's an increase of 140 percent. In light of the present Mennonite Church goals for expansion it seems appropriate that our oldest congregation should set the pace. Let the lack of space in their building not become a hindrance.

This does not mean that this congregation must be large to be influential. In spite of its small size, the Germantown congregation has had influence. In 1688, 300 years ago next year, a protest against slavery was issued from Germantown. This was a Quaker message addressed by German Quakers to English Quakers. But Quakers and Mennonites were interrelated in early Germantown and there are those who consider this protest in part based on Mennonite convictions.

Also the first American Mennonite conference was held at Germantown in 1725. At this conference American Mennonite leaders adopted the 1632 Dordrecht Confession of Faith which was later printed for use by American Mennonites. And as reported on page 688, the present Germantown congregation declared itself a nuclear-free zone last July.

This is not intended to lay upon the present Germantown congregation burdens greater than they can bear. It is rather to suggest that they, as we, are called to cherish and practice a living tradition. To enlarge and remodel the Germantown meetinghouse is a way of saying that it is not only a shrine. It is also a place for gathering to discern the times before going out in the service of Christ. This is no more or less than we all are called to do.

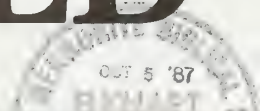
—Daniel Hertzler



The weekly publication of the Mennonite Church

October 6, 1987

# GOSPEL HERALD



## Singing schools: needed again?

by Kay Hershberger





# Singing schools: needed again?

by Kay Hershberger

"If we don't work at preserving four-part singing in the Mennonite Church, we'll lose it," says Philip Clemens, minister of music at College Mennonite Church in Goshen, Indiana. "Mennonites enjoy their hymn-singing abilities—especially those who've grown up with it. Our singing abilities are assumed."

But North American Mennonites have not always been able to pride themselves on their four-part harmonizing. As did most other denominations, Mennonites used to chant only the melody to slow monophonic tunes.

During the latter part of the 18th century, Mennonites experienced the influence of a trend to establish singing schools. When various church members began to find Sunday morning singing intolerable, they organized the schools to teach skills not taught elsewhere. Mennonites' singing capabilities—even today—could be attributed to the success of these schools.

**Started in taverns.** Singing schools originated in 1770, said researcher Alice Fortney Welch in *Joseph Funk: Father of Song in North Virginia*. Often a community-sponsored event rather than a church effort, the townspeople gathered in local taverns, much to the chagrin of churchgoers. However, interest in developing four-part harmony grew among Mennonites, and they began to form their own singing schools.

The schools' participants usually rehearsed four afternoons and evenings and performed a grand finale afterward. Leaving the community and his or her students to form church choirs, the singing master moved onward.

An early singing master, Joseph Funk, is recognized as the singing school originator in the Mennonite Church. In his home in what is now Singer's Glen, Virginia, he taught music to anyone willing to learn. People came to his school from afar. "Music tuition and board for \$9.00. With grammar and elocution included \$10.00 per month," one of his advertisements said. Funk introduced music in schools all over northern Virginia. After receiving their music education from Funk, students traveled widely, establishing singing schools of their own.

During this period, between the Revolutionary War and the Civil War, most Mennonites still spoke and therefore sang in German. Funk was one of the first Mennonites to accept the English language for hymn singing,

said Irvin Horst in *Joseph Funk: Early Mennonite Printer and Publisher*.

Eventually, Funk began to publish and circulate songbooks and church literature. Under the name of Joseph Funk and Sons, he installed printing and bookbinding equipment in his converted loom house. Funk's publishing career commenced with *Choral Music*,

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**Despite our rich tradition,  
we could lose our four-part  
singing capabilities.**

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a collection of hymns printed entirely in German. He also printed a book of hymns titled *Genuine Church Music*, which was later named *The Harmonia Sacra*. A few of the hymns from these 20 editions are still used today.

**Shape notes.** During this period, few Mennonites could read notes, so the shape-note method of reading music was introduced. Because sounds were assigned to initially four and later seven notes, this technique was often called "fasola" singing. These sounds included ut, re, me, fa, sol, la, and si. Students learned the songs by singing the notes and were eventually allowed to replace them with words.

The shape notes often still appear in hymnbooks today. One edition of *The Mennonite Hymnal* displays the shape notes incorporated into regular notation, as this method of learning to read music continued into the 20th century. Church members who know how to read music simply disregard the shape of the notes, but those who have attended singing schools can use the shapes to learn new songs.

Not only did the singing schools prepare congregational hymn leaders and teach four-part harmony. They served as a social event as well. "When you were on the farm, you didn't get away very often. At that time, even church was a social event," said Willard Smith, professor emeritus of history at Goshen College. He and his brother, Tilman, president emeritus of Hesston College, were both participants of singing schools. "We'd go completely on our own—our parents didn't have to force us," said

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Kay Hershberger, Goshen, Ind., is an instructor at Goshen College.



Tilman. The Smith brothers remember various singing masters visiting their community of Roanoke, Illinois. The instructor spent one night a week at each church in the area.

Philip Clemens accompanied his father, Paul R. Clemens, who taught at singing schools in Franconia Conference. "There were other children, and I had lots of friends there. It was a big social event," he recalled. His father used the shape-note method of teaching. Clemens believes that this is a good system for learning the notes. He taught the shape-note method to his music theory class students at Goshen College. Although his students could already read music, their singing was quite improved after they learned to match shapes and tones. "I've seen it over and over," he said. "I know it's true."

Merill Swartley, longtime choir director at Goshen High School, preferred the round-note system for reading music. He and his father, Warren Swartley, were both singing school instructors. "My dad was very much against shape notes," he said. Swartley explained that it is impossible to determine what octave the note applies to. As a child, Swartley likewise accompanied his father to the singing schools in Franconia Conference. He also viewed the singing schools as a social event. "People were so wrapped up in it that hours flew by," he said. Like his father, Swartley taught singing schools in Franconia Conference beginning in 1946.

Despite the rich tradition, however, both Clemens and Swartley agree that Mennonites could lose their four-part singing capabilities. "Four-part singing will certainly be affected except where it's perpetuated in a particular family or in school," Swartley said. He said he feels congregational singing will suffer from the lack of emphasis placed on learning singing skills. "I'd like to have singing school now, maybe as part of the Wednesday evening service," said Clemens. Because society has changed, however, he said he suspects that singing schools are no longer feasible. When the quality of hymn singing is good, people are reluctant to take time from their busy schedules to confirm their singing capabilities.

**Not emphasized.** In past years, four-part singing was taught in public schools and strongly emphasized in private Mennonite schools. But students are no longer learning to harmonize on a regular basis in public schools.

Also, instrument playing is emphasized more and more instead of singing. One reason that the quality of church singing was strongly emphasized in the Mennonite Church was that instrument playing was considered taboo during a church service up until the early part of the 20th century. Vocal blunders were much more noticeable and children spent time developing their choral abilities rather than practicing instruments.

"I'd say singing was more important to us then," said Tilman. "Music was an art, and the rest of the service wasn't very artful. Singing was the one part of the service where everyone was involved."



## The thing about Ellie is . . .

The thing about Ellie is, she wears so many clothes. I mean, all at once. She invented the layered look.

She shuffles down the sidewalk of our tiny village, wearing three or four dresses of varying lengths and styles. Over the dresses she wears a jacket, or if it is summer, perhaps a sweater. On her legs she wears heavy cotton stockings, and on her head, several hats with bits of feathers or silk flowers sticking out here and there.

"Hello, Ellie," I always say. Sometimes she answers, and sometimes she doesn't. I don't pursue it further. Once I said something she didn't like and she whirled around and said, "Oh, you! You think you're the Queen Mary, that's who you think you are!"

One day I said to a friend, "I wonder why Ellie wears so many clothes." It was an idle statement similar to, "I wonder why the grass is green."

"I know why she wears all those clothes," my friend said. I was surprised.

"Why?" I asked.

"She has lived alone for many years and all her family is gone. She misses them and gets very lonely. She wears one piece of clothing each day for every relative—a blue dress in memory of her father, a green sweater in memory of an uncle, pink for an aunt, red for her mother, and so on."

"How do you know that?" I wondered.

"I asked her," my friend said. "I figured people have some sort of reason for what they do. It may not be the best reason but it is a reason, and I wanted to know what hers was. So I asked, and she told me."

Just like that. Now I wonder: you don't suppose that direct approach would work in other situations, do you?

I mean, I could tell you my reason for doing what I do, and you could tell me yours and maybe we would understand each other better. It's something to think about, anyway.

—Anne Siegrist



## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### Open letter to the Church Agency Committee

I have read in the church papers that serious consideration is being given to moving the Mennonite Church General Board office to Elkhart, Indiana, and I understand that you are the committee that is studying the matter.

I have much concern about this, and I wonder what all the reasons for considering such a move are. I am sure that having more of the denominational boards in one location is attractive, but the Mennonite Church has always been somewhat decentralized, has it not?

I heard that our denomination had difficulty finding an executive secretary because possible candidates did not want to live in the Chicago area. But is that a reason for moving the office to Elkhart, which I have heard a number of persons there refer to as a Mennonite ghetto?

Mennonites are moving to large, urban centers in great numbers—primarily for jobs, but also because of all that large cities have to offer in terms of educational opportunities, proximity to airports, enriched living environment because of the cosmopolitan mix of people, cultural opportunities, recreational events, etc. It is already reality that the Mennonite Church is no longer predominantly a church of farmers. But we as a people seem to have real difficulty accepting that reality. Could part of the reason be that our people on our denominational boards and committees don't think "urban?"

I'm afraid that our Goals for '95 are in jeopardy. The general population movement is to the cities—not just any cities, but even from small cities to large metropolitan areas. That is where the jobs are. So our church-planting efforts will be predominantly in urban centers.

But if Mennonite leaders do not feel called to the city and instead retreat to Mennonite strongholds in small towns, we will not be in touch with the reality of our day, we will not move from a rural or small-town mind-set to a cosmopolitan viewpoint, we will not relate with and understand the masses in our society. We will not really feel impelled to give our talents, our time, our gifted young people, our leaders, our prayers, our planning and strategizing, our dollars, to build strong communities of faith in large, urban centers. Is God not really calling us to be where the masses are—to be salt and light in the world?

Is not this a new day and a fresh opportunity for the Mennonite Church? We have already embraced it with our Goals for '95. Now let's not move backward, but with courage face *into* the challenge. God walks with us even into uncharted territory; we need not fear. In fact, we have trusted God in our amazing foreign missions ventures and God blessed.

Today the "foreign mission field" is right here in the USA—in our large cities! Poor and wealthy and in between are all found in our cities and are all in need of the good news. We have so much to share; will we be found faithful?

I believe that it is time now to consider some bold action. Instead of moving the General Board office to Elkhart, should we not move all of the boards to the Chicago area? How can we adequately resource urban pastors, prepare congregational resources, and know church planting strategies if our boards' staff people are not experiencing urban life?

I would also propose that we begin to take steps to move Associated Mennonite Biblical Seminaries into the Chicago metropolitan area so that we are really training pastors and leaders for our Goals for '95 and for ministry in the urban world of today and tomorrow.

These may seem like drastic steps, but I believe God is calling us to radical discipleship, to again be pilgrims, to be open to the Holy Spirit, and to respond to the call to make disciples.—**Pauline Kennel**, coordinator, Chicago Area Mennonites

### A life of purity and holiness

I am 81 years of age, am blessed with good health—and, I trust, a sound mind. Added to this, God has given me, deep in my soul, the joy of salvation, of sins forgiven, delight in Christian fellowship, and the prospect of eternity with Jesus and all the redeemed.

The church of Christ on earth has become very dear to me through the years as we fellowship in large and small groups to worship and sing our Savior's praise. I am observing, too, how many of my generation are passing on and in their place youth are added to our number. A few weeks ago the youth conducted our Sunday morning worship, and I rejoiced that the church is going on.

I want to encourage us all to a life of purity and holiness, to please Jesus in all things. Look with me at Ephesians 5:27 and see that Jesus would have a "glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Let us look to Jesus, not to the world about us, for our standards. For the first time in my four-score years I see earrings among other jewelry worn by members of the body of Christ in our fellowship! I am aware of

their popularity at this time. But in the church of Christ?

There is a beautiful adornment that is comely for our dear sisters in Christ as expressed in 1 Peter 3:3-4 and in 1 Timothy 2:9-10. I would encourage all of us as part of the bride of Christ to watch and wait for his coming, to serve him in meekness, and then meet him with gladness at his coming.

—**Jacob C. Kulp**, East Greenville, Pa.

### Can we have renewal without confusion?

The North American Congress on the Holy Spirit and World Evangelization held in New Orleans is now history. It was planned by charismatic and Pentecostal leaders. "The 27-year-old charismatic renewal movement is a product of modern Pentecostalism, which arose at the turn of the century. The charismatic movement is primarily made up of evangelical Christians who believe in the *baptism in the Holy Spirit as an empowering experience subsequent to conversion.*" (*Christianity Today*, Sept. 4, italics mine.)

Much confusion still exists in the Mennonite Church on the interpretation and understanding of "the baptism of the Spirit." I asked the same question over a decade ago: "Can We Have Renewal Without Confusion?" (*Gospel Herald*, Nov. 25, 1975). The reason for asking the question again is to probe what we have done with the statement adopted by Mennonite Church General Assembly in June 1977. The study was designed to help us resolve this confusing situation. The title of the study was "The Holy Spirit in the Life of the Church."

Special attention was given to the phrase "to be baptized in/with the Spirit" in the various settings. On this crucial point they presented their conclusion. In 3a it says, "It would appear, therefore, that the New Testament use of the language of being *baptized with the Spirit* is either in relation to the original event at Pentecost or subsequently to the bestowal of the Spirit at the time of conversion (italics mine). Charismatics and non-charismatics agreed on this interpretation. With this agreement it should have brought an end to much of the confusion. Let's check the results!

Mennonite Renewal Services, which is the leading voice in the charismatic movement within our church, is one important place to see if the teaching corresponds to this understanding. Or, is it teaching what was reported as the essence of the general charismatic movement in evangelical circles quoted above? The evidence is that it has not followed the exegesis of these crucial passages on the baptism in/with the Holy Spirit. It has chosen, rather, to teach the interpretation of the Pentecostal denomination that *baptism*



in/with the Holy Spirit is an empowering experience subsequent to conversion.

As long as this practice continues, it is evident that we cannot have renewal without confusion. Mennonite Renewal Services has tremendous influence in our brotherhood and beyond. Recently I spoke to one of its leaders and raised concern about its emphasis in this area and what it is doing to the church in creating disunity. I also asked why he and others were not teaching according to the statement from the Mennonite Church indicated above. He said, "I do not believe that way."

The Iran-contra hearings in the U.S. Congress were broadcast to the nation to determine if we were following the Constitution. "I do not believe that way" rings with some of the same individualism that brought Oliver North into the limelight and under close scrutiny. We can learn lessons for the church from this Iran-contra fiasco! North and his few close associates brought confusion and

embarrassment to the government.

The eroding of the theological base (sound exegesis) is likewise confusing and divisive for the church. The church must be vigilant to see if we are moving away from Spirit-led biblical exegesis. From whom do we get our directives for teaching? We do not have a pope to give us direction. But we should, in our Anabaptist tradition, trust the brotherhood when we take time for serious study of the Scriptures as reflected in our statement on the Holy Spirit.

The question for Oliver North was, "By what authority did you do what you did?" The question for us too is, "By what authority?..." If it is mostly the authority of *experience* without confirmation of sound biblical exegesis, we are contributing to confusion in the church. But if it is the authority of the *Scriptures* as understood by those who studied and agreed together, then we are on solid ground like our Anabaptist forefathers who needed no further word to guide them.

Bernard Ramm says it well in his book *Rapping About the Spirit*: "It is the New Testament which *screens experience*. It is an obvious and serious temptation of charismatics to move from their experience to the interpretation of the New Testament. It is the conviction of the evangelical grounded in biblical theology ... that the New Testament must assess experience rather than experience pushing the New Testament around so that it agrees with experience."

I believe that we can have renewal without confusion if we do not allow experience to dictate our understanding of the New Testament. God's Word stands irrespective of experience. We will not let our young people get by with "experience" in interpreting the moral codes to proper sexuality! We all agree, I hope, on this. But neither should we be content for charismatic people to let their "experience" interpret the understanding of proper spirituality!

—Norman Derstine, Chandler, Ariz.

## BOOK REVIEW

### The record of a life

**I Saw Jesus Today** by Ralph Buckwalter. Privately printed, 1987. Distributed by Provident Bookstores. 118 pp. \$12.95 (\$14.95 in Canada).

Most of us not only wear different hats; we wear different masks, and speak in different voices. As a college teacher, as a would-be poet, as a father of young children, as a sometime reviewer, I speak in so many voices that I often find myself shaking my head in amazement at the words and tones of voice I find emerging from my mouth.

The voice that speaks in Ralph Buckwalter's poems lacks most of the traits that I have been taught a "real" poet must have. My reviewer's voice whines, "Where are the fresh ideas? The evocative images? The imaginative language? The finely crafted structure? The complexities of tone and irony? These poems rely far too heavily on direct speech, on sentiment, even on clichés."

Another voice in me, though, says that however true all those charges are, they really don't matter. That voice insists that this book is not to be judged by my usual literary standards, that its worth lies in its depiction of a man whose integrity, humility, and faith shine clearly on every page. As a record of Buckwalter's life, his mission work, his family relationships, his struggle with cancer, these poems have a luminous vitality that transcends the limitations of their language.

A long-time missionary in Japan, Buckwalter left these poems behind at his death in 1980. His sister Esther Rose Graber designed the book and added nine handsome watercolors. Another sister, Lois R. Snyder, notes in a preface what the poems have most to offer: close observation, genuine and sustaining emotion, and "the heart of a great yearning for the eternal." Those who knew Ralph Buckwalter will, I think, find this book a memento of his life to cherish. Those who did not, as I did not, will find it a glimpse of his life to treasure.

—Jeff Gundy, English professor at Bluffton (Ohio) College

## What a difference the sun makes

What a difference the sun makes!  
the evening's golden sunset  
bright star dots scattered  
through broken clouds  
a glorious morning  
and all this day cloudless and clean  
fresh air to breathe deeply  
God's earth to delight in.

Children playing in early twilight  
speeding bicycles and running feet  
happy shouts and gay laughter  
a merrily babbling brook  
flowing to the sea,  
yet soon going home  
Shadows bring the calmness of night.

People walking along brightly lit streets  
a forest of sighs  
sounds of the city jungle  
Coffee Shop Koinonia—  
a Light shining in the darkness.  
We are one in the Spirit.  
"I'd rather have Jesus  
than anything else  
this world affords today.  
What a difference the Son makes!

—Ralph Buckwalter

from *I Saw Jesus Today*, 1987



# A teacher hopes

by Dwight Roth

In my junior year at Twin Valley High School, located on the eastern edge of the Conestoga Valley in Berks County, Pennsylvania, I started to dream about becoming a teacher. Those dreams were based upon role models presented to me by three teachers and, as I now reflect upon it, a call from God. Since that time, a quarter of a century ago, I have spent 16 years as a teacher, 14 of which have been at Hesston College teaching in the Social Science Department.

After all of these years, I still marvel that indeed I am a teacher and my dreams of late adolescence continue to be a reality. I also marvel that after all of this time as a teacher I still continue to experience the same anxieties, the same self-doubts, the same excitement, and the same humility whenever I enter the classroom. As a teacher who seeks to follow Christ I also find that I continue to experience the same hopes from year to year. Indeed, as time passes, I find these hopes becoming more intensified and more deeply felt within my own being.

**Difficult questions.** A plaque on my office wall suggests that “education consists more of difficult questions than it does of easy answers.” I hope that in the midst of Christlike love I can help students see the significance of this quotation. I believe this quote to be especially true as we approach the 21st century in a world that is faced with a population of 5 billion people, nuclear weapons, tremendous diversity of political and religious beliefs, poverty, AIDS, hurt, neglect, and many other problems related to human brokenness and sin.

While the superficial response to such problems involves simplistic answers, the reality of human pain and conflict is usually complex and calls for deep and probing questions. I hope I can provide my students with insight into the idea that a main function of education is to train people to ask meaningful questions in the midst of a difficult world.

I also hope that I can live out the words of the hymn “Lord, Speak to Me.” As a teacher I find verse four especially meaningful: “O teach me, Lord, that I may teach the precious things thou dost impart; and wing my words, that they may reach the hidden depths of many a heart.”

I long for an understanding of God’s truths, his love, his peace which is beyond all understanding. I pray for the grace to model these truths in my teaching: his love, mercy, and kindness in order that these truths may take wing and reach into the hearts of my students—into the very spiritual forces that drive and propel all of us. I hope that these truths may be instilled within my students and then, in turn, serve humanity as they leave Hesston for the world at large.

As I work with students it is my further hope that I am deeply aware of their specific pains, the hurts felt by all of humanity at one time or another. For this awareness and in this awareness, I need to pray. Thus often before a class session I review the class roster, asking God that I

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## I hope I can help my students ask meaningful questions in the midst of a difficult world.

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may have empathy for my students—especially those caught in the troubled sea of emotional or spiritual turmoil. I pray that I may comprehend the invisible tear or broken heart and in so doing become closer to each student as an individual and make each one more fully a part of my life.

To do so means I die to myself, worry not about my own being, and grow in God’s grace. The writers of the book *Compassion* suggest that when we pray for others “we become the sick child, the fearful mother, the distressed father . . . the angry student” (p. 110). To pray, in part, is to enter into deep relationships with others so that they may be touched by God’s healing powers. I trust my teaching may involve such a healing process for the students in my charge.

**In God’s image.** I also ask God that I may more fully realize the meaning of Luke 17:21. In this verse Jesus suggests that the kingdom of God is within the individual. We are made in God’s image! What a powerful comment, yet we seldom take it seriously as we interact with others. It’s much easier to see other people (in this case students) as bothersome, worthless, or sinful. It is my hope that I see love, joy, peace, and long-suffering, or at least the potential for these traits in each student—to see the kingdom of God right in front of me as I lecture or lead a discussion, or grade papers, or counsel a student.

When I see the kingdom in my students I sense a special closeness to God and to my classes. It is a holy event—beyond time and space. Indeed in such precious experiences I forget who I am, where I am, and my selfish ego is transcended. Perhaps this is a foretaste of glory divine, what the saints in heaven now enjoy.

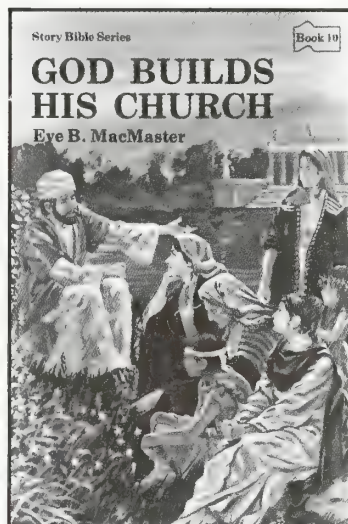
Finally, it is my hope that I may contribute to the salvation of my students. I desire that students may find themselves content in the light of time and eternity because they were in my classroom.

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Dwight Roth, Hesston, Kans., is an instructor at Hesston College.



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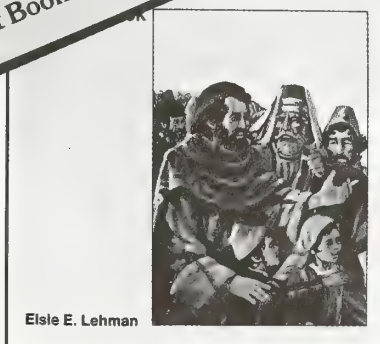
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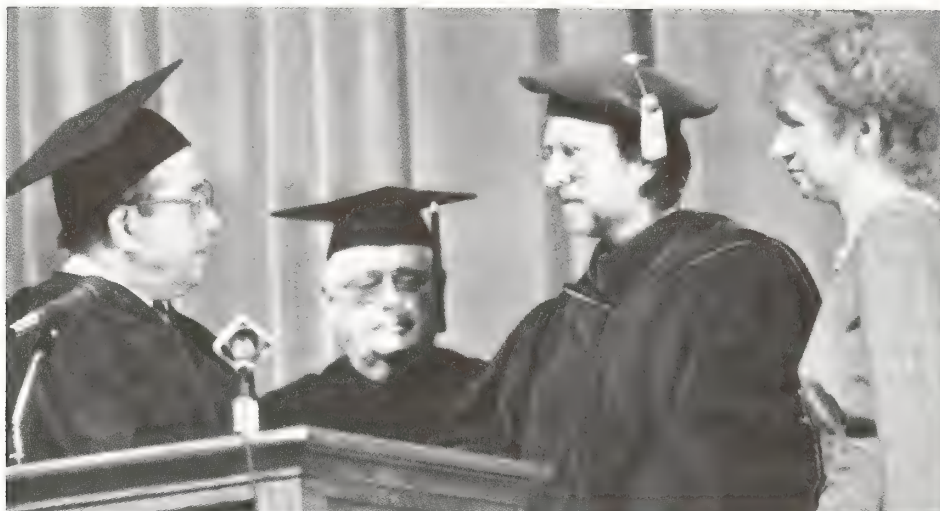
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Joe Lapp (second from right) is installed as the seventh president of Eastern Mennonite College and Seminary by Charles Gautsche (left), president of Mennonite Board of Education, and Sam Janzen, chairman of the EMC&S Board of Trustees. Next to Lapp is his wife, Hannah.

## EMC&S president likens life with God to travel on the interstate

In his address which concluded the inaugural weekend at Eastern Mennonite College and Seminary, Joseph Lapp used a modern analogy as his response to an ancient belief: that God is active in the world. Life is like an interstate highway. Few of us know the highway's beginning or its end or travel from one to the other. We enter and exit at specific points as our purposes call for.

So with life. Its beginning is lost in mystery; the end is not yet clear. But we confess the ancient faith that God created with the purpose of forming a people for himself. So also we assume that God has plans for the future, but the specifics are not clear. If there is a beginning and an end with God, so also a middle. We speculate on the mysteries of creation and of the future in order to discover the significance of the middle.

Our interpretation of history, said the president, drawing from historian Herbert Butterfield, is the most sovereign decision we make. "My biased pledge to you is that from the beginning, to the future, and in the middle, the kingdom, the power, and the glory belong to God."

This address on Sunday morning, Sept. 20, concluded a series of activities which had begun on Friday, Sept. 18, with a special assembly. Of particular interest to visitors were the Saturday activities: a breakfast for church leaders, the inauguration in the afternoon, and a concert on Saturday evening.

It seemed to this visitor that the Greek and Hebrew traditions which serve as joint mentors of the Christian college were both represented in the inaugural activities. It was as if now Athens and then Jerusalem addressed us and sometimes they both spoke at once. Some would have thought that Athens spoke in the rustling of the academic robes and in the list of visiting educational colleagues which occupied two pages in the program booklet. (Though the robes are presumed to have originated in Medieval European universities, the academy as predecessor to the university is of Greek origin.)

On the other hand, the Jerusalem tradition was heard at the breakfast for church leaders, where the president urged people with concerns to come and express them. Both traditions were represented in the address by Lamar Kopp of Pennsylvania State University, who called for response to the needs of the world but also stressed the importance of teaching students to think individually and critically.

Jerusalem came out strongly when Janet Good, a student, affirmed that "EMC is a place where the towel and the basin are more than just a symbol, where there are people who care about people." Jerusalem's concerns were also reflected by Hannah Mack Lapp, the new president's wife, who told how her late uncle Noah Mack, a leader in Lancaster Conference, began to believe in Eastern Mennonite School when he saw students

return to their congregations more "spiritual" than when they left.

Athens came back dramatically at the Saturday evening concert when Kenneth Nafziger, music professor at EMC, conducted the Richmond Sinfonia and received extended applause.

In between the inauguration and the concert came the inaugural buffet, a kind of picnic under tents to which all visitors were invited. Outside the rain persisted, but inside the tents the crowd munched happily on sandwiches, salad, and barbecued beef, with chocolate éclairs for dessert.

As he reflected on the inauguration experience, the new president appeared slightly overwhelmed by its intensity and joked that he had almost felt like "eloping." But he indicated that he had come to see value in a public inauguration as in a public wedding. "All of you impose a standard of accountability not present in private ceremonies and self-appointments."

At the end of the final Sunday session, retired bishop John E. Lapp, father of the president, was assigned to bring the benediction. So Jerusalem had the last word. And we from the church were comforted by this.—Daniel Hertzler

## Oaklawn dedicates psychiatric hospital in Goshen, Ind.

More than 700 people heard Otis Bowen, secretary of the U.S. Department of Health and Human Services, praise the new Oaklawn Psychiatric Hospital and its staff at the Aug. 16 dedication of the \$14 million facility in Goshen, Ind. The dedication ceremony and open house, which also celebrated Oaklawn's 25-year presence in Elkhart County, was held at the new 78-acre campus. Oaklawn is a Mennonite mental health program based in nearby Elkhart.

"You are where the rubber meets the road. You are people helping people," Bowen said, and congratulated the staff and board of Oaklawn on their work in achieving the goal of "health and wholeness" for all. Bowen, a medical doctor and former Indiana governor, said there are more than 29 million people over the age of 18 in the United States who will experience a mental disorder sometime in their lives, and 2 million Americans currently experience severe disabilities caused by mental illness.

In light of these statistics, Bowen said he was impressed with the flexibility of the Oaklawn program that designs indi-



vidual treatment strategies to meet each person's needs. He also lauded Oaklawn's "emphasis on goal setting and encouraging people to help in their own treatment."

Carl Good, executive director of Mennonite Mental Health Services, recounted the beginnings of Oaklawn and applauded the Christian vision that inspired the new hospital. "The involvement of sponsoring churches and the support of the community have proven that Oaklawn has a valued role in Elkhart County and beyond," he said.

Oaklawn Hospital is a 78-bed psychiatric and addictions treatment facility which opened in June. It features four-patient living areas, outpatient professional offices, a school for the adolescent program, a gymnasium, and community dining facilities. Hal Loewen is executive director of the overall Oaklawn program, and Ron Litwiller is executive director of the new hospital. The new facility was designed by Le Roy Troyer and Associates of Mishawaka, Ind.

## South Central Conference, at annual meeting, 'wakes up to possibles'

Delegates and other participants attended the annual meeting of South Central Conference, July 31-Aug. 2, at South Hutchinson (Kans.) Mennonite Church. The 92 registered delegates worked under the direction of Moderator Jacob Flisher and Conference Coordinator John Heyerly. Ed Bontrager of Mennonite Board of Missions spoke four times on congregational evangelism and growth under the theme "Waking Up to the Possibles."

About 300 attended worship services led by Ron and Ruth Guengerich of Hesston, Kans. On Sunday morning over 500 gathered for worship in the gymnasium of a Catholic church. Following a service of commissioning for everyone present, the congregation moved to the parking lot where the youth released balloons of hope.

Six workshops were offered on evangelism, stewardship, and discipleship. Ray Horst of Mennonite Board of Missions led a two-hour seminar for those responsible for and involved in church planting.

During the business sessions, the delegates recognized Austin (Tex.) Mennonite Fellowship as a new congregation in the conference. They also officially endorsed the Mennonite Church goals adopted in 1985 and now called Vision 95.

The most difficult delegate work took place during the budget discussion. Two major objections to the proposed 1988-89 budget of \$188,000 arose: (1) the relatively

small amount budgeted for church planting and growth says the conference is not in line with its own Vision 95 resolution, and (2) anticipated income is about \$50,000 short of expenses. But the budget was adopted following a long and lively discussion.

Nearly 60 young persons took part in weekend activities. They were housed at South Hutchinson Grade School. Their theme was "Dreaming About the Possibles." Muppet characters helped them think about dreams, goals, and choices. The youth assisted in the conference worship service one night, with music, drama, and readings.



*Comparing notes are Midway Chorus founder Ralph Witmer (right) and current leader John Huebert.*

## 14 states and provinces represented at reunion of church chorus in Ohio

Songs of exaltation, praise, and hope filled Midway Mennonite Church of Columbiana, Ohio, on the hot and steamy Sunday morning of Aug. 9. An impromptu choir with 70 members from 10 Ohio counties and from 13 other states and provinces joined for a Midway Chorus Reunion, singing selections from programs of the last 26 years.

The event was conceived over a year earlier. Planning proceeded when initial queries turned up strong interest in a first-ever reunion of all singers from the various phases of the chorus' past.

In 1960, Ralph Witmer agreed to a request from youth in the rural congregation to lead a group of them in singing for a Mennonite Youth Fellowship event in Canton, Ohio. Witmer, a businessman who had never before served as a choral director, went on to lead the quickly established chorus for seven years. Interest was strong and listeners affirming.

Performance tours were taken to numerous churches, especially in Ohio and Pennsylvania. Recollections were that about 110 programs were given over the first seven years of what was then an MYF chorus.

Upon his graduation from Baldwin-Wallace College in 1967 with a master's degree in music education, former chorus member John Huebert became the director. He increased the use of choral numbers which were used along with gospel tunes, hymns, spirituals, and holiday selections.

Throughout the 1960s and 70s, Thursday evening choir practice was a foundational part of the church's MYF life. In his meditation on the recent Sunday of the reunion, Pastor Ernest Martin observed that the choir served as a magnet that helped to unite youth and young adults in a popular church activity. The experience also served as solid training in four-part singing that has kept the capella tradition alive at Midway and in the hearts of members living elsewhere.

When youth and young adult numbers waned in the mid-1970s, the chorus was revived, after a short lull, under Huebert's guidance when membership was opened to all ages. Hearing music and renewing acquaintances from years and decades past proved to be a moving time. Selections were chosen from the entire span of the chorus, meaning only a few continuous members did not have to learn new songs in the two Saturday practice sessions.

Rain showers on Sunday morning failed to dampen the enthusiasm in the sanctuary as 340 persons participated as singers or listeners—a number about three times the usual Sunday morning attendance. From the opening strains of "With Happy Voices Singing" to the benediction "The Lord Bless You and Keep You," song provided the medium for emotions, faith, celebration, and worship.

—Greg Bowman

## 'Don't shelve us,' say retired leaders in Virginia Conference

"Turned out to pasture" or "put on the shelf" expresses the way some former church leaders feel about retirement. A lifetime of active involvement in the life of the church may come to an abrupt end. Some of these leaders feel they still have abilities and accumulated wisdom which could benefit the church. Others are only too glad to turn over responsibilities and decision making to younger persons.

One segment of this group of retired church leaders who experience some "shelving" are widows. If their church-leader husbands have died, they are almost forgotten. They are often left out of activities and social events with their husbands' former colleagues. The flow of church literature and information dries up and they feel alone and left out of things which had been an important part



of their lives.

Concerns like this led Harold Eshleman, John Mumaw, and others to start a "Fellowship of Retired Church Workers" in the Harrisonburg, Va., area. Monthly meetings are scheduled, usually with a noon meal together at a local restaurant. In addition to providing fellowship, these meetings also give opportunity for expressing ideas and concerns the retired leaders have about the church. Sometimes delegations are sent to meet with various church organizations to share their ideas.

At the prompting of the fellowship, Virginia Conference has established an Older Adults Task Force, which is looking at a broad array of ideas. One of these is a proposal for the Mennonite Church to proclaim an annual "Older Adults Week" to be observed in each congregation. This would keep senior concerns, availability, and agenda before the congregations.

Other concerns expressed by the fellowship are the need to provide adequate retirement support for persons who have given their lives in service to the church and the need to identify persons to whom seniors can go for both social and financial counseling.

One of the trends in society is to take advantage of the gifts and knowledge that retired persons have accumulated in their former professions. This is what retired church leaders are offering to the church. While some are willing to be "shelved" for awhile, they are not ready to become dust covered.— *Richard Good*



*Kraybill*

## Kraybill to retire as MWC executive in 1990

Paul Kraybill, executive secretary of Mennonite World Conference, has announced his decision to retire following the 12th assembly scheduled for July 1990 in Winnipeg, Man. That summer he will turn 65, the normal age for retirement under MWC personnel policies.

Kraybill has served as executive secretary since 1973, and following the 1978 assembly in Wichita, Kans., became

the first person to hold the position on a full-time basis. He has also served as general secretary of the Mennonite Church General Board (1971-77) and as an administrator for Eastern Mennonite Board of Missions (1953-70).

MWC president Ross Bender has announced the start of a search process to find a successor for Kraybill. The nine-member MWC Executive Committee will serve as the Search Committee. MWC General Council members, who represent each member body worldwide, will be invited to submit names of potential candidates for executive secretary. In addition, interested persons will be able to apply for the position directly.

The General Council has approved a timetable calling for the Executive Committee to narrow the list of candidates to no more than three names at its July 1988 meeting, along with alternates to be contacted if necessary. Bender will then correspond with the nominees to determine their willingness to be interviewed and to gather more information.

## Task force to introduce new educational model for congregations

By fall of next year, close to 20 congregations in the Mennonite Church and General Conference Mennonite Church will be testing a new model of Christian education that was developed by an inter-Mennonite group. The Task Force on Future Models of Education in the Congregation was formed in October 1986 following two major consultations which called for a new, more unified approach to Christian education.

Developing a new model has been a long and complicated process. The task force reviewed the history of congregational education in Mennonite churches for the past 100 years, examined responses from more than 100 congregations on their educational activities, and wrote papers about the possible vision and shape of congregational education.

After the model has been tested in the congregations, the task force will need to refine the model based on the congregations' responses. Once that is finished, hopefully before 1990, the model will be shared with any congregation that requests it. So far, over 200 congregations throughout North America have expressed interest in the model.

The task force consists of pastors, educators, and representatives from the Commission on Education (GC), Mennonite Board of Congregational Ministries (MC), Associated Mennonite Biblical Seminaries, Eastern Mennonite Seminary, and Mennonite Publishing House. The Church of the Brethren sends an observer to the meetings.



*Ken and Grace Schwartzentruber*

## BACK TO BRAZIL

### Schwartzentrubers focus on publishing

Ken and Grace Schwartzentruber of Mennonite Board of Missions resumed their involvement in literature ministries in Brazil recently following a brief North American assignment. Since 1961 they have been involved in opening and/or managing Christian bookstores in four cities where Mennonite congregations are located. During the past year, though, their focus has shifted from bookstores to publishing.

What was once only the vision of MBM is now an important ministry of Brazil Mennonite Church, which formed a literature commission several years ago. Ken is the publishing agent. Sixteen books have been published over the past 20 years; more are underway. A total of 15,000 copies have been printed so far.

Translation of Anabaptist-Mennonite literature published in North America is an important part of the publishing work. The Mennonite Faith Series is presently the focus of translation work. Also being translated are *The Upside-Down Kingdom* by Donald Kraybill and *Friendship Evangelism* by Arthur McPhee. Others in various stages of production are *The Biblical Way of Justice* by Jose Gallardo, *Discipling the Brother* by Marlin Jeschke, and *Introduction to Mennonite History* by C. J. Dyck.

The goal of the literature ministry is to show a third way of life to people, not Protestant or Roman Catholic, Schwartzentrubers said. "We also want to tell people that Christianity is a way of life, which is often not the case with people here," Grace said.

Schwartzentrubers noted how the hookstore ministry has been a form of leadership training. "Three persons who at one time worked at one of the bookstores are now pastors and on the executive committee of Brazil Mennonite Church," Ken said.

Ken and Grace are both from Ontario and attended Steinmann Mennonite Church in Baden.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Harold Umble, Atglen, Pa.

I think the article on Habitat for Humanity ("Hear, Hear!" Sept. 8) was very well written.

I, too, had the privilege of participating in the work project, July 27-31, in Charlotte, N.C. Fourteen new homes were built from concrete slabs to finished structures in five days, including partial landscaping. All Habitat for Humanity homes are built for *low-income families*.

It was amazing to see the *cooperation* and *dedication* of the whole project. It didn't matter if you were Presbyterian, Methodist, Baptist, Mennonite, or of some other faith. We all could drive nails (men and women).

Some of us had the privilege to see and witness, firsthand, how money is spent at another project, PTL, which is only a short distance from Charlotte. There is a *wide* contrast in how finances are spent there, compared to Habitat for Humanity, where only 4 percent of total income is used for administrative expenses.

### Linda Eberly Miller, Maumee, Ohio

I think that your Sept. 1 cover story on child abuse was graphic and timely. The cover illustration was very well done. I have long felt that the phrase "break the will but not the spirit" did not make sense, or at best was a license to keep a child cowed and afraid. It was almost a relief to see a similar opinion in print since I still so often hear this saying from parents of young children. It seems that we too often see our children as merely an extension of ourselves rather than individuals in their own right. Consequently any slight misbehavior on their part becomes a personal threat to our identity as "parents of good children" rather than a challenge to find out why they might be misbehaving.

### Cheryl Neshek, Angelus Oaks, Calif.

I enjoy reading the literature my Mennonite fiancé receives. Your publication has the privilege, but also the responsibility, to pass on information completely and correctly. In regard to the Aug. 25 cover story, "Some Thoughts on Who We

Are" by Dave Graybill, section 1., "Respect for the Bible," the statement "Catholics (who emphasize church tradition) ..." misinforms your readers. The true view and teaching of the Catholic Church can be found in the documents of the Second Vatican Council.

Below I have quoted three passages from numbers 9 and 10 of the Dogmatic Constitution on Divine Revelation:

1. "Both Scripture and tradition must be accepted and honored with equal feelings of devotion and reverence."

2. "Sacred tradition and sacred Scripture makes up a single sacred deposit of the Word of God."

3. "It is clear, therefore, that in the supremely wise arrangement of God, sacred tradition, sacred Scripture, and the magisterium of the church are so connected and associated that one of them cannot stand without the others."

### Belle Boyts, Elkhart, Ind.

Thanks to Cynthia Weaver ("The Un-Aborted Child," Aug. 11) for her well-written and timely article. I too need to put my words into action, and you said it so well.

### Bessie Mae Kennell, Eureka, Ill.

I wish to affirm Sara Wengert for her excellent article "Caring for Those Who Care" (Aug. 11). I liked her observation No. 4 and know the joy and excitement of growing flowers for giving. I have been given many opportunities since my retirement and one of the greatest challenges has been in my hospice work. I would encourage more of our people to enjoy the personal fulfillment of becoming involved


in the lives of the lonely and those who have suffered loss of various kinds.

### Arthur Steinman, New Hamburg, Ont.

Thank you, Michael Schwartzentruber and *Gospel Herald*, for the article "The Disabled Church" (Mar. 10). When I read it several months ago I gave mental assent to your explanations of what it means to be human and to be in "the image." When I had occasion to read it again recently, it struck me that I had on more than just a few times experienced what you were talking about.

For those of us who are not so conscious of our humanness and neediness as you are, the words of Jesus come to mind: "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." The "becoming like children" may be secondary to the recognition and acceptance of wherein and in what ways we *are* as little children, in all the circumstances and fortunes of life and relationships that we find ourselves in. Perhaps we have been deluded into thinking that the more spiritually mature, the more we have of the mind of Christ. Or the more we grow up and leave childish things behind, the less human we become.


How amazing and wonderful, that through the breath of God that was breathed into us from creation and his Spirit which is promised to us, our humanness and neediness can be a channel of God's blessing. This can at the same time transform our limitations or disabilities into the power to be his presence and witness in the world and change our vulnerability into protection and safety for ourselves.



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## MENNOSCOPE

The college drama-music troupe performed more than 50 times this past summer in churches, at conferences, and in other settings. The troupe, called "In Other Words," was sponsored by Mennonite Board of Education and by Eastern Mennonite, Goshen, and Hesston colleges. It was made up of two students from each of the colleges plus director Mariann Martin. "We heard over and over how much people appreciated the ministry of the group," said Loren Swartzendruber of MBE. "They particularly liked the way the troupe helped audiences to worship through drama and music."

Henry and Pat Wiens have begun their church-planting assignment in Grand Junction, Colo. On Sept. 13 Henry was licensed to the pastoral ministry and commissioned together with Pat and others who are a part of the emerging group. The service was held at nearby Glenwood Springs Mennonite Church—Wienses' home congregation. Among the leaders of the service were Conference Minister Wally Jantz of Rocky Mountain Conference and Professor Marion Bontrager of Hesston College, where Henry graduated this year from the Pastoral Ministries Program. A Youth Evangelism Service (YES) team from Eastern Mennonite Board of Missions will join the church-planting effort from January through April to help establish a Sunday school. The goal is to begin holding public worship services on Easter Sunday. The church-planting project is a joint effort of Mennonite Board of Missions, Rocky Mountain Conference, and YES.

A Pennsylvania Inter-Faith Disaster Response Group has been formed, and a Mennonite has been named its coordinator. He is Nelson Hostetter of Akron, Pa., who serves the Harrisburg-based group on a part-time basis. He retired last year after serving for 15 years as coordinator of Mennonite Disaster Service. The group, which currently lists 17 denominations as members, is sponsored by the Pennsylvania Council of Churches and the Pennsylvania Catholic Conference. The Mennonite representative is Norman Zimmerman, an active MDSer from Mechanicsburg. He also serves as the group's Capital Area regional coordinator.

Menno-Haven of Chambersburg, Pa., is conducting a \$1 million capital gifts campaign to help pay for its new \$5.8 million Village Square complex. The Mennonite retirement community has divided the campaign into two parts—an advanced gifts phase which began this past summer and a major gifts phase which started this fall. David Lehman is honorary chairman of the campaign, and Charles Diller is general chairman.

"We live in a time of cultural revolution," William Fore told nearly 40 church leaders, media staff, and agency representatives gathered in Chicago recently for a consultation on public media use by Mennonites. Fore, executive secretary of the National Council of Churches' Communication Commission, said the cultural revolution is being fostered by television and videos. He offered suggestions for how the church—and Mennonites in particular—can deal with this situation. The consultation was called by the Media Task Force of Mennonite Board of Missions, which is researching the future of media activity in the Mennonite Church. Other resource persons were Jerry Vreeman of Multi Media Ministries International and Roger Miller of Chicago's WMAQ-TV.

Eight historic church groups were represented at a consultation on "The First and Radical Reformations" recently in Prague, Czechoslovakia. In attendance were more than 30 Mennonites, Brethren, Hussites, Czech Brethren, Hutterites, Moravians, Quakers, and Waldensians. The First Reformation refers to the movements that arose before the main Protestant Reformation, while the Radical Reformation refers to the Anabaptists. This consultation was the second time (the first was in January 1986) that the descendants of these two streams got together. The participants expressed interest in a joint witness on current issues—peace, justice, ecology—based on their similar spiritual roots. They agreed that since their groups are at the fringes of Christendom, they can have a unique ministry with people at the margins of society.

Educators and mediators from the historic peace churches discussed dispute resolution in higher education at a recent consultation in Wheaton, Ill. Organized by Mennonite Conciliation Service, the event brought together 25 people from 15 Mennonite, Brethren, Quaker, and Brethren in Christ colleges and seminaries. The following were developed by the participants as "options for ongoing work": the need to strengthen peace studies programs at their schools, the need to involve other religious groups, the need for networking and "battery charging" among mediators, and the need for new mediation resources. Copies of the minutes and findings of the consultation are available from Mennonite Conciliation Service at Box M, Akron, PA 17501.

The Board of Directors of Choice Books Caribbean held its annual meeting recently in Winchester, Va. The 17-year-old Mennonite literature ministry currently distributes about 16,000 books each year through 130 stores on 26 islands. Choice Books Caribbean has four full-time workers: Audrey Shank, Rhoda Wenger, Gerry Grant, and Stella Newswanger.

More information about the ministry is available from board chairman Simon Schrock at 4614 Holly Ave., Fairfax, VA 22030.

Philadelphia Mennonites honored longtime church workers Roman and Marianna Stutzman recently during a special Sunday worship service at Germantown Mennonite Church. They were retiring and moving to Goshen, Ind., after 15 years of service in Philadelphia and many years before that in Kansas City, Mo. Stutzmans were the resident host and hostess of historic Wyck House and assisted in a variety of ways at the Germantown church and with Philadelphia Mennonite Council.

The 1987 Ohio Mennonite Relief Sale raised about \$200,000 for Mennonite Central Committee—about like last year. The annual event, held recently at Central Christian High School in Kidron, included a quilt auction, crafts and antique sales, and a variety of food. A new feature this year was an opportunity for participants to try out "appropriate technology"—like a peanut sheller and rice huller—used by MCC workers in third-world countries.

Eastern Mennonite College is among 10 institutions selected for case study research on the academic work place by the Council of Independent Colleges. The 10 were chosen from nearly 150 as "institutions with a relatively high level of faculty morale and satisfaction." EMC academic dean Lee Snyder said the study will "help identify strategies for colleges to improve the vitality, commitment, morale, and productivity of the faculty."

### Pastoral transitions:

- John Oyer resigned as pastor of Zion Mennonite Church, Hubbard, Ore., recently. He will become chaplain of Glencroft Retirement Community, Glendale, Ariz., in January.
- Mark Miller was ordained as associate pastor of First Mennonite Church of Middlebury,



**Menno-Hof prepares for "landscaping frolic."** One year after the "barn-raising frolic" to build a Mennonite/Amish visitors center in Shipshewana, Ind., the center is appealing to people in Indiana and surrounding states to join in this year's "landscaping frolic." The new facility, called Menno-Hof, will welcome volunteers with gloves and shovels, Oct. 23-24, to help plant trees and shrubs, lay sod, establish gardens, and more. The rain dates are Oct. 30-31.

Pictured is a dragline in action recently, deepening the pond on the grounds of Menno-Hof. The exteriors of the buildings have been completed, but the inside finishing and the creation and placement of exhibits continues through the fall and winter.

More information about the frolic is available from Charlene Rule at 219-293-7394 or from Alvin Miller at 219-768-7300.



Ind., on Sept. 13. He serves on a part-time basis while continuing his studies at Associated Mennonite Biblical Seminaries.

•**Anne Stuckey** was installed as associate pastor of First Mennonite Church of Iowa City, Iowa, on Sept. 13. She served previously as chaplain at Parkview Manor in Wellman, Iowa.

#### Missionary comings/goings:

•**Stan and Jane Freyenberger** returned to Nepal in August after a seven-month health leave in North America. Stan was injured in a motorcycle accident in Nepal last February. Freyenbergers, who had only been in that country five months, are Mennonite Board of Missions workers who serve United Mission to Nepal. Their address is UMN, Box 126, Kathmandu 711 000, Nepal.

•**Dale and Laura Schumm** went to Asia in September for a five-month MBM assignment as consultants in human resources development and team building. They are working in Nepal with United Mission to Nepal and in an unnamed country with an unnamed agency. Dale is personnel director at MBM in Elkhart, Ind., and Laura is a public health and hospice nurse at the Elkhart County Health Department. Their address is UMN, Box 126, Kathmandu 711 000, Nepal.

•**Harold and Ruth Lehman** returned to England in September following a two-month North American assignment. MBM appointees, they are research assistants at a mission training center. Their address is CENERM, Selly Oak Colleges, Birmingham B29 6LQ, England.

#### Upcoming events:

•**Faith and Farming Conference**, Dec. 6-8, at Laurelville (Pa.) Mennonite Church Center. The theme of the fourth annual event is "Renewed Farming: God's Earth and Our Peoplehood." The main speaker is Calvin Dewitt, an environmentalist and Christian Reformed layman. Also planned is a response panel, case studies presented by farmers, worship led by Jocele Meyer, and private counseling. This year's conference was planned by Laurelville staff and a committee from northeastern Ohio. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412-423-2056.

•**Presbyterian-Mennonite Peace Conference**, Feb. 5-7, at Laurelville (Pa.) Mennonite Church Center. The third annual event, focusing on family and peacemaking, includes activities for children as well as a variety of seminars. The main speakers are Mennonite professors Ted and Gayle Gerber Koontz and Presbyterian educators Peggy and Rich Killmer. The conference has been planned by Mennonites and Presbyterians in western Pennsylvania—and this year the Episcopalians have joined them. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412-423-2056.

•**Dedication Celebration**, Nov. 14-15, at Birch Grove Mennonite Church, Port Allegany, Pa. The activities include the actual dedication of a new building, reflections on the past, and sermons by Atlantic Coast Conference leaders Ross Goldfus and Herman Glick. More information from the church at R. 2, Box 254, Port Allegany, PA 16743; phone 814-642-7585.

#### New resources:

•**Vision 95 devotional guide for Advent** from Mennonite Church General Board. This is the second such guide prepared by Broadway, Va., pastor Harvey Yoder to tie into the goals of the Mennonite Church. This one is called *Journey to Bethlehem*. It is available to congregations for their members at 25 cents each (minimum order \$5, plus 10% for postage/handling) from General Board at 528 E. Madison St., Lombard, IL 60148.

•**Sunday school elective on the farm crisis** from Mennonite Publishing House. Edited by LaVonne Godwin Platt, it is intended for people who are struggling to understand the place and



**Half of new MCCers are from Mennonite Church.** Sixteen of the 32 new Mennonite Central Committee workers participating in orientation, Aug. 4-14, at MCC headquarters in Akron, Pa., were from the Mennonite Church. They were:

Front row (left to right)—Paul and Sharon Gascho (with Christopher and Heidi), Brunner, Ont., youth workers at Spring Lake Youth Ranch in 100 Mile House, B.C.; Karen and Kevin King, Philadelphia, Pa., teacher in adult literacy and preschool development and job creation worker and agriculturalist in Jamaica; and Debbie and Marvin Letkeman, Morden, Man., cook/houseparent and carpenter/houseparent with youth orientation units in Warburg, Alta.

Back row—Moses and Sadie Mast, Spencer, Okla., hosts and refugee workers with the Mennonite Church in Honduras; Galen Helmuth, Elkhart, Ind., construction administrator with the Mennonite Church in Honduras; Jerry and Jeanette Hertzler Martin, Colorado Springs, Colo., English teachers in Egypt; Torrie Martin Brubaker, Lancaster, Pa., advertising coordinator for SELFHELP Crafts in Akron, Pa.; Betty and Rollin Rheinheimer, Akron, Pa., guesthouse hostess and SELFHELP Crafts representative and job creation director in Bangladesh; Fern Kuhns, Akron, Pa., administrative assistant in the MCC U.S. Office of Urban Ministries in Akron; and Harold Shenk, Atlanta, Ga., public health nurse in El Salvador.

Also beginning new assignments with MCC but not participating in orientation are Alice and Paul Martin, La Junta, Colo., SELFHELP Crafts workers in Akron, Pa.; and Deborah Martin-Koop, Montreal, Que., program administrator and voluntary service unit leader in Montreal.

troubles of family farms in North America. It is entitled *Hope for the Family Farm: Trust God and Care for the Land*. It is available for \$7.95 (plus 10% for postage/handling) from MPH at 616 Walnut Ave., Scottsdale, PA 15683.

•**Worship plan on Revelation** from Mennonite Board of Congregational Ministries. It is a complete worship service (50-60 minutes long) that focuses on the book of Revelation. Prepared by Willard Swartley, the entire congregation is involved as a responsive praise choir along with a narrator, other readers, and song leader. It is available for \$2 (plus 10% for postage/handling) from MBCM at Box 1245, Elkhart, IN 46515.

#### Church-related job openings:

•**Church planter**, Strathcona County, Alta. This is a full-time position in a fast-growing, largely unchurched area near Edmonton. The church-planting project is sponsored by Northwest Conference and two local Mennonite congregations. Contact Tim Burkholder at the conference office, 9505-79 St., Edmonton, AB T6C 2S1; phone 403-468-1003.

•**Young woman with physical therapy skills**, Bethany House, Barcelona, Spain. This is a Mennonite Board of Missions volunteer assignment lasting from six months to a year. Some Spanish language ability is helpful. Bethany House, sponsored by Barcelona Mennonite Fellowship, serves mentally handicapped persons. Room and board provided. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Nurses**, Oak Lea Nursing Home, Harrisonburg, Va. Both RNs and LPNs—full- and part-time—are needed at this 120-bed facility which is part of Virginia Mennonite Retirement Community. Contact Kathy Suter at Oak Lea, 1475 Virginia Ave., Harrisonburg, VA 22801; phone 703-434-0084.

**Special meetings:** Samuel Janzen, Souderton, Pa., at Finland, Pennsburg, Pa. Art Good, North Judson, Ind., at Howard-Miami, Kokomo, Ind., Nov. 22-25. John Stoner, Akron, Pa., at Lafayette, Orange, Ohio, Nov. 21-22. William R. Miller, Harrisonburg, Va., at Rocky

Mount, N.C., Oct. 4-7.

#### New members:

•**Durham, N.C.:** Russell H. Hjelmstad by baptism and Sandra Rae Hjelmstad by confession of faith.

•**Abundant Life Christian Center, San Antonio, Tex.:** Juan Bosco and Roby Bravo, Arturo and Celia Castillo, Rudy and Lydia Ramirez, Magdalena Diaz and Maria Sanchez, and Julio, Lidiette, and Yessica Salguero.

•**Paradise, Pa.:** Kirby Denlinger, Keith Hershey, and Sheldon Wenger.

•**Orrville, Ohio:** Debbie Mumaw.

**Change of address:** James Detweiler from Morton, Ill., to 20605 Meadow Lane, Goshen, IN 46526. Phone: 219-433-5366.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Beck**, Tom and Jamie (Wilson), Whitehouse, Ohio, second child, first son, Justin Thomas, Sept. 12.

**Borntrager**, Doyle and Debra (Lippincott), Sarasota, Fla., second child, first daughter, Allison Ann, Sept. 6.

**Coblentz**, Ken and Paula (Stoltzfus), Corry, Pa., second child, first son, Ryan Scott, Aug. 17.

**Drudge**, Stephen and Lynelle (Jantzi), Pickering, Ont., second son, Ryan David, Aug. 26.

**Eby**, Kurt and Rachel (Liechty), Paoli, Ind., first child, Derek J., Aug. 19.

**Esh**, Mel and Linda (Meyer), Philadelphia, Pa., second child, first son, Christopher Paul, Sept. 14.

**Fenton**, Curt and Sarah (Buller), Tremont, Ill., second son, Mark Andrew, Sept. 13.

**Greve**, Karl and Cheryl (Neufeld), Denver, Colo., first and second children, Lucas Daniel and Andre William, Aug. 19.



**Holsopple**, John and Cindy (Eby), Archbold, Ohio, second daughter, Chelsea Anne, Sept. 6.

**Hoover**, Jay and Debbie (Brenneman), Delphos, Ohio, fourth child, third son, Laban Charles, Sept. 1.

**Kabongo-Mianda**, Kalala and Ngoya, Philadelphia, Pa., third child, first daughter, Kambaja, Aug. 18.

**Karnner**, Michael and Bernice (Snyder), Wellman, Iowa, third child, second daughter, Lanae Irene, Aug. 7.

**Masingila**, Adamson and Joanna (Osborne), Indianapolis, Ind., first child, Moses Shikanda, born on May 16; received for adoption on Aug. 26.

**Miller**, Paul and Brenda (Bowman), Boyertown, Pa., second son, Matthew Paul, Aug. 23.

**Rolon**, Abe and Iris (Camacho), Goshen, Ind., fourth child, second son, Jonathan Andrew, Aug. 30.

**Ross**, G. Web and Betty (Peachey), New Orleans, La., first child, Lindsey Ella, June 5.

**Roth**, Doyle and Le Ann (Boshart), Milford, Nebr., third child, second daughter, Jill Marie, Mar. 18.

**Roth**, Randy and Vicky (Stutzman), Milford, Nebr., fourth child, first daughter, Brittany Jo, July 15.

**Tofflemire**, Jay and Kathy (Martin), Bayfield, Ont., first child, Judson Lee, Sept. 10.

**Zook**, Arlen and Patricia (Dunn), Belleville, Pa., first child, Ryan Samuel, Aug. 30.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Ebersole-Gehman**. Jon Ebersole and Peggy Gehman, both from Chicago, Ill., Albany Park cong., by Ulli Klemm, Aug. 9.

**Funk-Landis**. Kenneth Funk, Laird, Sask., Tiefengrund cong., and Marian Landis, Rothsville, Pa., Landis Valley cong., by Lester Hoover, June 27.

**Graber-Muzquiz**. Sidney Graber, Lake Shore, Calif., Sugar Creek cong., and Dyan Muzquiz, Lake Shore, Calif., Catholic Church, by Orie L. Roth, Sept. 12.

**Hess-Gorman**. Dale E. Hess, Drumore, Pa., Rawlinsville cong., and Sharon L. Gorman, Quarryville, Pa., Oakshade cong., by David N. Thomas, Sept. 12.

**Isenbarger-Kirkendall**. Gregory Isenbarger, Dala, Ohio, Church of the Brethren, and Vicki Kirkendall, Elida, Ohio, Salem cong., by Larry Rohrer, Aug. 15.

**Kennell-Chupp**. Larry Kennell, Copenhagen, N.Y., Lowville cong., and Shirley Chupp, Inola, Okla., Zion cong., by William Briskey, Sept. 11.

**Kiser-Schlosser**. Brian Keith Kiser, Rockhill cong., and Bonita Kay Schlosser, Harleysville, Pa., Indian Valley cong., by Russell M. Detweiler, Sept. 12.

**Kuhns-Rogers**. Nelson Lynn Kuhns, Chambersburg, Pa., Chambersburg cong., and Bobbie Lynn Rogers, Shippensburg, Pa., Presbyterian Church, by Nelson L. Martin, Sept. 5.

**Nussbaum-Ryan**. John Nussbaum, Columbus, Ohio, Crown Hill cong., Rittman, Ohio, and Nancy Ryan, Columbus, Ohio, Neil Avenue cong., by Harold Bauman, July 18.

**Oyer-Swartley**. Gary Lee Oyer and Louisa Renee Swartley, Forest Hills cong., Leola, Pa., by John Paul Oyer and Willard M. Swartley, Sept. 5.

**Peachey-Price**. Melvin Peachey, Belleville, Pa., and Judy Price, Mill Creek, Pa.,

Allensville cong., by Paul Bender, Aug. 29.

**Prough-Nunemaker**. Dexter Prough, Lakeland, Fla., Clinton Brick cong., Goshen, Ind., and Pam Nunemaker, Lakeland, Fla., by Carl L. Smeltzer, Sept. 12.

**Suter-Nafziger**. Bill Suter, Pandora, Ohio, Grace cong., and Donna Nafziger, Hopedale, Ill., Hopedale cong., by Claude Boyer, Aug. 15.

**Walson-Seitz**. Robert Paul Walson, Columbus, Ind., Bean Blossom cong., and Emilie Derstine Seitz, Elkhart, Ind., Southside Fellowship, by Earl Sears and Willard M. Swartley, June 13.

## OBITUARIES

**Allebach, Katie M. Willouer**, daughter of Henry and Alice (Mininger) Willouer, was born at Harleysville, Pa., Apr. 18, 1912; died at Doylestown (Pa.) Hospital on Aug. 26, 1987; aged 75 y. On Apr. 16, 1932, she was married to Raymond G. Allebach, who survives. Also surviving are 2 daughters (Alice E. Kolb and Esther W. Kauffman), 3 sons (Abraham W., James L., and R. Paul), 17 grandchildren, 15 great-grandchildren, 2 brothers (Howard and Le Roy Willouer), and 2 sisters (Edith Freed and Florence Trauger). She was a member of Providence Mennonite Church. Funeral services were held at Plains Mennonite Church Aug. 31, in charge of Norman G. Kolb, C. Ralph Malin, and Walter I. Hunsberger; interment in Plains Mennonite Church Cemetery.

**Ash, Elsie M. Killius**, daughter of Charles F. and Matilda (Miller) Killius, was born at Springs, Pa., Jan. 6, 1902; died at Meyersdale (Pa.) Community Hospital on Sept. 3, 1987; aged 85 y. On Sept. 19, 1923, she was married to Clyde E. Ash, who survives. Also surviving are 3 daughters (Helen Yoder, Virginia Yoder, and Fern Yoder), 3 grandchildren, 4 great-grandchildren, and 2 brothers (Walter and Albert Killius). She was a member of Springs Mennonite Church, where funeral services were held on Sept. 5, in charge of Steven Heatwole; interment in Springs Cemetery.

**Erb, Mary Ann Grieser**, daughter of Benjamin and Anna (Oswald) Grieser, was born at Beemer, Nebr., June 9, 1902; died of heart failure at Wakefield, Nebr., Sept. 12, 1987; aged 85 y. On Feb. 4, 1920, she was married to Menno Erb, who died on June 6, 1971. Surviving are 2 daughters (Helen Erb and Pat Niemeyer), one son (Gene), 5 grandchildren, 2 great-grandchildren, 2 brothers (Dan and Chris), and 2 sisters (Rose and Kathryn). She was a member of Beemer Mennonite Church, where funeral services were held on Sept. 14, in charge of Ivan Troyer and Sam Oswald; interment in Wakefield Cemetery.

**Kirby, Mary Elizabeth**, daughter of Clyde and Julia Kirby, Powhatan, Va., died of cystic fibrosis on Aug. 14, 1987; aged 7 y. Surviving are her parents and her maternal and paternal grandparents. She was preceded in death by one sister (Rachel). Funeral services were held at Powhatan Mennonite Church on Aug. 17, in charge of Lewis Burkholder, Edwin Rank, and Dwight Heatwole; interment in Bethia Methodist Church Cemetery.

**Miller, Fred E.**, was born in Welshfield, Ohio; died at his home in Sarasota, Fla., Aug. 30, 1987; aged 84 y. He was married to A. Mary —, who survives. Also surviving are one daughter (Martha Devitt), 7 sons (Daniel E., Paul F., Eli L., Walter L., John M., Alvin R., and Joseph R.), 28 grandchildren, 18 great-grandchildren, 2 brothers (Jonas E. and Steve L.), and 3 sisters (Mary Yoder, Florence Yoder, and Sadie Dierkes). He was a member of Bethel Mennonite Church.

**Ramer, Clarence Jay**, son of Henry and Mary (Durr) Ramer, was born in Martinsburg,

Pa., May 30, 1905; died of cancer at Duchess, Alta., Aug. 22, 1987; aged 82 y. On Apr. 26, 1931, he was married to Ethel Martin, who survives. Also surviving are 4 daughters (Virginia Brubaker, Doreen Ropp, Joanne Siemens, and Beth Friesen), 3 sons (J. Robert, Charles, and William), 19 grandchildren, 7 great-grandchildren, and one sister (Ruth Martin). He was preceded in death by 2 infant sons (James and Donald). He was ordained to the ministry in 1929 and later ordained as a bishop. He served the Duchess Mennonite Church in the Northwest Conference. He was a member of Duchess Mennonite Church, where funeral services were held on Aug. 26, in charge of Paul Voegtlin and George Hansen; interment in Duchess Cemetery.

**Rhodes, Mary Magdalene Hartman**, daughter of Perry D. and Rebecca (Coffman) Hartman, was born in Rockingham Co., Va., Mar. 8, 1895; died at her home on Aug. 5, 1987; aged 92 y. On Nov. 11, 1915, she was married to Ward Augustus Rhodes, who died on Nov. 29, 1975. Surviving are 2 daughters (Nellie Brubaker and Elizabeth Good), 2 sons (Frank E. and Floyd J.), 17 grandchildren, 35 great-grandchildren, and one sister (Irene Hartman Ramer). She was a member of Weavers Mennonite Church, where funeral services were held on Aug. 7, in charge of Daniel Brubaker, Paul Good, and Harold Martin; interment in Weavers Church Cemetery.

**Stalter, John W.**, son of Lee and Ruth (Neuhauser) Stalter, was born in Eureka, Ill., Jan. 17, 1943; died of ALS-Lou Gerig Disease at Eureka Hospital on Sept. 5, 1987; aged 44 y. On May 28, 1966, he was married to Frances Roth, who survives. Also surviving are one son (Terry), one daughter (Brenda), and 2 brothers (Ronald and James). He was a member of Roanoke Mennonite Church, where funeral services were held on Sept. 8, in charge of Eldon King and Robert Harnish; interment in Roanoke Mennonite Church Cemetery.

**Yoder, Mildred Marie**, daughter of Levi Franklin and Anna Mae (Raber) Yoder, was born in Holden, Mo., Jan. 26, 1910; died at her home in Harrisonville, Mo., Sept. 6, 1987; aged 77 y. Surviving are one brother (C. Harold Yoder) and one sister (Elizabeth Yoder). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Sept. 9, in charge of Darrell Zook and Richard Yoder; interment in Clearfork Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Publication Board, Lancaster, Pa., Oct. 9-10  
Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Afro-American Mennonite Association board of directors, Omaha, Nebr., Nov. 5-7  
Atlantic Coast Conference fall festival of missions, Petra Christian Fellowship, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by Jim Butti; cover photo by David Hiebert (depicting re-enactment of old-fashioned singing school during the Mennonite World Conference assembly in Wichita, Kans., in 1987); photo on p. 704 by Jim Bishop; p. 705 by Greg Bowman; p. 708 by Jan Gleysteen; p. 709 by Jim King.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Evangelicals welcome pope but note deep divisions remain

The National Association of Evangelicals has expressed appreciation to Pope John Paul II for "his valiant effort to preserve certain significant biblical teachings" while adding that he "stands for all of the teachings that have historically divided a biblically rooted evangelical Christianity from Roman Catholicism."

Based in Wheaton, Ill., NAE represents more than 50,000 evangelical congregations from 71 denominations and serves a constituency of more than 15 million. In a statement issued on the eve of the pope's visit to the United States, the organization highlighted areas in which evangelicals and Catholics have common interests and continuing theological differences.

### Watching Larry Jones: not all TV preachers are the same

When Larry Jones of Oklahoma City tells the story of Sodom and Gomorrah, he attaches a different moral to it than do most of his fellow television evangelists. "Everybody thinks that homosexuality was the reason they were destroyed," Jones said, referring to the Bible's account of the two cities whose wickedness and decadence stirred the wrath of God. "But they were really destroyed because of pride and abundance and idleness and because they did not strengthen the hand of the needy."

With these words, one of America's most unusual television preachers explained his latest crusade, which brought him to the nation's capital with 25 trailer trucks loaded with more than a million pounds of beans, flour, cornmeal, and canned goods to church-run food pantries and soup kitchens in the Washington area. He also went to Capitol Hill to present House Speaker Jim Wright with a petition bearing 300,000 signatures and demanding the release of billions of bushels of surplus food to the hungry and poor in America and the third world.

Jones' crusade is an extension of his television ministry, which produces the weekly half-hour program *Larry Jones Presents*, seen on 100 stations nationwide. Said an editorial in the *Oklahoma*

*Observer*, "If you think all television preachers are up there stroking pocketbooks and pushing the New Right political agenda, give a listen to Larry Jones."

### Evangelical leader, Catholic cardinal named to Nicaraguan peace panel

Gustavo Parajon, a Nicaraguan Baptist pastor who heads the Evangelical Committee for Aid and Development (CEPAD), and Miguel Obando Bravo, Nicaragua's Roman Catholic cardinal, have been named to a four-member National Reconciliation Commission. The appointment was made by Nicaraguan President Daniel Ortega as part of the Central American peace plan that was signed in August by the leaders of Nicaragua, Honduras, El Salvador, and Guatemala. The cardinal is an outspoken critic of Ortega's leftist government. The evangelical leader, on the other hand, is critical of U.S. support for the "contra" rebels who seek to overthrow Ortega.

### New York's odd couple, O'Connor and Koch, collaborate on book

Two of New York's most colorful personalities, Mayor Ed Koch and Cardinal John O'Connor, are collaborating on a book. To be titled *His Eminence and His Zoner*, the book will contain separate chapters by each man on such issues as abortion, child care, and homosexual rights—matters on which they have been policy opponents while remaining personal friends. The Jewish mayor and the Roman Catholic cardinal became friends when O'Connor was installed as head of the New York Archdiocese in 1984.

### Graham's crusade in Finland called No. 1 religious event in nation's history

"The Billy Graham Mission to Helsinki has been the greatest religious event in the history of Finland," said Lutheran Bishop Samuel Lehtonen of Helsinki at the close of the six-day crusade at Olympic Stadium. "Finland is 90 percent Lutheran, the state church, and as bishop of Helsinki, I am rejoicing and wonderfully surprised at what has happened."

Attendance averaged 30,500 at each of the six crusade services. The crowd of 42,500 at the final meeting was the largest ever gathered for a religious event in this small country of five million people. Throughout its history, Finland has had five religious revivals and many Finnish Christians believe this crusade may be the beginning of their sixth great awakening. An average of more than 1,575 individuals came forward at each service to make a commitment to Christ. The response was totally unexpected by local Crusade organizers who told

Graham that because of the innate shyness of the Finnish people, they would be hesitant to express their spiritual commitment publicly.

The crusade—Graham's second in Finland and first since 1954—was a topic of national conversation and press interest in a country where the search for religion and its experiences has largely become a private matter. Mission Helsinki was a cooperative effort which involved hundreds of churches across Finland and mobilized more than 15,000 volunteers. It was historical in many ways, primarily because of the unprecedented unity among the Lutheran and "Free" churches, including Baptist, Pentecostal, and Orthodox.

### Firm to write policy for sponsoring TV shows; group ends boycott

A 1,600-member coalition of U.S. Christian leaders has ended a boycott of the Noxell Corporation after the Maryland-based firm agreed to prepare a written internal policy for sponsoring television programs. In late May, Christian Leaders for Responsible Television (CLear-TV), which includes the heads of 70 church bodies, announced a nationwide boycott of Mazda Motors and the Noxell cosmetics firm to protest the TV programs they sponsor—programs with excessive sex, violence, and profanity.

Carroll Brodie, vice-president and general counsel for Noxell, said his firm has given CLear-TV "our good-faith intent" to try to meet its concerns and "our obligations to our stockholders." One problem, he said, is that "there was a great deal of inconsistency" in Noxell's own policies for program sponsorship. The lawyer said the corporation hopes to end this ambiguity by developing a written policy for the first time.

### Demonstrations against showing movies on Sabbath turn violent

Israeli police hurled tear gas and clubbed ultra-Orthodox Jews protesting the screening of films on the Jewish Sabbath recently in Jerusalem in the most violent demonstrations since their campaign began a month ago. Three people were injured and 30 demonstrators were arrested in protests at 24 sites around the city.

Secular Jews watched the protests and many cheered the police action—a scene highlighting the tensions between religious and nonreligious Jews. The protests lasted all night as ultra-Orthodox demonstrators set fire to garbage cans and tried to block roads around the Mea Shearim neighborhood of Jerusalem. City officials acknowledge that the cinemas are operating illegally and the day after the demonstrations submitted complaints to the police against two movie houses.



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## Antichrists and antiheroes

I think I have written before of how my father once subscribed to a newsmagazine. But he gave it up after a few months because it made him too discouraged.

One may consider this response less than responsible. On the other hand, one may note that perhaps it was only a way of simplifying and clarifying his priorities. Writers from Henry Thoreau to Neil Postman have decried the tendency of people to use the news as entertainment. Reporters, said Thoreau, are like old women gossiping over tea.

The question posed whenever we listen to news reports is, what difference does it make for us to have this information? Can we make some use of it? If not, perhaps it is mere gossip, adding to the background noise in our minds.

Of course it is proper to have a general concern for the welfare of other people even if we don't know them. Yet the interest in bad news may often be a negative interest. We listen to be reassured because it is not *our* bad news. For whatever reason we listen, it is appropriate to remind ourselves of the news' potential for manipulation. In this Dad's solution had some validity. Shut it out so it doesn't take you over.

I recall during World War II reading an article in the *Reader's Digest* proposing a better strategy for prosecuting the war and thinking, "Why don't they do it?" Then at some point I remembered that it was not my war. Why should I cheer it on?

The sensitivity which Mennonite leaders of the recent past toward news and other outside influences came, I think, from an instinctive awareness that experience molds us. We become what we become in part because of who our heroes are.

The writer of 1 John wrote with alarm about a group of leaders he referred to as antichrists or, one might say, substitute Christs. He refers to them twice in the letter and two different false doctrines are mentioned. In 1 John 2:22 it is said that they denied the messiahship of Jesus. In 4:3 they are said to have denied his humanity. The antichrists promulgated a doctrine which got in the way of the true doctrine, usurping its place.

So today there are antiheroes among us. One of the reasons Mennonites have been instinctively wary of movies and television is the kind of hero they produce. The personal lives of movie and television stars are often as seedy as the characters they portray on the screen. Who are they to serve as models for our young?

And consider what it takes today to become a hero. Vanna White, for example, has become famous as a turner of letters on a game show. This is a hero? And Oliver North gained a cultish following by his performance before the committee to investigate the Iran-contra irregularities. Although he admitted that he had lied and would do it again and although it seemed obvious that he had broken the law, Oliver North became an antihero—a substitute hero—for numbers of people in the United States. Some even started an Ollie for President movement. So starved they are for a hero.

In "A Nation in Decline?" (*New York Times Magazine*, Sept. 20), Barbara W. Tuchman worries about what is happening in the U.S. in the area of public morals. She finds this malaise coming to focus in the case of North and the phenomenon of "Ollie-mania." The cause for worry, as she sees it, "is the public's acceptance of the picture image without regard to the reality underneath" (p. 58).

At its best heroism has built-in dangers. All heroes are hard-pressed to live up to the image pressed upon them. No doubt this is why in the Bible the only hero is God. All others have their weaknesses reported freely. This makes it unnecessary to do the kind of demythologizing that needs to be done occasionally on national heroes. Such things as that George Washington had bad teeth and couldn't make a decent public speech. (Might there have been a connection?)

Beyond this from a Christian standpoint is a concern to avoid the cult of personality. "You are not to be called rabbi," says Jesus in Matthew 23:8, "for you have one teacher, and you are all brethren." In addition, we in the believers' church tradition must always take a skeptical view, not only of antiheroes, but even of authentic national heroes. For we are impressed that the identity of the church goes beyond all national borders. For us, as for the people of the Bible, the only hero, finally, is God.

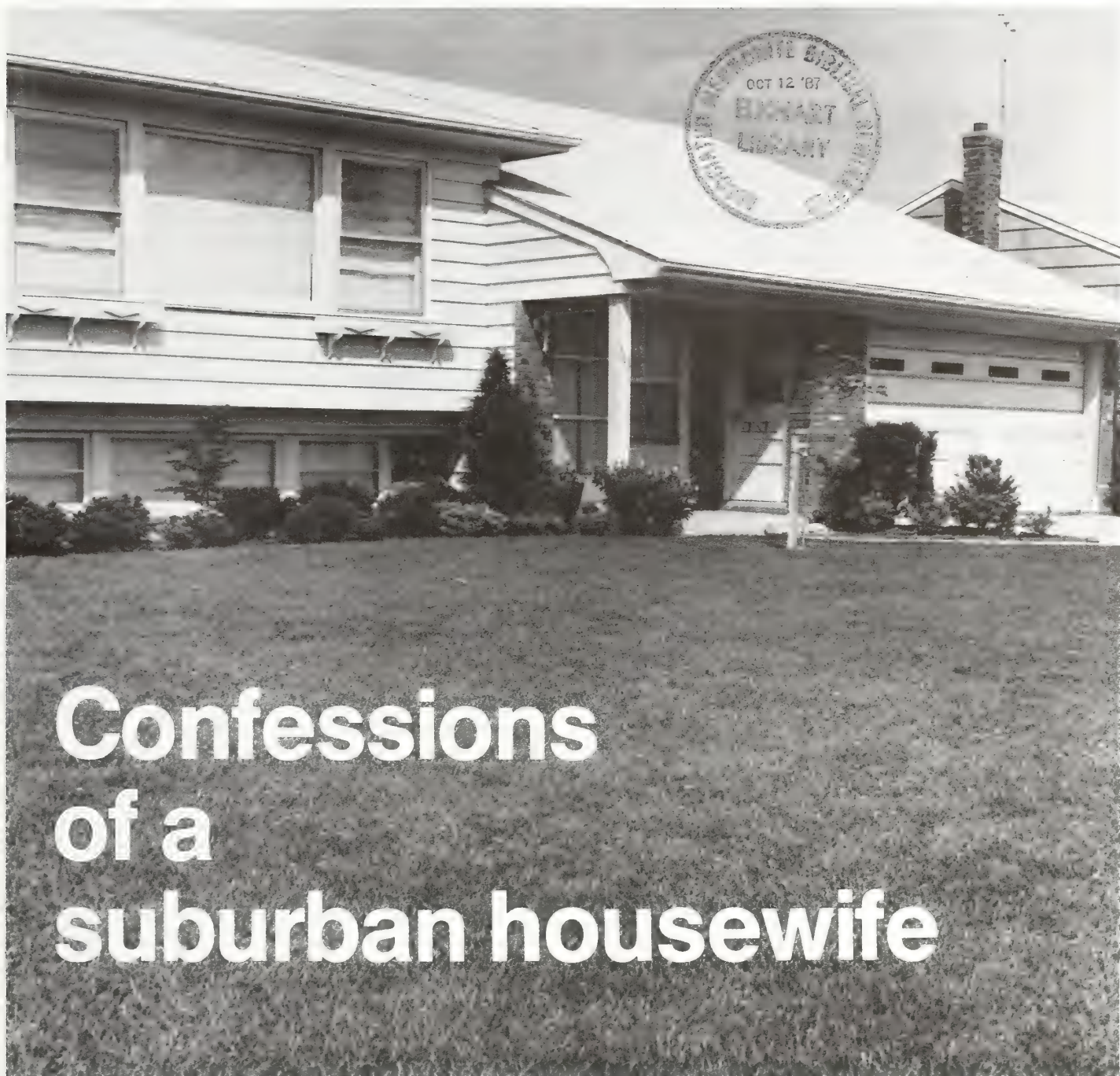
So we may mourn, as does Tuchman, at the decline of public morality in the U.S. We may even get involved in defining the issues of justice and injustice in our society.

Yet we will never be satisfied with the best of public figures, for we have seen a vision of the New Jerusalem. True, that vision is not clear and few of us as Christians can agree on its exact nature. But at least we have the resources at hand to reject antiheroes. This will free us to be, as 1 Peter puts it in 2:9, "God's own people."

—Daniel Hertzler



# GOSPEL HERALD



## Confessions of a suburban housewife

*by Joyce Clemmer Munro*

As I mow our grass and look across at the small development of duplexes facing us, I've been thinking about the Mennonite Church's goals to double membership and giving by 1995.

Should I be going to my neighbors if I am to contribute to the first part of those goals? Of the 12 households fac-

ing our street, four are Catholic, one is Jewish, four are Protestant (including one missionary waiting for assignment), and the others are not known to me. Do I attempt to convince any of those who already belong somewhere else to my way of thinking? I respect these people. We're a neighborhood where almost no one has lights on past



11:30 weekday nights. There are a few flags waving on appropriate holidays. Should I engage my neighbors on the issues that are part of my faith?

Next door to us lives 98-year-old Mr. Luckie, a retired Presbyterian deacon. He reads everything I give him about Mennonites, and he agrees with everything except the pacifism. We've had good discussions, even though my line of reasoning expends with concerns for national

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## Some of these people are much better neighbors than I am.

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security and his does not. I watch several young people from his church mow, rake, trim his yard every other week. They spend a whole Saturday and take no money for their work. He makes a donation to the church instead. Can I improve on that?

**A picnic?** What would work, I wonder, as I circle the flower beds one more time. How about a Bible study? I think of the club the missionary ran after school for neighborhood children. Our daughter Becca came home with her imagination vividly stimulated about sin—it's like the darkness when the lights go off at night—and she is now afraid of the darkness. A picnic? That's closer to the mark. We could do that, even though we're shy people. I like that idea, because I have come to like the people in this neighborhood. We look out for each other's children, we have similar notions about what kind of language and play is acceptable, how they should be getting along together.

Mentally, I begin to make up a menu, but my respect for these neighbors stands in the way of turning a picnic into more than just a backyard barbeque. From my view on the lawn mower, these people in my neighborhood appear happy, satisfied, whole because of belief structures that have brought wholeness to them. Do they believe in peace? Perhaps not on the same terms that I do. Do they believe in sharing? Probably on terms that have to do with being good neighbors and family members, but perhaps not much beyond that. But what do *I* mean by that?

If something happened to me, would they be there? Some of them would be. I know Becca would have a temporary home with several of them. Some of them are

much better neighbors than we are, because I'm so busy looking at the whole world, and my ecologist husband, John, is carrying around a sense of responsibility for the ecosystem. Neither of us has the best of perception close up.

I've watched Jayne, an unchurched neighbor, offer loving support to Megan, who is going through a sticky, unpleasant marital breakup. The other week, they stood together at Megan's mailbox, arms about each other, and wept at the latest turn of events. I've offered to help, but Megan has turned to her best neighborhood friend—a woman whose husband is out of work. Megan's pastor, family, and therapist are also involved in the day-to-day crises. I've told Megan I'm praying for her, and done that when I've thought of it. I trust the structures of care around her.

So much for the prospects of my helping to increase Mennonite Church membership from my neighborhood.

**All my fruits.** What about the second part of the goals? I get excited by the challenge of increasing giving—the concepts of firstfruits and overflow that Ray and Lillian Bair have taught and promoted. But I want these goals to include the challenge to turn over to the Lord all my fruits—my writing, my enthusiasm, even my troubled conscience. I wish Mennonites cared more about the fate of the physical earth; I would like the money we give to ecological goals to be the church's also.

In questions of stewardship, we have the thrilling, perplexing decisions regarding lifestyle. Here my family is in our element. Do we get a TV, take the daily newspaper, buy red meat, recycle aluminum and glass, purchase a new car every other year, get our ears pierced?

In our house there is no TV, but in my room alone are over 1,200 books, with a few more on order. We own a half-dozen musical instruments, records, a somewhat fickle stereo, cross-country skis, bicycles, and equipment that is almost alphabetical—backpacking, canning, gardening, photographic. We don't own a Buick, pool, or summer house, not a single tax shelter, as some Mennonites do. But we have everything we need (not everything we want, certainly), but everything a person needs to live. In fact, we're rich. Filthy rich. I think of 10 farmers in some of the provinces of Kampuchea sharing one or two hoes among them. We belong to the same kingdom, the same creation.

Maybe there's hope for us in the Goals for '95, because we have realized, at least, that we're raising a daughter to live with them. She'll be 16 that year, with most of her values formed. We must be parenting her to take her place in that vastly different Mennonite world community.

Two months ago Becca discovered the pleasure of saving money. And she is going at it—making her own deposits of 50 cents or a dollar bimonthly, her nose barely

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reaching the teller's window. She delights weekly in dreaming about how she will spend her money, but each dollar that she puts into her account makes her want to hold on more tightly to what she has. Six-year-olds are almost naturally virtuous. I'm proud of her.

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## **The Goals for '95 are really a form of second-guessing God's intentions for the Mennonite Church.**

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This same child, during the African food crisis, became burdened about the poor. "Mom, we ought to invite the poor to live in our backyard (it's an acre of useless grass), so you can cook for them." Then she proposed that we take all our money out of the bank and travel around the world buying and giving away food. She wants to get up during "sharing" some Sunday and urge the congregation to write letters to President Reagan telling him we want peace. She wants to know when President Reagan's term is up, because she wants our pastor, Gerald Studer, to be the next president. "At least *he* believes in peace!" she says.

**List of things.** On the way to the bank this week, Becca gave me the latest list of things she thought she'd buy soon. A fishing pole, a camera with lots of flashes. I asked about the poor. "I'm saving for the poor, too, Mommy, I'm saving lots of money for the poor," she said. "As soon as I get these things I'm saving for the poor." Then she enthused about what it would be like to have "60 or maybe 100" instead of just \$40.


I was struck by the turn her reasoning has taken. A year ago, when I contemplated these North American Ten-Year Goals I thought they were unimaginative and too narrowly focused. There were other ways we could do our part. As for us, I thought secretly, we were raising a Mennonite Central Committee volunteer—a person who likes people from other cultures, who gives away love easily, who makes her own amusement and music without electronic aids, who scoops up curry and fried rice with gusto, and who has tears and a heart for the poor.

Now I'm not so certain. That Becca-girl is also a lot like me—always wanting more, production-oriented, and behind even the good language of "family," "church," and "community" is an overtone sometimes of comfort and self-centeredness. If I am dreaming these Goals for '95 for my neighborhood and my child, then they must also be dreamed for the farmers of Kampuchea. I and my household will have to learn to live with them in mind.

We are one North American Mennonite household which will learn to live with less—a lot less! Less of the North American lifestyle of getting for oneself and one's own and less of the North American Mennonite upper-middle-class lifestyle. Second, if we believe that our denomination in 1995 will be made up of both "new" Mennonites and "renewed" Mennonites, then the points of conscience and energy that are uniquely ours must be

brought into the process of spiritual growth that these goals suggest.

For John, that means bringing his concerns for the environment as a peace-and-justice issue into the circle of church discernment. For me, that means bringing the larger meanings of truth that I have experienced in fiction and drama into dynamic exchange with our more didactic ideas of Mennonite literature. It feels like quite enough risk to act and think prophetically in these areas, and to do so may in fact be a form of friendly, patient evangelism. And none of these preclude the swapping of news, children, and picnics in our own tiny neighborhood.

The Goals for '95 are really a form of second-guessing God's intentions for the Mennonite Church. I don't believe God's agenda, which is much larger than these goals, nor these goals themselves can happen without my and my household's participation! 

## **Variations on a single theme**

### **I**

It never lets me go, this burning beauty  
of the great universe—and things beyond  
I am aware of, but distantly and dimly  
as splintered star-reflections in a pond.

It never lets me rest. It is a crying  
within my spirit to be said or sung  
in words I do not know, of grace and splendor.  
It has been so with me since I was young.

It never lets me go. It weeps and struggles  
and sometimes tears the heart within my breast  
for voice I cannot give. And I weep with it.  
But day or night, it never lets me rest.

### **II**

When someday I shall enter that far land  
of which I've heard, and which I daily seek,  
I shall learn there the tongue the angels speak,  
a language which I now scarce understand.

Ah, then I shall have words for all the things  
that clamor in my heart with need for saying.  
I shall have splendid words for praise and praying!

I ask no harp with silver-shining strings,  
nor melodies of song to rival birds.

Let me be granted words—and words—and words—

—Lorie Gooding



# When my company turned military

by Cindie Toman

**Toman:** Ike, you have recently joined the ranks of the unemployed. What motivated you to leave a good job at a time when jobs are so hard to come by? Are you willing to talk about it?

**Glick:** I'll try.

**T:** First tell me what type of work you did.

**G:** I was part of the management team for a laser technology company, General Systems Research. GSR was started by a personal friend of mine about six years ago and grew rapidly to about 100 employees. After I became a certified psychologist based on training completed in 1983, he invited me to become director of human resources. In this role I was responsible for recruitment, hiring, trouble shooting, etc., and represented employee interests or concerns to management.

**T:** Laser technology sounds interesting. Did the company need 100 employees to do research?

**G:** Not really. The rapid hiring to that number began about four years ago when GSR moved into manufacturing based on earlier research. Their initial focus was to build laser cutters for General Motors to cut fabrics for selected vehicle lines, and for the garment industry. There are many other applications and research is continuing. GSR has positioned itself as a world-class leader in laser technology based on its own research, together with patents acquired from several large companies in the United States.

**T:** It sounds like a company with a lot of potential.

**G:** You're right, but that has also contributed to my dilemma that began about a year ago.

**T:** I don't understand. Would you explain?

**G:** Precisely because of that potential there has been a long series of weekly visits to GSR by large companies from many countries. In itself that has been exciting and affirming of GSR's leadership in its field. My dilemma began when GSR agreed to become part of an international consortium of companies to bid on U.S. and Canadian military contracts.

**T:** How did this affect your role?

**G:** As director of human resources I would be hiring people for an enterprise that simply doesn't fit with who I am or with Anabaptist understanding of Christ's teachings.

**T:** As you now reflect on what led up to your recent resignation, can you share something of how the decision-making took place?

**G:** I almost said, "It didn't happen overnight," and that's true, but in a very literal sense that's when it began. There was some very troubled sleep for a few

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**My dilemma began when my company agreed to become part of an international consortium to bid on military contracts.**

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nights last year when I first learned of the shift in direction for GSR. I finally got up one night and scrawled some things on paper so I could get back to sleep. While this would become part of an "alternate vision" statement much later to accompany my resignation, I put it aside for a few months.

**T:** Can you recall your feelings during this time?

## EL

What shall we call God?  
We must be sure to be inclusive.  
He? She? It? No! No!  
All of them and none of them.

Be silent.  
I AM THAT I AM.  
Now, stop that silly chatter  
And know me.  
I'm Beyond and Within and Around.  
Amen.

—Lois Frey

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**G:** A part of me did not want to deal with the issue, but it kept emerging—often at night. I also felt disappointment. Disappointment because I had asked before accepting the job what GSR's position would be, if ever tapped on the shoulder to apply its laser know-how to military uses. This had seemed to me a distinct possibility in view of the buddy-buddy Shamrock Summit between Prime Minister Mulroney and President Reagan, and the Star Wars fantasies held by the latter. I was assured that GSR would not be interested in such contracts as long as my friend was president of GSR.

But the implications of GSR becoming a public company, the government of Alberta becoming a major equity shareholder, and a tight cash-flow situation was enough to shift the focus of decision-making such that priorities would now include military contracts. Disappointment also came because I did not want to leave the job that was providing an attractive and stimulating opportunity for me.

**T:** How did you deal with your dilemma?

**G:** Well, there were several ways, and time was needed to get my emotional consent for what was clear from the beginning I would need to do. At a time like this, prayer is more than a religious ritual.

Processing began with the family, and soon thereafter with several close friends and with a small Bible study group. Their listening and probing questions were helpful. Especially noteworthy is my wife, Millie's, under-

standing and the family's support even though family income might be interrupted for a time.


My decision-making was also helped by a book that was drawn to my attention by our son John. *The Permanent War Economy in the U.S.* by Seymour Melman, professor at Columbia University, exposes as myths the traditionally claimed "benefits" of military contracts for "the jobs it creates and its help to the economy." Such arguments are not generally compared with the alternative of investing similar sums of money in life-enhancing enterprises instead of the dead-end military hardware that has no peaceful use. This book provided some inspiration to add to my "alternate vision" notes as they were evolving.

Another helpful step was a chance to test these notes with an interchurch group that I meet with monthly for sharing of ideas about current issues.

**T:** How did your employer receive your decision?

**G:** I met with him for dinner one evening last December to convey my intentions and proposed April 1, 1987, as a termination date. I felt understood as he indicated awareness and respect for the Anabaptist peace position. He also offered me a job in another one of his companies.

**T:** That begs my next question. What is next for you?

**G:** Ask me later. Right now the decision just acted on feels good, and a time of unemployment provides some time to make the next one. Meanwhile I'm sleeping well at night. 

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### Dangerous book for casual Christian

**The Rich and the Poor: A Christian Perspective on Global Economics** by Carl Kreider. Herald Press, 1987. 168 pp. \$8.95 (\$12.50 in Canada).

This is a dangerous book for the casual Christian who, in effect, has kept global poverty at a distance. This is true because the book is readable and yet makes a profound impact that is unsettling to those who have become nestled into a comfortable Western, materialistic worldview.

The sterile data which frequently overwhelms discussions of economic development enters naturally and inoffensively into Kreider's writing, which is rich with real-world experience. The author clearly has a sense of what it must be like to be poor and a deep respect for those caught in the web of forces that limit economic development. The anti-market tone and the guilt-creating charges that characterize many approaches to development economics are completely absent from this book.

Perhaps by necessity, the first two chapters of the book are descriptive, providing a basis for classification among countries. Even in this part, Kreider's experience with shoeshine boys and house servants in Ethiopia helps the reader grasp the staggering numbers involved in urban growth and the meaning of a specialized term like "disguised unemployment."

The middle part of the book addresses the standard development issues of resource organization and use. Large and rapidly growing populations are not the result of ignorance or irrational behavior, but rather the logical response of families faced with particular circumstances that encourage larger families. The interaction between the agricultural and industrial sectors of production is explored in ways that help a reader understand economic concepts like balanced growth, import substitution strategies, growth models, and public goods externalities without ever having to deal with the technical jargon, graphs, and abstractions that so often stand between economists and noneconomists.

Although Kreider claims to be more of a popularizer than a creator of ideas in this book, his discussion of the need for specific kinds of education comes from his rich educational experience as much as from formal literature. Also, his critique of international cooperation draws

together a vast amount of information on which interpretations sometimes differ.

The specific suggestions listed in the last chapter focus more on what I can *be* rather than what I can *do*. The suggestions of eating less, boycotting certain goods, or sending aid are presented in a fashion that will not inspire the reader to act. Kreider recognizes the limitations involved in each of these methods. What the last chapter does do well is challenge the reader to enter into the lives of poorer people by direct attitude that will not come automatically but is ingrained in Anabaptist thought and practice.

It may be hoped that churches will make wide use of this book in their study sessions. The discussion questions at the end of each chapter are helpful. Mennonites will especially appreciate this work because Kreider makes no effort to hide his ethnic pride. The themes of service, concern about high military expenditures, and identification with the oppressed all come through clearly.

The possibility of influencing the political structures of society is characteristically absent except for the hope that international cooperation might be carried out more successfully. Also missing is a treatment of the role of international business in the development process. These omissions may have been deliberate because they would have lengthened the book beyond the optimal size for congregational use.

At a time when our denomination is focusing on goals of stewardship and outreach it is appropriate that we think globally with compassion. *The Rich and the Poor* helps us do this more effectively, and so I highly recommend it to individuals and to church study groups alike.—**Jim Halteman**, *economics professor at Wheaton (Ill.) College*

## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### The unremembered of our faith

"Remember those in prison as if you were their fellow prisoners" (Heb. 13:3, NIV).

In Jesus' parable of the Pharisee and the tax collector, the Pharisee exclaims, "God, I thank you that I am not like other men—robbers, evildoers, adulterers." The Pharisees were outwardly religious men who clearly felt that some believers were superior to others. There seems to be an element of this same kind of thinking among some Christians today. While outwardly proclaiming the brotherhood of all believers in the body of Christ, the church, many seem to view some of their fellow believers as less than true brothers

or sisters. Christians in prison are often the unremembered of our faith—and intentionally so.

"But wait a minute," some would argue. "The admonition to 'remember those in prison' referred to Christians who were targets of persecution and who were imprisoned because of their faith—not to common criminals." Upon careful examination of the evidence of the New Testament we can see that such an interpretation is unsound.

True, Christians were persecuted and imprisoned because of their faith. Undoubtedly, Hebrews 13:3 refers in part to these individuals. But from the book of Acts and the accounts of the imprisonment of such figures as Peter and Paul, it is also apparent that, once imprisoned, Christians proselytized among the other prisoners and even the jailers and that some of their listeners were converted to Christianity. So there were individuals who had come to prison as a result of criminal activity and who became Christians while serving their sentences. It's inconceivable that the writer of Hebrews meant for believers in the churches to remember just some of the Christians in prison but not others. Hebrews 13:3 refers to *all* Christians in prison.

The attitude of many Christians toward the incarcerated is not unlike the condescending, Pharisee-like attitude taken by some toward people in the third world. They are to be preached to, saved, and "Christianized," of course. But once saved, they are never to be accepted into full fellowship of the body of believers. They are never fully trusted. Instead of a brother-to-brother relationship, the relationship is often deliberately maintained more like that of a parent to child. There is often no recognition that Christians in such places are even capable of spiritual growth and maturity, that they should have a voice in the affairs of the church, or that such Christians might be capable of contributing to the cause of Christ.

I was baptized and accepted into membership of Durham Mennonite Church while at North Carolina's Central Prison. Afterward, the prison chaplain made a remarkable statement that demonstrates the existence and extent of this Pharisee-like attitude. A prison chaplain for nine years, he had performed and witnessed many baptisms. But he stated that in all that time, I was only the second inmate he knew or had even heard of who had been accepted into the fellowship of a local congregation. Christians were willing to come into prisons to preach, witness, pass out tracts, hand out Bibles, provide musical entertainment, and even baptize. But some of these same Christians were unwilling to open their arms to welcome incarcerated Christians into their congregation.

I have personally experienced the pain of this unloving and self-righteous at-



titude on a number of occasions. It is a standard practice for magazines to provide written guidelines for freelancers upon request. As a writer, I once wrote to 14 different Christian periodicals requesting their guidelines for writers. Only one of the 14 replied; my prison address had been all it took. Several letters requesting membership information to the Christian Writers' Fellowship, a national organization, and to North Carolina's Christian Writers' Club have gone unanswered.

Apparently, some feel that a Christian writing from prison couldn't possibly have anything worthwhile to say. (Perhaps they never heard of the apostle Paul). One major Christian book publisher bluntly informs potential writers that "the author's lifestyle must reflect the highest standard of biblical conduct." In other words, incarcerated Christian writers need not bother.

On one occasion, I attempted to join a book club associated with yet another major Christian book publisher. Receiving no response after submitting my membership application and after numerous follow-up letters, I asked my Christian pen pal to contact the organization on my behalf. He did and was pointedly told that they did not accept convicted criminals as members.

Our faith is one of forgiveness, regeneration, and reconciliation. Surely if Jesus in the midst of his agony on the cross could take the time to express compassion, forgiveness, and acceptance to the repentant thief on the cross, Christians should endeavor to do likewise. Jesus said that he would never turn anyone away—neither should his church.

When an individual—any individual—in a spirit of sincere repentance, has an encounter with Jesus Christ and develops a true relationship with him, this person is transformed. Such an individual is no longer the criminal that the person was upon entering prison. Instead, this individual becomes a new creature as old things pass away. To deny the transforming nature of the Holy Spirit through faith in Jesus Christ by continuing to focus only on the incarcerated Christian's old self is to deny the truth of the message of the cross. Such an attitude implies that Jesus Christ was somehow inadequate for the atonement of *all* sin and the redemption of *all* humankind.

Several organizations and groups are already involved in jail and prison ministries. But there is a need for more local churches to become involved. My Christian brothers and sisters at Durham Mennonite Church have made a place for me in their fellowship. Is there a place in your congregation for a Christian brother or sister incarcerated in your area? If so, why not begin by contacting the chaplain at the jail or prison nearest you?

—Edward Allen Nowell, *Maury, N.C.*

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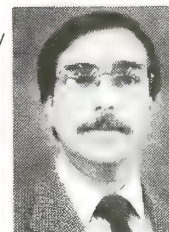
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Participating in a session for "culturally deaf" people are (left to right) Lena Blessing of Leola, Pa.; Carol Harter of Washington, D.C.; and Linda Koskie of Winnipeg, Man.

## Mennonites host national event on deaf people and Christian liberation

From the beginning the good news has always been about freedom, deaf theologian Mary Weir told participants at a national forum on deaf people and Christian liberation, Aug. 20-23, at Goshen College. Weir, a professor at Vancouver (B.C.) School of Theology and a member of the United Church of Canada, was one of 60 participants at the ecumenical event sponsored by the National Council of Churches Task Force on the Hearing Impaired.

The forum was called to examine how the Bible touches the struggles of oppressed people and how the good news of Jesus can bring freedom to deaf persons. The event was coordinated by the Deaf Ministries Department of Mennonite Board of Missions.

"In Scripture, freedom is proclaimed to those who need it most—the poor, slaves, women, minorities, the powerless," said Weir. She illustrated how different groups have heard the gospel in a new way in their own language and context. "Our responsibility as deaf persons is to proclaim the gospel we know not only for ourselves, but so the whole body might be full of life," she concluded.

Three deaf persons then talked about various ways they had been oppressed and found ways to be liberated. The oppression included a slap on the hand when persons attempted to use American Sign

Language, no interpreters in Bible college classes, and not being told a job was available and later not being told someone else was hired.

Ray Fleming, a deaf Roman Catholic priest who spoke on "Calling Deaf People out of Bondage," noted that the experiences of the Israelites in bondage in Egypt up until the time they finally arrived in the Promised Land is similar to the experiences of deaf persons. "We must seek and find prophets and listen to stories of liberation so we have a strong faith and so we do not repeat mistakes."

Earlier in the forum, the focus was on the deaf community and its history of being oppressed. Ella Mae Lentz, a United Methodist who teaches American Sign Language, said the experiences of deaf, hearing impaired, and hearing people are vastly different. She emphasized that the cultures—a group's beliefs, values, identity, and behavior—are different.

Throughout history, however, hearing persons have not understood that deaf and hearing cultures differ, claimed Charlotte Baker-Shenk, special projects coordinator for MBM Deaf Ministries. As a result, hearing people have incorrectly assumed that deaf people are mentally, psychologically, and spiritually deficient. Only recently has that begun to change. American Sign Language is becoming recognized as an indigenous language,

and congregations and denominations have begun to develop ministries with deaf persons.

Bill Millar, pastor of Winnipeg (Man.) Church of the Deaf, outlined strategies for liberation of the deaf community. "How are we going to plan to make change happen?" he asked. Using Millar's ideas, a group of 15 "culturally deaf" persons met with the forum's planning committee and negotiated a time to meet separately from other forum participants. They also planned the Sunday morning worship service. "Culturally deaf" refers to people whose upbringing, schooling, and current experience has been primarily in a deaf environment.

The service began with thanksgiving—for the ability to learn American Sign Language, an increased sense of self-worth, fellowship, liberation, new friends, courage to face tomorrow, and unity in Christ. After a translation of the biblical passage on the woman caught in adultery, the story was dramatized, this time with the woman being a deaf person and others trying to force her to communicate orally. Jesus sent hearing people and interpreters away, then told the woman, "Don't be afraid; I'm deaf, too!"

Other elements of worship included an American Sign Language translation of the Lord's Prayer, communion, and Langston Hughes' poem, "Hold on to Your Dreams!" An open reflection time followed. Participants shared how they experienced liberation during the forum. "This is the first conference I've attended where deaf persons talked and expressed themselves more than hearing persons," said one person.—Phil Richard

## Faith and Life Committee of World Conference holds first meeting

"This is a historic occasion," Paul Kraybill told the members of the newly formed Faith and Life Committee of Mennonite World Conference which met Aug. 21-24 at Mennonite Brethren Bible College in Winnipeg, Man. It was the first meeting of the 12-member group, which was appointed by the MWC Executive Committee in July, and also the first meeting of a major planning committee for the 12th assembly of MWC to be held in Winnipeg in 1990.

The committee's task is to develop and coordinate a process by which Mennonites around the world can "do some serious study about what we believe, as a



basis for unity." This articulation of purpose came out of the MWC Executive Committee's evaluation of the 11th assembly in Strasbourg, France. As Jake Pauls, MWC vice-president for North America, put it, "After Strasbourg the question of whether we have a common Christology was raised. Is MWC too much of a festival? Can we do theology together? Unless we discuss our beliefs, our relationships are superficial."

Considerable time was spent defining the committee's task. On the one hand, the task seemed to be to find and articulate the theological unity that binds the 774,000 members together, but the committee quickly acknowledged the impossibility of writing a confession of faith for the worldwide fellowship in such a short time. On the other hand, the task seemed to be to provide a preparatory study that would lead to the 1990 assembly, yet the committee was wary of "upstaging the Program Committee" by sticking too closely to a study of the conference theme. In the end the decision was to use the theme as catalyst to lead into discussion of confessional issues.

The theme, "Witnessing to Christ in Today's World," was enthusiastically received by the committee, whose members represent five continents. "Theology, ethics, and culture are brought together in this theme," said Howard Loewen of Mennonite Brethren Biblical Seminary in Fresno, Calif. "Our task is to demythologize and radicalize it."

In several intense work sessions, the committee worked at uncovering the levels of meaning in the themes of Christ, witnessing, and world. The goal was to develop an outline for a study document to be written by Helmut Harder, a theology professor on leave from Canadian Mennonite Bible College in Winnipeg. The study guide, which is only the first step in a larger process of theological dialogue and discussion, will be written for Mennonites around the world whether or not they attend the assembly. It will include a way for them to respond.

In subsequent meetings the committee will arrange for study groups throughout the world, gather responses, plan a Faith and Life Consultation just before the Winnipeg assembly, organize a study process that continues through the assembly, and prepare a statement for adoption at the assembly.

Part of the task for the committee at its first meeting was to become a theological community itself so that it could carry out its mission. This was facilitated by spending time in worship each day. Led by MWC staff person Jane Friesen, the worship periods included songs in several languages, testimonies by committee members, and Bible studies led by MWC president Ross Bender and committee member Dorothy Jean Weaver.

—Elizabeth Yoder



*Seven of the past and present pastors and bishops of Olive Mennonite Church pause during the congregation's 125th anniversary celebration. They are (left to right) Elno Steiner, J. C. Wenger, Ivan Weaver, Phil Helmuth, Richard Hostetler, Jason Martin, and Dale Shenk.*

## Past and present leaders help Olive congregation mark 125th anniversary

About 225 persons attended the 125th anniversary celebration of Olive Mennonite Church, Elkhart, Ind., on Aug. 23. The church has been located at the corner of county roads 3 and 28 in Olive Township since 1862.

The regular Sunday morning worship service was a kickoff for the day's events and involved seven of the past or present pastors and bishops of the congregation.

Jason Martin, pastor, 1973-82, wrote the call to worship. Phil Helmuth, pastor from 1983 through June of this year, led congregational singing. (Dale Shenk is currently serving as pastor on a half-time basis while attending Associated Mennonite Biblical Seminaries.) Elno Steiner, pastor, 1951-66, read the Scripture. Prayer was led by Ivan Weaver, bishop, 1964-75. Richard Hostetler, pastor, 1966-73, led the community/offertory prayer.

Retired Mennonite historian and seminary professor J. C. Wenger preached a sermon on the headship of Christ based on Matthew 16:20: "On this rock I will build my church and the gates of Hades will not prevail against it." Wenger was acting pastor, 1949-50, and was bishop, 1951-64. He is currently writing a history of the congregation.

Wenger took time during his sermon to outline Olive's history. Beginning in the 1850s as an outpost of Yellow Creek Mennonite Church, Olive was first located in a log building a mile from the present site. The first pastor was Daniel Moyer, who died in 1864—two years after the church was moved to the present location.

The congregation reached a peak in membership of 250 in 1940 under the leadership of pastors D. A. Yoder and Clarence Shank. Olive presently has 168 members.

During the Sunday school hour, members of the congregation presented a three-act drama entitled *The Evergreen Sunday School in the Mennonite Church*. It was at Olive church in 1867 that the first Mennonite Sunday school in Indiana

was established through the influence of John Funk, Mennonite Church leader and educator.

Afternoon activities included a fellowship meal and an informal time of sharing stories from Olive's past.

## 21 churches raise visibility of Mennonites through media blitz

Twenty-one churches in the Lehigh Valley of eastern Pennsylvania cooperated in a broad-based media blitz recently. One purpose of the thrust, according to Luke Martin, pastor of Allentown Mennonite Church, was "to encourage greater public awareness of the local Mennonite churches by showing stories of Christians making a difference."

The effort included release of the first three editions of the *All God's People* videos on WFMZ-TV on three consecutive Sunday evenings, use of the *20 Jesus Connection* radio spots on WAEB AM/FM for 11 days, television and radio promotion spots for both of these programs, advertisements in four area newspapers, postcards for handout in stores, congregational and personal contacts, and announcements in the *Together* community newspaper.

The videos, radio spots, and newspaper ads were all produced by Mennonite Board of Missions. *Together* is a product of Mennonite Publishing House.

The three half-hour TV releases, 20 radio spots, and two newspaper ads cost \$2,835. David Benner, media representative for Franconia Conference, said in a letter to participating pastors, "I am hoping that as you continue to reach out into your communities during 1987 this media effort will have planted seed and will provide you with watering and harvesting opportunities."

Benner coordinated the media blitz, which grew out of a media workshop that included Don Reber, media consultant for Mennonite Board of Missions. Reber is available to assist other churches.



## Holy Spirit Congress attracts 40,000 to New Orleans

Praise, worship, and proclamation filled the New Orleans Superdome as 40,000 people gathered there recently for the North American Congress on the Holy Spirit and World Evangelization. It had been 10 years since the Kansas City charismatic conference.

In the intervening years renewal leaders from many denominations and groups continued to meet annually for fellowship, prayer, and seeking God's will for renewal among Christians. The late Nelson Litwiller and others from Mennonite Renewal Services were part of these meetings. They felt strongly that another conference should be convened.

And whereas the Kansas City meeting emphasized unity, the group agreed that world evangelization should be the emphasis the next time. Roy Koch represented Mennonite Renewal Services on the steering committee for the event.

Daily morning sessions were held by 15 different denominations and groups. They ranged in size from several hundred to several thousand. The Mennonite attendance was about 225. More than 110 workshops were conducted in the afternoons in many city locations. Seven of these were led by Mennonites.

Mass evening sessions consisted of exuberant praise, reverent worship, lively testimonies, and dynamic teaching/preaching. One of the main addresses was delivered by Reinhard Bonnke, a German-born evangelist whose heart burden since childhood has been the evan-

gelization of Africa. His plan is to preach the gospel from Capetown to Cairo. Hundreds responded to his altar call. Throughout the congress many people were saved, healed, delivered, and filled with the Spirit.

A special event during the congress was a parade of 10,000 people, 25 blocks long, beginning at the Mississippi River and ending at the Superdome. The marchers displayed banners and distributed literature.

Following the final speaker and altar call, the congress was climaxed with extended, joyous, expressive praise of wave upon wave during which, from four locations, the electronic scoreboards proclaimed, "Jesus is Lord!" Chairman Vinson Synan's concluding statement was, "We must share Jesus with this generation."—*Elam Glick*

## KREIDER VIEWS THE WORLD

### Disarmament and development are related

At the end of August the United Nations called a conference on the relationship of military disarmament to economic development. A record number of participants were in attendance—125 of the 159 UN members. But the Reagan administration pointedly announced that it would boycott the conference, declaring that third world development and disarmament are "separate and unrelated goals."

None of the news reports which I read concerning the boycott pointed out that in making this statement President Reagan took a position opposite to that of another Republican president, Dwight D. Eisenhower. In a speech before the American Society of Newspaper Editors on Apr. 16, 1953, which has often been quoted since then, President Eisenhower warned: "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. . . . This is not a way of life at all in any sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron."

Eisenhower's statement is correct. It shows both a genuine compassion and an understanding of economics. Reagan's contention is wrong. It shows a callousness and a lack of understanding of basic economic facts.

The problems of economic development are complex ones, but improving health, education, and agricultural production

are certainly key building blocks in any program of development. As long as children suffer from malnourishment, their mental powers will be impaired and their physical health will be undermined. This makes it difficult to develop education and to improve agricultural methods. If the rich nations could divert a small share of their huge military budgets to third-world development, some striking improvements should be possible. For example, it is estimated that the cost of one Trident submarine would pay for immunization and basic health care for all of the needy children of the world. Less than 0.5 percent of the money that the world spends for its military would be enough to develop agriculture so that the poor nations could feed themselves by 1990.

The developed industrial nations of the world have demonstrated that nations with heavy military expenditures do not grow as fast as those with more modest military budgets. *World Development Report 1987* indicates that of the 19 "industrial market economies" Japan had the highest annual growth rate during the period of 1965-85—4.7 percent per capita. The corresponding figure for the U.S. during the same period was only 1.7 percent. Japan spends about one percent of its GNP for military purposes; the U.S. spends nearly 8 percent.

Similarly West Germany has had a higher growth rate (2.7 percent) than the more heavily armed Great Britain (1.6 percent). The military budget is, of course, not the only factor affecting economic growth but it is obviously a highly important one.

Costa Rica in our hemisphere is an outstanding example of a country that has limited its military expenditures and has emphasized development expenditures. Its per capita GNP in 1985 was

\$1,300—the highest of any Central American nation and nearly twice that of its next-door neighbor Nicaragua. Emilia Castro de Barish, Costa Rica's UN representative for the past 30 years, said "Books are cheaper than guns." Not only is its income the highest in Central America but its literacy rate of 96.4 percent is among the highest in the world. The rapid economic growth of China in this decade has been accompanied by a one-third reduction in the share of its output which it has spent for arms.

In the World Bank's list of 37 of the world's poorest countries, it has found that the percentage of central government expenditures going to the military increased from 17.2 percent in 1972 to 18.6 percent in 1985. During the same years the percentages spent for education fell from 13.2 percent in 1972 to 7.6 percent in 1985; for health from 4.9 percent to 3.2 percent. One of the tragedies of recent development efforts is that third world countries have increased the size of their military establishments at the same time that their people have suffered from malnourishment and illiteracy. Often they purchase sophisticated military hardware from arms merchants in the U.S., France, Great Britain, Sweden, and the Soviet Union.

By boycotting the UN conference on disarmament and development, is President Reagan trying to protect the overseas sales of American-made military equipment? If so, this is certainly a shortsighted method of attempting to solve the deficit in the American balance of trade. Trade is always largest with countries with incomes large enough to buy the goods we have to sell. Disarmament and development are, indeed, closely related both for third world countries and for highly developed industrial countries—*Carl Kreider*



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Bertha Yoder, West Liberty, Ohio**

I want to wholeheartedly affirm Sandra Shantz in her article "God and I Are Not a Minority" ("Hear, Hear!" Sept. 22).

God works through minorities more often than majorities. When the spies were sent to Canaan, 10 returned with discouraging reports, while two said, "We can do it." Gideon's army was reduced to a minority. Elijah thought he was a minority. Jesus said in Matthew 7:14, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The majority is not always right in making important decisions. Minorities have a right to be heard.

Sandra Shantz asked, "Where did it (women's movement) begin, and who started it?" Someone aptly put it, "Adam's rib and Satan's fib=womens' lib." It really started with Eve, when she thought she knew more than God and disobeyed. Women take harassment and ridicule when they seek positions in labor or leadership roles which are really out of their realm. Women have an important function in the church, but it is not to usurp authority or headship over the man (1 Tim. 2:12-14).

To comment on the lead article in the Aug. 4 issue: I felt sorry for the woman who was rejected in her desire for leadership. Rejection is hard to take. But instead of having a "pity, pouting party," could not she have accepted God's answer as *no*, and continued to seek a more appropriate place to serve and contribute her talents and abilities to the church? God says *no* sometimes because he has something better for us.

### **Roy E. Heatwole, Silver Spring, Md.**

"What Computers Can and Cannot Do for You and the Church" by Reg Toews (Sept. 8) contains a mix of common sense and nonsense. Reg Toews appears to be writing about personal computers only. Some points that I think should be made are (in approximate order of decreasing importance):

- Computers fail! They are mechanical and electronic and periodically things don't work as expected. Make duplicate files or pay.

- Computers and their applications are complex. Salespeople regularly lie about this. Don't expect to be an overnight expert.

- Sometimes you get out a lot less than you put in. Information processing skills are scarce. Most people have neither the interest nor the aptitude.

- Computers are neither stupid nor smart. It is true that they process information very fast. The quality of the output depends on the skill of the user and the quality and appropriateness of the software and data.

- Use expert advice. It is false economy to try to develop systems with novices and learn as you go. There are many people, including Mennonites, with significant computer experience. Significant means more than five years of serious work. (I have 20.) Talk to some of them. They can give you valuable advice.

- Large computers are used in many applications. The ones I am most familiar with are scientific and statistical. (It would take a book to address this topic properly.)

- Computers keep getting cheaper all the time. During the last 20 years performance, for a given cost, has doubled about every two years. I expect this trend to continue for the next 20 years.

### **Marcia Augsburger Kincanon, Citrus Heights, Calif.**

I hope Stephen Roth's article, "What Can Be Done for Christians Who Abuse Their Children?" (Sept. 1) was read carefully by church leaders. Many Christians need to be better educated about effective parenting.

As a law school student at the University of California (Davis), I am presently researching child abuse laws in the United States. I have found that while children are protected under federal law against physical abuse, only a few states have statutes protecting victims of psychological and developmental abuse, which are equally as inhumane as physical abuse.

In these states, much less aggressive action is taken where there is no physical manifestation of harm. Due to inactive state legislatures and a constitutional interest in respecting the privacy of people's homes, few child-abuse victims (in any category) receive help from law-enforcement or social welfare agencies. Where action is taken, the typical "remedy" is to put abused children in a foster home. Sometimes the abusive parent is ordered to undergo counseling. However, these "remedies" are generally ineffective, and no better way to educate or rehabilitate parents has been found. The church must find ways to do what the state has not.

Churches should start by educating their own congregations and Christian communities. Too often I have seen Christian parents destroy their children's self-concepts, stifle their creativity, and nar-

row their opportunities—all in the name of piety. I call this "child abuse." Christian parents ought to exhibit the highest standard of parenting—that of encouraging and loving children to their highest potential.

As a mother, I know it takes much more energy to discipline in a positive way. Jesus parented Christians by teaching them the joys of godlikeness. He did not simply reiterate the "thou shalt not's" of the Old Testament which became manifest in the oppressive world of the Pharisees.

### **Reuben Sairs, State College, Pa.**

Inasmuch as the article "The Un-Aborted Child" (Aug. 11) is a call to pro-life consistency, I support it wholeheartedly. However, I disagree with some of the author's reasoning. The article implies that aborted babies would otherwise be babies with serious medical problems and dismal social prospects. Yet, apparently, the child in the article was born in an era of available abortion. Abortion does not necessarily prevent the birth of such children. Often abortion protects other interests: affluence, self-achievement, and sex without children. Child abuse, poverty, and physical deformity are as much a part of life now—maybe even more so—since children are reduced to objects, as they were before legalized abortion.

Any time I hear someone talking about which children we will "let" be born, I know that a set of criteria, usually middle class, determining who should live and who shouldn't, is forthcoming. Placing children with problems in foster homes is undoubtedly a frustrating task, but in my opinion it beats all alternatives and where they lead. Just imagine, for example, what happens when governments get into the game of divining who will have a livable life and who won't, especially when a physically or mentally limited child may *cost the taxpayer* (gasp!). Next thing you know the church may have to provide financial assistance—*cost us extra!*

I used to repeat the stereotype that pro-life people were unconcerned with the already born. I have stopped repeating it, because it is not true. Pro-life literature and organizations are often much more consistent than is commonly assumed. There are even some who share the Mennonite objection to war. I deeply appreciate any appeal to compassion and consistency on pro-life issues, but I disregard any argument that would encourage us to step back from speaking out against abortion. Individual Mennonites may be quite active, but on an "institutional" level our denomination has disappointed me by its lack of initiative on all levels of this issue.



## MENNOSCOPE

**Enrollment at Eastern Mennonite College and Seminary is up 12 percent this fall**—from 859 to 964. This includes a 25 percent jump for the seminary—from 85 last fall to a record 106 this fall. Another large gain was in the college freshman class—from 178 to 236. Admissions director Jerry Miller attributed the freshman increase to faculty and student help in recruiting new students, a freeze on the tuition, and other factors. Seminary dean George Brunk III said the EMS enrollment is up perhaps because of a "growing awareness of the various options for theological study" and a "breakthrough in many Mennonite congregations, going from just accepting to actively promoting seminary training."

**Enrollment at Hesston College is up 8 percent this fall**—from 440 to 475. The biggest increase was in the freshman class, which is up 73 students to 279 this year. "After several years of declining enrollments, we are encouraged by this year's numbers," said President Kirk Alliman. He attributed the increase to a vigorous recruitment effort, a 13 percent reduction in tuition, and high interest in the college's nursing and aviation programs. Only 32 percent of this year's students are from Kansas. The rest are from 31 other states and 14 foreign countries. The foreign enrollment is the highest ever—36.

**Enrollment at Goshen College is up 2 percent this fall**—from 948 to 963. This is the second year for an increase after several years of decline. Freshmen number 242—down 10 from last year. Many of them are choosing to major in business or accounting or education. Nursing has a notable decrease in numbers. About a third of the freshmen are undecided about a major. Mennonites make up over 65 percent of the student body this fall, with the largest number—204—coming from Indiana-Michigan Conference. The second largest, at 132, is from Ohio Conference.

**Enrollment at Associated Mennonite Biblical Seminaries is down 21 percent this fall**—from 222 to 175. These numbers include full- as well as part-time students, and the largest decline this year was in local people taking a single course. Registrar Ruth Ann Gardner said another factor in the decline is the large graduating classes of the last three years, including this year's record 61.

**Correction:** The address for China workers Todd Friesen and Dennette Alwine was incorrectly reported in the Sept. 8 issue. It should be West China Medical University, Chengdu, Sichuan Province, China.

### Pastoral transitions:

- **Lynn Miller** was ordained as pastor of South Union Mennonite Church, West Liberty, Ohio, on Sept. 13. He was licensed in 1985.
- **Ernest Godshall** was ordained as pastor of Providence Mennonite Church, Newport News, Va., on May 17. He was licensed in 1980.

### Upcoming events:

- **Leadership Seminar**, Nov. 16-20, at Rosedale Bible Institute. This is an annual event for pastors and lay leaders. The guest speaker is Ivan Yoder, who will focus on "Effective Pastoral Leadership and Ministry in the Local Congregation." Also scheduled are Bible book studies by RBI faculty members Leon Weber and Willard Mayer. More information from RBI at 2270 Rosedale Rd., Irwin, OH 43029.
- **Homosexuality Seminar**, Oct. 24, at West Swamp Mennonite Church, Quakertown, Pa. It is sponsored by Day One Ministries, a Men-



**China Educational Exchange holds annual orientation.** Should teachers under China Educational Exchange, an inter-Mennonite program based in Winnipeg, Man., consider themselves missionaries? Or do they share their faith only when the "fragrance" of their Christian life attracts Chinese friends to ask questions? The 21 participants in the CEE orientation, Aug. 9-17, at Winona Lake, Ind., wrestled with the perennial issue of "mission by presence." Roelf Kuitse of Associated Mennonite Biblical Seminaries identified "presence" as the essence of Christian life in the world. Returned CEE teachers described moments of spiritual depth shared with their students and also experiences of worshiping with Christians. The group was surprised to learn from Wilbert Shenk of Mennonite Board of Missions the 150-year history of the "three-self concept" in China missions—self-supporting, self-governing, and self-propagating. It was never fulfilled, however, until all foreign missionaries had to withdraw after the Communist takeover in 1949.

A highlight of the week was the ministry and challenge of Theresa Chu, a Roman Catholic nun who left her native China in 1949, and rediscovered it with joy as the "new" China 20 years later. Two younger Chinese resource people also made a significant contribution. Educator Li Zhong-Hua, who hosts foreign teachers in China, explained procedures that often frustrate "foreign friends." Historian Luo Zhi-Tian, besides reviewing the scope of Chinese history, reassured the group, "Don't worry too much about being considered missionaries. The Chinese remember the missionaries as good people."

On the final day, the outgoing CEE teachers received a benediction from one of these good people. A local Winona Lake resident was discovered to be the daughter of the first Mennonite missionaries to China, H. C. and Nellie Bartel. Elsie Eisenbraun herself had been a China missionary before 1949. "If I were in my 50s or 60s instead of my 70s," she said, "I would want to go as one of you." Eisenbraun's remark was perhaps inspired by the fact that half of this year's orientation group are over 45 years old. All but one of them will be teaching English at colleges and universities in Sichuan, Liaoning, and Jiangxi provinces. They are:

Front row (left to right): Rena and George Kroeker of Winnipeg, Man.; Kimberly Baldwin of West Long Branch, N.J.; Erica Jantzen of Kitchener, Ont.; and Art and Jeni Umble of Fort Worth, Tex.

Second row: Myrri and Ruthie Byler of Canton, Ohio; Erica Janzen of Evansville, Ind.; orientation speaker Theresa Chu; Janet Martin of Telford, Pa.; and Kenny Boyers of Harrisonburg, Va.

Third row: Caroline Stuart of Edmonton, Alta.; Gladys Peters of Lower Sackville, N.S.; Anna Juhnke of Newton, Kans.; Margaret Klassen of Clearbrook, B.C.; and Dennette Alwine of Washington, D.C.

Back row: Bill Peters of Lower Sackville, N.S.; Wayne DeFehr of Winnipeg, Man.; Jim Juhnke of Newton, Kans.; Henry Klassen of Clearbrook, B.C.; and Todd Friesen of Washington, D.C.

nonite-related effort in nearby Allentown which seeks to bring "God's healing to gay and lesbian persons and to educate the church to its responsibility to care for persons who are struggling with homosexuality." The seminar speaker is Elizabeth Moberly, a British psychiatrist and theologian who is currently a staff member at the Institute of Christian Healing in Narberth, Pa. More information from Day One Ministries at 1213 Chew St., Allentown, PA 18102; phone 215-282-4164.

• **Northeast Ohio MEDA Chapter Banquet**, Oct. 17, at Kidron Mennonite Church. Howard Brenneman will speak on "The Future of Mennonite Farming." MEDA stands for Mennonite Economic Development Associates. More information by calling 216-674-6960.

• **One-Man Art Show**, Oct. 16-Nov. 14, at People's Place Gallery, Intercourse, Pa. Entitled "Seasons of a Life," it features the watercolors, oils, and block prints of Woldemar Neufeld—a Connecticut artist who emigrated from the Soviet Union in the 1920s with his Mennonite parents. More information from People's Place in Intercourse, PA 17534; phone 717-768-7171.

### New books:

• **A Life in Her Hands** by Shirlee Evans. This is a novel dramatizing the dilemma and options facing a pregnant 15-year-old. The author is a former newspaper reporter who has turned to writing books, including three children's novels on the Indians of Oregon for Herald Press. This book is also published by Herald Press, a division of Mennonite Publishing House. It is available for \$5.95 (\$8.35 in Canada).

• **Why Not Celebrate!** by Sara Wenger Shenk. It offers 150 suggestions for Christians who want to mark the ordinary events of every day as well as the seasons from the church year and the secular calendar. The author is a Mennonite Central Committee worker in Yugoslavia who previously had a book published by Herald Press. Her book this time was published by Good Books and is available for \$9.95.

• **I Hear the Reaper's Song** (paperback edition) by Sara Stambaugh. Originally released in 1984, it is a novel about Mennonites in 19th-century Lancaster County, Pa. The author is a Lancaster native who currently teaches at the



University of Alberta. The book, published by Good Books, is available for \$8.95.

•*The Amish Drawings of Florence Starr Taylor* with text by David Graybill. It includes 70 pencil and pen-and-ink drawings of the Amish in Lancaster County, Pa., in the first half of this century. Taylor is an 83-year-old Lancaster artist, and Graybill is a magazine and book editor. The book was published by Good Books and is available for \$12.95.

#### Church-related job openings:

•*Church relations director*, Eastern Mennonite Board of Missions. Qualifications include a college degree in journalism or related field, experience or training in administration, and communication/relational skills, especially with regard to the board's Lancaster Conference constituency. Some mission/service experience preferred. Send résumé by Nov. 30 to church relations coordinator at Eastern Board, Salunga, PA 17538.

•*Wellness educator*, Mennonite Mutual Aid. The person assists the wellness director in developing and promoting the wellness program, particularly focusing on leadership training. Qualifications include a college degree in education or health and enthusiasm for wellness as a lifestyle. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219-533-9511.

•*Administrative assistant in Harrisonburg, Va.*, Mennonite Board of Missions. Qualifications include secretarial skills, training or experience in communications, organizing/coordinating skills, and writing ability. Contact Wayne Hochstetler at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801; phone 703-434-6701.

•*Bookstore management trainee in Souderton, Pa.*, Mennonite Publishing House. The person must be willing to relocate to another store in the Provident chain of MPH when the training is completed. Business training or experience is helpful. The person must be able to deal with customers, relate to co-workers, and carry through on details. Contact Nelson Waybill at MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

•*Associate in servanthood*, Eastern Mennonite College and Seminary. This is a half-time to full-time volunteer position lasting one year. Responsibilities include operation of printing presses and photocopiers, brochure assembling, and other tasks. An allowance for living expenses is provided. Contact Faye King at EMC&S, Harrisonburg, VA 22801; phone 703-433-2771.

•*Sales clerk*, Souderton (Pa.) Provident Bookstore. The person will work in the Book Department and must enjoy people and books. Also required is an ability to keep the department orderly and ready to serve customers. Contact Ken Reinford at the store, Souderton Shopping Center, Souderton, PA 18964; phone 215-723-4397.

•*Carpenter/electrician/plumber*, Paris, France. This is a short-term volunteer assignment with Mennonite Board of Missions at

Foyer Grebel Christian Community. Tasks include remodeling a kitchen, converting one floor into a meeting room and library, and installing a shower. Room and board provided. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**Special meetings:** William R. Miller, Harrisonburg, Va., at Salem, Baker, W.Va., Oct. 11-18, and at Bethel, Warfordsburg, Pa., Oct. 25-Nov. 1.

**New members:** Groffdale, New Holland, Pa.: Brent Holt, Brad Wenger, and Brian Zimmerman.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Beckler**, Tony and Jan (Yoder), Beaver Crossing, Nebr., first child, Sloane Marie, Sept. 7.

**Clymer**, Donald and Esther (Reichenbach), Guzman, Mexico, first child, Mattias Carl, Sept. 14.

**Crider**, Roger and Katie (Bingaman), Greencastle, Pa., first child, Andrew Roger, Sept. 17.

**Geiser**, Roland and Karen (Gehman), Apple Creek, Ohio, first child, Andrew Lester, Sept. 20.

**Handrich**, David and Alice (Miller), Fairview, Mich., fourth child, second son, Jacob Luke, Sept. 18.

**High**, Richard and Martha (Bomberger), Lancaster, Pa., first child, David Sanford, Sept. 2.

**Hochstetler**, Ritch and Char (Bauman), Pasadena, Calif., second child, first son, Austin Michael, Sept. 19.

**Kensell**, Ralph and Mary Beth, Harrisonburg, Va., fourth child, second son, Scott Franklin, Sept. 9.

**Leichty**, Rob and Betty Jo (Stuckey), Salem, Oreg., first living child, a daughter, Annerose Alene, Aug. 24.

**Martin**, Harvey and Joyce, Brownstown, Pa., first child, Kelsey Anne, Aug. 24.

**Martin**, Henry E. III and Shiril, Mountville, Pa., third child, second son, Justin David, Sept. 15.

**Martin**, Melvin and Rosalie (Smith), New Holland, Pa., first child, Jolene Linette, Sept. 13.

**Miller**, Peter and Marilyn (Graber), Goshen, Ind., first child, Jacob Carl, Sept. 4.

**St. John**, Joe and Sherri (Hoover), Newport News, Va., first child, Joseph Daniel, Aug. 22.

**Snead**, Bruce and Brenda (Oberholtzer), Newport News, Va., first child, Morgan Dawn, Sept. 23.

**Stauffer**, Barry and Brenda (Kroeker), Beaver Crossing, Nebr., first and second children, Roxanne Jean and Ryan Barry, Sept. 4.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Bergey-Miller**. Kevin R. Bergey, Souderton, Pa., Franconia cong., and Teresa A. Miller, Harleysville, Pa., Salford cong., by Earl N. Anders, Sept. 19.

**Dearhammer-Hause**. Andy Dearhammer and Jacky Hause, both of Exeland (Wis.) cong., by Elwood Schrock, July 11.

**Edgell-Thomas**. Donald Edgell, Ephrata, Pa., and Greta Thomas, Lancaster, Pa., Neffsville cong., Aug. 15.

**Kelley-Kinsey**. Dennis Kelley and Karen Kinsey, both of Wauseon, Ohio, West Clinton cong., by Charles Gautsche, Sept. 12.

**Neuenschwander-Sommers**. Paul A. Neuenschwander, Kidron, Ohio, Sonnenberg cong., and Naomi Sommers, Louisville, Ohio, Beech cong., by Paul D. Brunner and Richard Ross, Sept. 5.

**Robertson-Hawn**. Dallas Robertson and Maureen Hawn, both of Newport News, Va., Huntington cong., by Gerald Showalter, Sept. 12.

**Roggie-Widrick**. Arlen Roggie, Castorland, N.Y., Naumburg cong., and Marsha Widrick, Croghan (N.Y.) cong., by Julius Moser, Sept. 19.

**Schlabach-Bravis**. Willis E. Schlabach, Sugar Creek, Ohio, and Toni A. Bravis, Parma, Ohio, both of Grace cong., by David R. Clemens and William R. Mullet, Sept. 19.

**Showalter-Lee**. Nathan Showalter, Sierra Madre, Calif., and Christina Lee, Monrovia, Calif., Pasadena cong., by Raymond Charles, Sept. 19.

**Shuman-Hess**. James Shuman, Rohrerstown, Pa., Grace Brethren cong., and Kathleen Hess, Lititz, Pa., Neffsville cong., Aug. 23.

**Smucker-Zorn**. N. Gregory Smucker, Elkhart, Ind., and Karen Zorn, Lena, Wis., by Marcus G. Smucker, June 13.

**Thiessen-Madaro**. Paul J. Thiessen, Winnipeg, Man., River East Mennonite Brethren cong., and Sue Madaro, Winnipeg, Man., Upper Skippack cong., Aug. 29.

**Vaughn-Brenneman**. Silas Vaughn, Jr., and Judy Brenneman, both of Washington, D.C., Washington Community Fellowship, by Evan E. Brenneman, father of the bride, July 25.

**Worley-Walter**. Ronald Lee Worley and Polly Walter, both of Slate Hill cong., Camp Hill, Pa., by Samuel J. Troyer, Sept. 19.

## OBITUARIES

**Buckwalter, Ada**, daughter of Mahlon and Mary (Neff) Buckwalter, was born in Leacock Twp., Apr. 2, 1896; died at Lancaster, Pa., Sept. 3, 1987; aged 91 y. She was a member of Hershey Mennonite Church, where funeral services were held on Sept. 5, in charge of Clair B. Eby and Sanford E. Hershey; interment in church cemetery.

**Gelnett, Twila E.**, daughter of Harry M. and Mary E. (Otto) Gelnett, was born at Grantsville, Md., Jan. 30, 1895; died at Goodwill Mennonite Home, Grantsville, Md., Sept. 15, 1987; aged 92 y. She is survived by 3 nephews (Robert, Clair, and Donald) and a niece (Bernice Schrock). She was a member of Springs Mennonite Church. Funeral services were held Sept. 17 at Newman Funeral Home, in charge of Steven Heatwole; interment in Springs Cemetery.

### Pontius' Puddle

Joel Kauffmann





**Good, Joseph C.**, son of Peter and Amelia (Nafziger) Good, was born at Rantoul, Ill., on Jan. 21, 1906; died at Goshen, Ind., Sept. 4, 1987; aged 81 y. On Dec. 18, 1935, he was married to Mildred Zehr, who died in May 1978. Surviving are 2 sons (Delmar and Byron), 2 daughters (Phyllis Senesi and Eileen Smucker), 5 grandchildren, and 2 sisters (Carrie Yordy and Elsie Birky). One son (Paul) preceded him. He was a member of College Mennonite Church, where funeral services were held on Sept. 6, and at Fisher, Ill., Sept. 7, in charge of James Waltner; interment in the East Bend Cemetery, Fisher, Ill.

**Jones, Emma F. Davis**, daughter of Isaac and Clara (Coffman) Davis; was born at Phoenixville, Pa., Nov. 3, 1892; died at Phoenixville, Pa., Sept. 8, 1987; aged 95 y. On May 4, 1915, she was married to Abram C. Jones, who died on Feb. 3, 1982. She is survived by 3 sons (Daniel D., Roger M., and Joseph D.), 9 grandchildren, and 6 great-grandchildren. She was a member of Providence Mennonite Church. Funeral services were held at Phoenixville, Pa., on Sept. 12, in charge of C. Ralph Malin and Norman G. Kolb; interment in church cemetery.

**Jones, Paul S.**, son of David and Ella (Strouse) Jones, was born on Oct. 11, 1915; died at Phoenixville, Pa., May 4, 1987; aged 71 y. On Oct. 15, 1938, he was married to Mabel Christophsel Jones, who survives. Also surviving are 5 sons (Paul C., Richard C., David C., Marvin C., and Leroy), 3 daughters (Ella Mae Freed, Ruth Butcher, and Linda Angell), 4 sisters (Margaret Vance, Sara Frederick, Esther Clemmer, and Mary Jones), and 2 brothers (Abram and D. Stanley). He was a member of Providence Mennonite Church, where funeral services were held on May 7, 1987, in charge of C. Ralph Malin, Norman G. Kolb, and Walter Hunsberger; interment in church cemetery.

**Knepp, Lena Myrtle Yoder**, daughter of Steve D. and Elizabeth (Miller) Yoder, was born on Oct. 11, 1902, in Washington County, Iowa; died at Mercy Hospital, Iowa City, Iowa, Sept. 18, 1987; aged 84 y. On Nov. 29, 1923, she was married to Edwin Glenn Knepp, who died on June 7, 1977. She is survived by a son (Donald), 3 grandchildren, 2 great-grandchildren, and 4 sisters (Orpha Kramer, Lydia Meyers, Emma Yoder, and Fannie Strickland). She was a member of Kalona Mennonite Church, where funeral services were held on Sept. 12, in charge of Elton Nussbaum; interment in Sharon Hill Cemetery, Kalona.

**Miller, Menno E.**, son of Harvey and Lilly (Yoder) Miller, was born at Fairview, Mich., Apr. 2, 1907; died of coronary arrest at Midland, Mich., Sept. 17, 1987; aged 80 y. On Aug. 31, 1927, he was married to Ina Miller, who survives. Also surviving are 2 sons (Roger and Arnold), 2 daughters (Ruby and Norma), 2 brothers (Harry and Melvin), 13 grandchildren, and 13 great-grandchildren. He was a member at Midland Mennonite Church, where funeral services were held on Sept. 21, in charge of Edward Robbins; interment in Posyville Cemetery.

**Moyer, Abram H.**, son of Abram and Marie (Heckler) Moyer, was born in Franconia Twp., Montgomery County, Pa., Jan. 31, 1919; died at Grandview Hospital, Sellersville, Pa., Sept. 12, 1987; aged 68 y. In 1949 he was married to Betty Moyer, who survives. Also surviving are a daughter (Geraldine Moyer), 2 sons (Gene and Robert), and 2 grandchildren. He was a member at Towamencin Mennonite Church, where funeral services were held on Sept. 16, in charge of Harold M. Fly and Glenn Alderfer; interment in the church cemetery.

**Myers, James F.**, son of Daniel and Edith Mae (Fly) Myers, was born at Doylestown, Pa., on May 28, 1917; died at Phoenixville, Pa., on Mar. 17, 1987; aged 70 y. On June 4, 1938, he was married to Alice Mack Myers, who survives. Also surviving are a son (Kenneth), 3 granddaughters, one great-granddaughter, a

brother (Jesse), 2 sisters (Laura Mae Moyer and Jane Siegfried), and a half brother (Alfred). She was a member of Providence Mennonite Church, where funeral services were held on Mar. 21, in charge of C. Ralph Malin and Melvin Mack; interment in church cemetery.

**Nisly, Janelle Joy**, daughter of Paul and Laura Nisly, was born at Goshen, Ind., on Nov. 5, 1965; died as a result of an auto-truck accident near Grantham, Pa., on Sept. 18, 1987; aged 21 y. She was a 1987 nursing graduate from Messiah College. She is survived by her parents and 2 brothers (L. Lamar and Randy). She was a member of the Slate Hill Mennonite Church, where funeral services were held on Sept. 22, in charge of Samuel J. Troyer, Norman Zimmerman, and John Kraybill, and a memorial service at Messiah College the same day; interment was at the church cemetery.

**Pike, George Ira, Sr.**, son of Ira W. and Gladys (Clipp) Pike, was born in Cavetown, Md., Oct. 31, 1921; died of heart failure at Burnham Hospital on Sept. 18, 1987; aged 65 y. On Mar. 21, 1944, he was married to Hetta W. Cox, who survives. Also surviving are 3 sons (Larry A., George Ira, Jr., and Robert L.), 2 sisters (Gladys Williams and Winnifred Glimm), 8 grandchildren, and 2 great-grandchildren. He was a member of the East Bend Mennonite Church. Funeral services were held on Sept. 22, in charge of Millard Osborne; interment in Grandview Cemetery, Champaign.

**Pletcher, Freida I.**, daughter of Amasa and Maud (Hershberger) Pletcher, was born in Elkhart County, Ind., on Sept. 1, 1907; died at Greencroft Nursing Center, Goshen, Ind., on Sept. 18, 1987; aged 80 y. She is survived by 2 sisters (Ruth and Martha) and a brother (Ralph). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Sept. 21, in charge of Carl L. Smeltzer; interment in Forest Grove Cemetery, Middlebury, Ind.

**Rufenacht, Glen W.**, son of Amos and Lizzie (Short) Rufenacht, was born at Archbold, Ohio, on May 25, 1901; died in Archbold on Sept. 3, 1987; aged 86 y. On Oct. 23, 1923, he was married to Laura Grieser, who survives. Also surviving are 4 sons (Willard, Marlin, Kenneth, and Max), 6 daughters (Thelma Armstrong, Myrtle Stoltzfus, Doris Gillen, Carolyn Gisel, Margaret Nofziger, and Jane Lechlitner), 36 grandchildren, and 25 great-grandchildren. He was predeceased by one son (Wayne), one brother (Jesse), 2 sisters (Mary and Ruth), and one infant great-grandson. He was a member of West Clinton Mennonite Church, where funeral services were held on Sept. 6, in charge of Edward Diener; interment in the Pettisville Cemetery.

**Stutzman, Beulah V. Miller**, daughter of Elmer J. and Ida Mae (Eash) Miller, was born at Grange, Ind., on July 23, 1909; died at Sarasota, Fla., on Aug. 2, 1987; aged 78 y. In 1930 she was married to Kermit Miller, who died in 1963. On Dec. 25, 1965, she was married to Daniel G. Stutzman, who survives. Also surviving are 5 sons (Darrell Miller, John, Leo, Vernon, and Duane), 3 daughters (Charlene Miller, Aldine Yoder, and Dolores Vigel), 4 brothers (William E., Dwight, Frances, and Dwayne), 6 sisters (Erma Miller, Charlotte Morningstar, Ruth Lambright, Rosalee Dintaman, Marylan Burkey, and Carolyn Dillon), 28 grandchildren, and 13 great-grandchildren. She was a member of Bahia Vista Mennonite Church in Sarasota, Fla.; funeral services were held at Wiegand Brothers Chapel on Aug. 4, in charge of Stanlee D. Kauffman; interment in Oak Hill Cemetery, Millersburg, Ohio.

**Swartzendruber, Lucille W. Steider**, daughter of Dave, Sr., and Alma (Springer) Steider, was born at Shickley, Nebr., on Dec. 11, 1930; died of cancer at Fillmore County Hospital, Geneva, on Sept. 20, 1987, aged 56 y. On Feb. 23, 1951, she was married to Titus

Swartzendruber, who survives. Also surviving are 2 sons (Thomas and Mark), 3 daughters (Nancy Grove, Jo Frye, and Judy Jantzen), her father, Dave Steider, Sr., one brother (David), and 5 sisters (Frances Roth, Wilma Lichti, Margaret Uden, Sandra Kennel, and Janet Birky). She was preceded in death by her mother and mother-in-law. She was a member of the Salem Mennonite Church, where funeral services were held on Sept. 22, in charge of Wilton Detweiler; interment in church cemetery.

**Yoder, Jonas R. (Pete)**, son of Rudolph and Catherine (Hershberger) Yoder, was born at Minot, N. Dak., on December 31, 1905; died at Elkhart (Ind.) General Hospital on Sept. 8, 1987; aged 81 y. On Sept. 27, 1927, he was married to Edna Yoder, who survives. Also surviving are one son (Floyd J.), 5 daughters (Kate Doty, Pat Boggs, Marge Good, Barbara Sack, and Donna Addleman), 15 grandchildren, 7 great-grandchildren, 3 brothers (Fred, Abe, and Rudy), and a sister (Clara Bontrager). A sister and 3 brothers are deceased. He was a member of North Main Street Mennonite Church, Nappanee, Ind., where funeral services were held on Sept. 11, in charge of Vern Leininger; interment in Union Center Cemetery.

**Yoder, Menno J.**, son of Joseph and Catherine (Miller) Yoder, was born at Mount Ayr, Ind., Nov. 8, 1894; died at Greencroft Nursing Center, Goshen, Ind., Sept. 16, 1987; aged 92 y. On July 29, 1917, he was married to Catherine Schlabach, who died on Sept. 13, 1961. On May 10, 1964, he was married to Anna Chupp, who died on May 15, 1964. On Apr. 4, 1967, he was married to Millie Bontrager, who died on May 27, 1969. He is survived by 4 daughters (Ida Riddle, Sarah Whybrew, Ruth Miller, and Margaret Miller), 1 son (Ezra), 17 grandchildren, 17 great-grandchildren, 12 step-great-grandchildren, 5 brothers (Jerry, Ezra, Joe, Henry, and Jonas), and 3 sisters (Katie Mullet, Polly Mast, and Emma Gingerich). He was preceded in death by 2 daughters (Alta Whybrew and Barbara Kauffman) and a granddaughter (Donna Kauffman). He was a member of Marion Mennonite Church. Funeral services were held on Sept. 19 at Clinton Frame Mennonite Church, in charge of Vernon E. Bontreger and Paul Lauver; interment in church cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Atlantic Coast Conference fall festival of missions, Petra Christian Fellowship, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Mennonite Central Committee Great Lakes annual delegate meeting, Montgomery, Ind., Nov. 13-15  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by Gwenn Stamm; photos on pp. 720 and 721 by Phil Richard.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Injuries from a fall force Graham to postpone first visit to China

American evangelist Billy Graham has had to postpone his first-ever visit to China after suffering a fall—which fractured one rib, reinjured several others, and heavily bruised the left side of his chest, resulting in extreme pain—shortly after arriving in Japan en route to China. Doctors say it will take at least a month for him to recover and resume his normal schedule.

"This is one of the greatest disappointments of my life," Graham said. "Many unique opportunities awaited us in China." He indicated that he is considering this only as a postponement and that he hopes to reschedule the visit for next spring.

Graham was invited to China by the People's Association for Friendship with Foreign Countries and the China Christian Council. He was scheduled to speak at several churches and universities and meet with a variety of religious and political leaders. In order to keep his Chinese commitments, Graham had to decline an invitation to meet with Pope Paul II and to speak on the same platform with him at a public worship service in Columbia, S.C., during the Roman Catholic leader's U.S. tour.

### Congregations opposed to merger quit American Lutheran Church

Thirteen congregations have voted to leave the American Lutheran Church since the Minneapolis-based ALC joined two other denominations to form the new Evangelical Lutheran Church in America. None of the 13 reported that it was transferring to another denomination, but some dissident congregations are expected to join the newly organized American Association of Lutheran Churches.

AALC, in process of formation, is led by American Lutheran Church clergy who opposed the three-way Lutheran union, contending that the newly merged church's founding documents are weak on the question of biblical authority. An eventual loss of 50-60 conservative congregations is predicted as a result of the merger. The merged church, constituted in April, will officially begin operations on Jan. 1.

American Lutheran Church rules require that congregations quitting the denomination must vote to do so by a two-

thirds majority in two separate votes, with a 90-day waiting period between the two ballots. James Minor of St. Paul, Minn., one of the organizers of the alternative denomination, said only four congregations have officially joined AALC so far. But from 35-50 other churches have taken the first of the two required votes to withdraw from the American Lutheran Church and the conservative body expects to have 50 member churches within a few months.

### Charlotte, rocked by PTL scandal, turns out to support Habitat

For the fourth consecutive summer, former U.S. President Jimmy Carter boarded a chartered Trailways bus, journeyed to a hot and sticky inner-city slum, checked into spartan dormitory quarters, and spent a week as a volunteer carpenter on a Christian housing project for the poor. As in previous summers, Carter was promoting the work of Habitat for Humanity, the Americus, Ga.-based ministry which sponsors the building projects.

The former president, who said he could think of no better way to spend a vacation, told co-workers in Charlotte, "I guarantee you, the sacrifice you think you've made will turn out to be one of the greatest blessings of your life. This is the most exciting, challenging, unpredictable, and gratifying thing I've ever done."

Carter wasn't alone in his enthusiasm for what the group said was Habitat's most ambitious effort to date—to build 14 houses, covering an entire city block, in just five days. About 350 less-famous volunteers from 28 states and two provinces joined Carter and his wife, Rosalynn. The people of Charlotte seemed to jump at the chance to become known for something other than the scandals at Jim and Tammy Bakker's PTL ministry.

### New Christian newspaper tests limits of 'glasnost' in USSR

Soviet watchers in the United States say a new unofficial Christian magazine will provide a significant test of the future of the policies of liberalization instituted by Soviet leader Mikhail Gorbachev. The 200-page publication, called *Bulletin of the Christian Community*, was launched at a recent press conference in Moscow by Alexander Ogorodnikov, a Russian Orthodox activist who was released in February after spending eight years in labor camps.

Ogorodnikov said the first issue was sent to the Communist Party Central Committee to demonstrate that it was not operating as an "underground" journal. It is the second major unofficial publication to appear in the Soviet Union in recent weeks and to test "glasnost," the Russian

term used to describe the new policy of openness.

Victor Potapov, a Russian Orthodox priest who broadcasts a religious program over the Voice of America, said he expects the government to allow the unofficial Christian magazine to continue publishing at least through the end of 1988, the millennium of Christianity in Russia. "I don't think they want to cause any sensations by cracking down too soon," he said. Kent Hill, who chairs the Washington-based Coalition for Solidarity with Christians in the USSR, cautioned that "concessions may be just that and may not represent a fundamental altering" of the Soviet system.

### Murders show some Ecuador Indians still resist conversion efforts

In 1956, the world was shocked to learn of the murders of five U.S. Protestant missionaries by a group of Aucas Indians in Ecuador. Ten years later, the tribe had reportedly converted to Christianity. But this July, a Roman Catholic bishop and a nun were brutally murdered by a group of Aucas they had been trying to evangelize.

What happened to the Aucas? The recent killings illustrate the diversity of the Aucas and their lack of a strong culture, says Steve Saint, the 36-year-old son of Nate Saint, one of the missionaries killed in 1956. He said the group that murdered his father is part of "the upriver Aucas," who have been responsive to Christian work, while the Indians who killed the bishop and nun are part of the "downriver Aucas."

Saint, who directs an affiliate of Mission Aviation Fellowship known as Mission Vision, said the murders of Bishop Alejandro Lavaca and Sister Ines Arango reflect the Aucas' "fickle" nature. "This culture doesn't have many of the rules that we do," he said. "They have no concept of love, they have no concept of righteousness, they have no concept of law. Either you tolerate somebody or you kill them."

### Indian Catholic bishop arrested for violating anti-conversion laws

Roman Catholic Bishop Pascal Topno was arrested recently in Ambikapur, India, on charges of violating a law relating to forced religious conversion of Hindus. Topno is said to be the first bishop to be arrested under the provisions of a state law in Madhya Pradesh that forbids forced conversion and obligates evangelists to inform government authorities of all their conversions. The bishop is charged with converting members of two families to Christianity and failing to report the action to the authorities.



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## Giving and receiving

The title of a panel of seven paintings I once saw in the Rijksmuseum in Amsterdam was translated (with the help of a friendly Dutchman) as *The Seven Works of Charity*. This panel of paintings testified to the long-standing tradition in the church of aid to those in need.

This tradition goes back in the church to Paul—if not to Jesus—and it was in the Jewish tradition before them. Paul was a fund-raiser, as we learn from such texts as 2 Corinthians 8. I do not believe there is evidence in the Scripture that Jesus ever raised funds or gave any money to anyone. He was evidently not much more than one step ahead of the wolf himself.

Generosity with the goods of the world on behalf of those in need seems quite in line with the concern of God for the poor represented in Scripture. But its practice involves one basic limitation. This appears in Acts 20:35 as the words of Paul to the Ephesian elders, where he quotes the Lord Jesus himself to the effect that “It is more blessed to give than to receive.”

Paul’s emphasis here seems to be on the blessedness of the giver. It is a proper motivation. But on occasion it may be that we should consider the dilemma of the receiver. If indeed giving is more blessed, how may receivers protect their own sense of worth?

In 2 Corinthians 8:13-14, Paul seems to suggest a principle of reciprocity: “I do not mean that others should be eased and you burdened,” he writes, “but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality.” Then in verse 15, he quotes Exodus 16:18 regarding the manna: “He who gathered much had nothing over, and he who gathered little had no lack.”

How that Scripture contributes to his point is not quite clear to me except that it serves as an example of equality. Evidently Paul’s translation of the principle is that each takes a turn helping the other as the need may be.

It is a good principle and many of us have seen it in action many times. But how, in the process of giving and receiving, do we maintain the dignity of the receiver? How does one receive a gift without losing one’s self-respect?

My father once gave me a bit of strange advice, the

reason for which I never thought to ask. “When someone wants to give you something,” he said, “take it.” I made a mental note of that and drew on it occasionally. Some years later I began to get acquainted with my father-in-law, a generous man. On occasion we took the family to visit and he offered me gas for the return trip. Drawing on the advice I received from my father, I accepted with alacrity. “Sure. Thanks.” It came to me later in a roundabout manner that my father-in-law was surprised. He expected, I gather, that I would protest first.

Is this just a matter of style or is there a principle here? If there is a principle, I think it would be that the recipient should not imply that the gift is a necessity or that it is deserved, thus preserving his own dignity and—perhaps—enhancing the generosity of the giver. But how really do we preserve the dignity of the receiver? According to Paul’s formula, this is done by the givers recognizing that their turn to receive may come soon enough. Perhaps we may make a few additional points. The quote from Exodus suggests that whatever anyone receives is a gift from God. So there is no reason for the giver to take a superior attitude—even though this is doubtless a temptation for many.

Beyond this it seems appropriate that the receiver should be given a chance to contribute in some way to the giver as soon as possible. This, of course, is the tragedy of the unemployed. Their abilities are not perceived as needed and so they are assumed to have nothing to give in exchange for what they receive.

I do not wish to put a curb on generosity. Or to complicate the giving and receiving of gifts more than it already is. (Some, I gather, give in order that the giver will have nothing on them.) But the dignity of receivers is important.

They need not be expected to return a gift in kind. Rather they need an opportunity to reciprocate in some fashion so “that there may be equality.” For it is not a healthy relationship if some are continually giving while others are not provided an opportunity to contribute anything.

Can it be that too few among the givers have taken the time to learn to know the receivers and to find what it is they have to contribute for the well-being of others?

—Daniel Hertzler



# GOSPEL HERALD



*A Mennonite-led tent crusade in Lowville, N.Y., in 1958.*

**Revivalism, music, and Sunday school have been borrowed in various forms by Mennonites. And now “spirituality” poses both a threat and an opportunity.**

## The borrowers

*by J. Denny Weaver*

Spirituality is a topic of discussion in the Mennonite Church today. Out of that discussion has come the observation—often in the form of a lament—that Mennonites have not had a tradition of spiritual formation. For some, this suggests that the Mennonite tradition is impoverished.

Quite frequently there follows a call for Mennonites to

borrow from other traditions. And the pleas to borrow often add that we need diversity of expression because God is too big to be worshiped in only one way. We are beginning to hear calls to accept diversity and even to “celebrate our diversity.”

This spirituality discussion and the desire to “celebrate our diversity” have led me to reflect on the idea of bor-





rowing and the willingness to learn from “outsiders.” As those who want to acquire spiritual formation recognize, borrowing provides an occasion to learn something. It also poses a threat to Mennonite identity.

**Nothing new.** Borrowing is nothing new to Mennonite history. Consider the Sunday school. In the 19th century, there was opposition to borrowing the Sunday school from mainline American Protestants. In fact, the adoption of Sunday schools by moderates and progressives helped to bring on the various old-order Mennonite schisms.

Consider Mennonite music. The use of four-part harmony for congregational singing encountered opposition. More recently the Mennonite Church has sanctioned the use of organ and piano. And even more recently, as Purdue 87 demonstrated, we have borrowed and accepted other instruments and musical forms—folk and gospel singing, jazz, saxophones, synthesizers, drums, and more.

Consider revivalism. Splits in the 19th century occurred when ministers like Daniel Brenneman and Henry Egly desired to use the vocabulary and methodology of revivalism to express commitment to Christ. Eventually, through the efforts of leaders like John S. Coffman, revivalism became an accepted way by which several generations of young people became members of the Mennonite Church in the first half of the 20th century.

Quite clearly, Mennonites have done a lot of borrowing during our sojourn in North America. We have borrowed before, and we will borrow again. The question is not about *whether* to borrow. The important discussion should focus on *how* to borrow and on the desired *result* of borrowing. Do we have enough sense of who we are as a people that we can use the borrowed form by transforming it to enhance our sense of mission and direction, our peoplehood? Or, will the borrowed form change us into its own image?

**Three borrowings.** The *Sunday school* could and did become a vital tool for the instructing of many Mennonite youth (and adults). For others, however, it became an avenue of access to literature which reflected and taught American individualism, patriotism, and militarism. The Sunday school thus hastened and guided some Mennonites along the road toward American Protestantism. In this case, it was not the structure of the Sunday school itself which made the difference but the way it was used.

For Mennonites *music* has functioned as an expression of community, a raising of voices as one of an expression of peoplehood. New forms of music sometimes appeared to threaten that sense of oneness and participation. Not all could sing parts well. Instruments could take over

from individuals, while instruments and church choirs might transform congregational music from something in which all people participated into an art which a few people did right while the rest watched.

Those unfortunate results need not happen, however. New forms can also promote a feeling of community—clapping to a beat certainly has the potential to move and unify an audience, even for those who enjoy the singing

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## The question is not “whether” to borrow. The important discussion should focus on “how” and on the desired result.

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without clapping. The difference in effect is not in the musical forms themselves, but in the way they are used.

Do the new forms promote a sense of participation and peoplehood or do they identify a few individuals who perform for all? Do we have enough sense of Mennonite values and peoplehood to fill the new forms of music with content which will build Mennonite community and Mennonite peoplehood? Or do we accept unwittingly the individualistic and patriotic content which often fills the modern musical forms as they are performed across the United States and Canada? In this latter case, will the new musical forms help to homogenize Mennonites into general American Protestantism?

*Revivalism* posed a threat to Mennonite community. It promoted salvation in terms of a single transaction between an individual and God, and neglected the saved *life* of following Jesus within the community of the people of God. This individualized view of salvation also removed peace from the heart of the gospel and relegated it to a place on the periphery.

Further, revivalism’s insistence on a crisis conversion did not quite fit with the pattern of nurture and growth into faith of young people raised within a church family. Revivalism thus posed the temptation to dwell on the techniques for manipulating the emotions to produce a conversion—trying to raise guilt feelings in innocent children—rather than focusing on the life of the disciple of Jesus. Some young people responded by doubting the validity of their inherited faith. Others had an impulse to engage in some wild acts—often with tacit parental approval—so that they would have some sins to be saved from. More recently, Gideon Yoder’s *The Nurture and Evangelism of Children* and now Marlin Jeschke’s *Believers Baptism for Children of the Church* (Herald Press, 1983) have helped us develop a better understanding of

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the process of growing into adult faith within the loving family of the church.

However, in spite of the problems associated with revivalism, the issue was not revivalism per se. It was whether that form could serve the church, as John S. Coffman used it, or whether it would change Mennonites into another brand of American religion, as happened to the movements of Daniel Brenneman and Henry Egly. Coffman converted people to the Mennonite tradition, whereas the followers of Brenneman and Egly have abandoned such core Anabaptist teachings as peace and community. Today their religious heirs in the Missionary Church and the Evangelical Mennonite Church have become hard to tell from other members of fundamentalist American Protestantism.

**Similar challenges.** The discussion on spirituality now poses similar challenges and threats and opportunities for the Mennonite Church. Those traditions which have had a strong emphasis on spiritual formation have not always valued Anabaptist and Mennonite emphases on peace and community. Spiritual formation has been and can be quite individualistic, if it focuses on inner experience apart from the individual's life in community and his or her expression of the social dimensions of following Jesus.

Contemporary Mennonites need not choose for or against spirituality. The real question is whether we can use spirituality to strengthen our sense of peoplehood. Can we use it to strengthen individuals in their common commitment to each other and to life in community and to peace as an expression of community? Or will a stress on spirituality promote individualism and multiply individual expressions in all directions? This could bring about a further dilution of community and the sense that peace belongs to the heart of the gospel.

In short, can the Mennonite Church meet the challenge

of borrowing by transforming spirituality to strengthen what the church should be? Or, will a stress on spirituality promote individualism and undercut community? This could transform the church into a diverse group which has nothing in common to celebrate except its great diversity.


An orchestra has a great diversity of instruments. Some drums play only one note, while other instruments range over several octaves. Some instruments play highly visible lead roles while others supply a foundation most

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## Can we meet the challenge of borrowing by transforming spirituality to strengthen the church?

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noticed when absent. Celebrating the diversity of instruments in an orchestra merely recognizes a cacophony of sound—like the tune-up time before a concert. Only when the diversity is controlled by a musical score so that it has a common focus and common goal is it harmonious. Only a common focus enables the diversity to move beyond the chaos of warm-up to become a whole greater than the sum of its parts.

The challenge to the Mennonite Church is to control borrowing so that the results will not be merely a group noted only for its diversity. Can we use and focus the borrowed forms so that they contribute to a church with a clear vision as a peaceful community, living as an alternative to our militaristic and individualistic and patriotic society? Our existence as a prophetic church depends on meeting that challenge. 

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## BOOK REVIEW

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### The book I've been waiting for

**By Birth or by Choice** by Martha Denlinger Stahl. Herald Press, 1987. 136 pp. \$5.95 (\$8.35 in Canada).

This is a timely book written for a denomination that wants to grow. The author, who has previously shared information about who Mennonites are, writes her latest book to answer the question, "Do I have to be born one?"

Her most convincing answers to this question are the personal stories from 15

nonethnic Mennonites. Stahl is not afraid to include the difficulties new members face, dedicating an entire chapter to these concerns. Though friendship drew many into the Mennonite Church, others will identify with the woman who said, "I feel accepted but not included." References to the Amish and Stahl's perspective from a long established Mennonite community may be confusing to prospective church members from areas such as Deep South. But *By Birth or by Choice* will be helpful to many who have questions about whether or not the Mennonite Church is for them.

Stahl also writes the book for those who have spent a lifetime in the church. One chapter is filled with practical suggestions on assimilating new members. Stahl is careful to point out the gifts new

members bring to established congregations.

I feel our new brothers and sisters are the most beautiful and useful when freed to discover their own expressions of life as Mennonites without going through a metamorphosis from which they crawl, looking and sounding like the perfect son or daughter of Menno. If Stahl's book can free ethnic Mennonites from shoving new members through this process, her book will be a service to the church.

*By Birth or by Choice* reminded me of why I have chosen to be Mennonite. This is just the book I have been waiting for to share with friends who are making the same choice.—**Elaine Maust**, *Meridian*, Miss., editor of the newsletter of Gulf States Fellowship of the Mennonite Church



## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### Newspeak, Churchspeak, and Minitrue

Not infrequently one will develop a line of thinking which seems increasingly like something which ought to be articulated for "everyone out there" in the church. A growing uneasiness about language in the Mennonite Church began to spawn thoughts when the other day an article by Harold O. J. Brown caught my eye. He articulated my own concerns so well I encouraged the editor to reprint the article. Though he at first demurred, citing some doubt as to whether the topics raised were applicable in "our" situation and calling the article "fairly sophisticated," he did leave the door open if I were to write a brief introduction. I applaud this openness. As one who over the years has been close to both the grass roots and leadership in the church I have every reason to consider the words of Brown to be relevant for us and useful in stimulating our thinking. [The article is reprinted with permission from *Fundamentalist Journal*.]

—Eugene R. Witmer, *Smoketown, Pa.*

In his classic work *Nineteen Eighty-Four* (published in 1948), George Orwell predicted a bleak future for the world. Now 1984 is a few years in the past, and the most dreadful of his predictions have not yet materialized. Aldous Huxley, in his older work *Brave New World*, predicted that totalitarian governments, instead of being incredibly harsh and cruel, would become more refined and subtle and "teach men to love their chains." Huxley's prediction seems to have been better than Orwell's. But Orwell did see one thing correctly: he predicted a "Ministry of Truth," charged with rewriting history, daily if necessary, to make people accept the will of "Big Brother," and not to be troubled by the fact that he could arbitrarily change his party line from one day to the next.

Orwell called his Ministry of Truth "Minitrue," in the new language of his totalitarian government, which he called Newspeak. Newspeak was the official government language designed to blot out old truths and to make it impossible for people to see things as they really are. In the United States we do not yet officially have a Minitrue, but we are getting progressively more Newspeak—some of it from the government, as Orwell predicted, but a lot more from the media—and not a little from the religious

establishment. "Churchspeak," we could call it.

The worst and most sacrilegious example of Churchspeak consists in the widespread practice of changing hymns, prayers, and even the text of God's written Word, the Bible, to suit modern fashions, especially, but not only, feminism. God ceases to be called "Father." At best he will be called Creator, and sometimes Mother/Father. Jesus is no longer the Son of God, but (his? her? its?) Child. The worst thing about this is that it sacrilegiously changes God's own words and then presents them to unsuspecting people as his. This also is dishonest historically, as it changes the actual history of the Jews and the early Christians. Minitrue at work in religion! Churchspeak is even worse than Orwell's imaginary Newspeak. At least Orwell didn't think about falsifying the words of God himself (Orwell was an atheist).

Churchspeak could not be upon us if Newspeak had not paved the way. Consider the example of Newspeak in abortion and euthanasia. Most of us are familiar with the fact that the older—and accurate—way of describing the unborn, to say that a woman is "with child" (English), for example, has been discarded. A woman is pregnant (Latin), and what she is carrying is not a "baby" but a "fetus"—another Latin word that most people do not really understand. It means "suckling," which is an old English word for a nursing infant. If a baby should unexpectedly be born alive after an attempted abortion, never say, "Baby." Say, "fetus ex utero," which sounds like some kind of a medical complication. Even though the fetus may be eight months old, breathing and crying when delivered, the operating room nurse is seldom told, "Get rid of that baby," but rather, "Kindly dispose of that product of conception."

During the years after World War I, the euthanasia movement started in Germany with a little book entitled *Liberation of Life Not Worth Living*. Liberation? If death is liberty! In Britain and the United States, the Greek word *euthanasia* was adopted. (Euthanasia literally means "good dying," and in the Reformation age people spoke of "spiritual euthanasia," which meant counseling and praying with a dying person, so he could die sure that he was at peace with God.) In the 1920s and 1930s euthanasia advocates were honest enough to tell people that they meant "mercy killing." This frankness did not win many friends, and the euthanasia movement remained small and unpopular.

In the 1960s and 1970s social planners found they could make abortion much more acceptable if they carefully avoided the expression "killing." This also became the rule with euthanasia, which was

stuck with meaning "mercy killing." Instead, we have "death with dignity." In Germany they used to call euthanasia *gnadentod*, "mercy death," which was direct enough to be shocking. Today it is *sterbehilfe*, "death help." A few years ago, when obstetricians began practicing abortion on a wide scale, abortion opponents said that they should put up shingles saying *Geburts-und Sterbehilfe*, "birth and death help," instead of simple *Geburtshilfe*. Little did we realize that "death help" would soon no longer be shocking, but would be the preferred expression to make mercy killing sound helpful rather than hurtful.

*Lifestyle* has become an in word to describe various kinds of conduct—sometimes innocently. My own institution, Trinity Evangelical Divinity School, speaks of a "Christian lifestyle," where an earlier, franker age would have said "abstinence from alcohol and tobacco." While Bible-believing Christians discuss practical questions of Christian conduct under the heading "lifestyle," the majority of opinion-makers have preempted the word to cover things totally at variance with Christian morals: the homosexual way of life becomes an "alternative lifestyle" instead of what it used to be called—"deviant behavior," or "sin." Clothing styles can be morally neutral, and this suggests that no one "lifestyle" will be better than another: "It's a matter of personal taste"—just as with tie designs. People who are promiscuous are called "sexually active." Since faithfully married people are also usually "sexually active" (and to be "inactive" is generally considered bad), this language changes the old immorality into nothing more significant than another leisure-time activity.

German psychiatrist and legal scholar Helmut Ehrhardt, in opposing euthanasia, attacked the way slogan words with little or no definable meaning, such as "quality of life," are brought into the debate to confuse the issue and point people's attention in a wrong direction. Can you improve someone's "quality of life" by putting him to death? It seems ridiculous, but the answer, at least according to the mercy killers, is Yes. If someone already has a "diminished quality of life," putting him "mercifully" to death, or rather assisting him in dying "with dignity," saves him from the embarrassment of going on living with "diminished quality." Sometimes obscurity results simply from professional habit and is unintentional. During the Tylenol panic a few years ago, I heard my friend Surgeon General C. Everett Koop warn people on television to be careful if they were planning to "ingest pharmaceuticals" (take medicines, not eat druggists!). But often obscure terminology is deliberately used to confuse and disarm potential op-



ponents.

Sometimes basically good words suffer a bad fate—they are retained in our language, but become debased. *Evangelical* is such a word. In his controversial *Battle for the Bible*, Harold Lindsell argues that the proof of being an Evangelical is belief in the inerrancy of Scripture, but we all know that the label “evangelical” is now claimed by a great number of people who have a fairly loose view of biblical inspiration.

*Fundamentalist* is also being debased by being applied to people who hold something exactly opposite to the fundamentals of the Christian faith. Ayatollah Khomeini is a “Muslim fundamentalist,” and we hear about “Marxist fundamentalists” in the Kremlin and out of it. Notice that this word is almost always tied to a group that is out of favor. We do not talk about “Democratic fundamentalists” or even Republican ones.

*Born again* used to have a definite theological meaning: “regenerate” in academic terminology. Now anyone or anything can be called “born again” if he, she, or it has gone through any important change, or even merely been warmed over. If *Playboy* magazine were to adopt a new typeface, people would be sure to call it “born again.” This destroys the value of the term as a name for that most fundamental starting point of the Christian life, regeneration. Inevitably people come to think that being “born gain” means nothing more than getting a real or symbolic facelift.

Theologian Eric Mascall complains about people who have so changed the meaning of the word *Christian* “that no one, not even Mao Tse-tung (Mao Zedong), can say with any confidence that he is not a Christian.” It gets to be frustrating. Sometimes one is tempted to be like the Caterpillar in *Alice in Wonderland* and exclaim, “A word means what I say it means—not more and not less!”

Fundamental Christians will naturally fight Churchspeak, and they should. But they should not ignore Newspeak. Debasement of language debases thinking, just as Orwell realized. If we lose too many words with clearly defined meanings, we will no longer be able to think clearly. And if we no longer think clearly, we will not understand any of the parts of Paul’s statement: “Knowing therefore the terror of the Lord, we persuade men” (2 Cor. 5:11). How can we persuade unless people understand what we are saying? In the last analysis, the thing that prevents everyone from acting like Alice’s Caterpillar is that *some* words are unchanging: “The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa. 40:8).

Christ called on his followers to be the “salt of the earth” (Matt. 5:13). Most serious Christians think of that in terms

of setting moral standards, and that is right, but it is not all. Moral standards may be undermined and destroyed when language standards are abandoned. Churchspeak is with us now, but it would never have come if we had not accepted far too much Newspeak first. Crucial as it is to defend the words of God, it is also crucial to defend the meaning of human words, as God expressed himself in human language. If we no longer can tell what *it* means, there is no way to know what *he* means.

## Whose conscience is to be respected?

The concluding appeal by a delegate at Purdue 87 to “respect the individual conscience” in regard to church institutions not withholding “war taxes” failed to address a key question. The appeal sounded simple and persuasive, on the surface, but it is much more complex and far-reaching. Whose conscience is to be respected? The conscience of the individual employee of an institution or the collective conscience of a board of directors, or perhaps even General Assembly?

The corporation is a legal entity and owes its continued existence to statutory provisions. The centralized management of the corporation can and does express the collective conscience of the institution. Our major church institutions are incorporated and directed by boards. The directors have been charged with the optimum operation of the institutions. The institutions (corporations) are faced with options different from those of an individual in respect to a refusal to pay the tax in question.

An individual refusing to pay what he considers is the war tax would be confronted by an agency of the government. The result might be the placing of some financial restrictions upon him, or additional legal action, such as seizure of property, or in extreme cases, imprisonment. Noncompliance by a church corporation would almost certainly result in governmental measures amounting to a substantial loss of freedom. This loss could well include its legal base to perform the objectives and purposes included in its charter and given by the Mennonite Church.

An individual Christian respecting the conscience of a war-tax resister suffers no detrimental consequences legally. A trustee of a church institution is in a completely different situation. By consenting with fellow trustees not to withhold the tax in question, he and the trustees are

inviting various restrictions on the institution via legal action.

Legal alternatives of not withholding the war tax have been researched thoroughly by the General Conference Mennonite Church, without finding any legal recourse. This means that trustees of church institutions would engage in civil disobedience by not withholding from any employee’s salary the part of the tax he protests, but in addition, would push the institution into a morass of legal restrictions and extended court procedures that would severely hamper the operation of the institution or drain its resources through protracted legal fees.

This is not a plea to act only on the basis of potential consequences. The call to faithfulness supersedes consequences. But faithfulness in great diversity of understanding, such as the war tax issue and the legal consequences, is difficult to achieve. It is not in the interests of brotherhood to create or foster an institutional versus individual conflict, but neither is it proper or ethical to evade the issue of an institutional conscience. In church institutions that conscience is molded by the larger brotherhood and those directly charged for the operation of the institutions—the trustees.

Nearly 100 years ago, the Mennonite Church began forming institutions (corporations) to carry out more effectively its tasks of nurture, education, and evangelism. The institutions have served well and have contributed in many ways to the mission of the Mennonite Church. Shall this servant role of the institutions continue? Trustees of the institutions can, by openly defying the law over an issue on which such a diversity of opinion exists within the Mennonite Church, shackle the institutions, rather than performing as stewards.

Perhaps the time is coming, in the United States, when the church may again need to preach, to teach, and to evangelize without the legal entity of the corporation. Perhaps there again will be the time for the fabled school with the professor on one end of a log and the student on the other. The church corporation, which makes possible educating larger numbers, would be conspicuously absent, because of legal ramifications. But, in my opinion, that time is not yet.

Perhaps, rather than urging a course of action which would eventually eliminate faculty and staff positions in the institutions, the energies and efforts devoted to this should be channeled into making possible a legal alternative, such as the Peace Tax Fund. Devoting one’s energies to making it possible for larger numbers to step out and take advantage of the Peace Tax Fund certainly would be preferred to potentially reducing the church institutions into ineffectiveness.—**Elmer S. Yoder, Hartsville, Ohio**



# Does our language affect our behavior?

by Katie Funk Wiebe

"I am a failure."

"I have failed three times."

Is there a difference between the two statements? I believe there is. The speaker of the first sentence has slouched back and is ready to quit. The speaker of the second is ready to try again. The first sentence uses "fail" as a noun, the second one as a verb.

Some social linguists point out that North Americans tend to choose nouns over verbs. We are thing-minded. Our obsession with material possessions influences the intangible aspects of our lives to the extent that failure, happiness, or sorrow are becoming "things" to us.

**Nouns preferred?** Do we actually prefer nouns to verbs? I decided to test this premise. So I started listening.

"I have a relationship with Jerry," a young friend says. In my day people fell in love, dated, or were seeing one another. No more. Now the young have a relationship, something that can be dangled at arm's length, measured for size, and switched on and off, if need be.

Both he or she can disown this "relationship" as if it were a barking dog, or shove it out the door like a cat when it no longer excites. It's simply a thing they own in common for a while, not something that demands commitment or fidelity. "It's just a relationship, nothing more," she says. I agree. But I wish it were more.

"How are your children's marriages holding up?" friends ask one another. I grimace when I hear the question. Is a marriage a piece of equipment to be periodically checked for flaws and then oiled and greased like a car—or turned in for a new one if found wanting?

I see marriage as a state of being, something which permeates every aspect of a couple's life, not something waiting in the backyard to be fed and watered, petted and coaxed. When people are married, their marriage cannot be separated from who they are. They are a unity, husband and wife, not two people who have temporarily rented a thing called marriage to place in their home until they weary of it.

Then there's a whole group of phrases we use in congregational life quite innocently because everyone else uses them. Yet they turn aspects of the Christian faith and practice into items one might order from the church mail-order catalog. We can, for example, "lift the offering" or "have a quick word of prayer." John and Bill "give the service."

"Mr. George will bring the message," I read. "I have a ministry in Mudsville," says my friend. "I had my devo-

tions this morning before breakfast," adds another.

"Jerry and Jane will bring a musical package," we are informed.

Men and women "give leadership" to a particular cause or program but never say openly, "I am the leader" or "I will lead you" in a Joshua-tone of voice. Why? Because the latter sounds too brash? Or does the phrase "give

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**In my day people fell in love.  
No more. Now the young have  
a relationship.**

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leadership to" require less commitment? Does it actually mean, "You elected me, so I'll be there to chair the meeting tonight, but don't expect much more in between times?"

When we prefer nouns to verbs, the offering, the service, the prayer have been turned into objects that can be fitted into a space and a time, rather than something we do because we are disciples of Christ. They are separated from the life of worship and service and become nothing more than a program.

Leadership becomes a thing, something that can be brought into use periodically like the lawn mower, rather than being a calling of God, from which there is no retreat. A leader is on 24-hour duty.

**Not important?** All just words, I hear. Not that important. Even the apostle Paul spoke of having "a ministry in earthen vessels" Yes, but Paul could say those words because he knew that he not only had a message, but that he was also a messenger. Messengers cry out with Paul, "Woe is me if I preach not the gospel." People who bring an occasional message do so when it is convenient.

This process of turning actions into objects would work well if aspects of life, like failure or success, could be held in the hand like a hunk of cheese or a pair of roller skates. But because these abstract qualities are not so easily corralled into becoming a thing-like structure, we end up impoverished inwardly, scholars advise.

A common expression today is "to share Christ," used as a synonym for the former "fellowshipping." Someone has suggested that to "share Christ" has come to mean verbally passing around Christ's name rather than what one does with one's life—giving it to Christ, like Mother Theresa and other great sharers of Christ. 

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Katie Funk Wiebe, Hillsboro, Kans., is a professor at Tabor College—a Mennonite Brethren school.



# A gift to share

And the multitudes asked, "What then shall we do?"

And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise" (Luke 3: 10,11).

Throughout MCC's history sharing has been part of the Mennonite story. Here MCC quilts are distributed to flood victims in Japan in the late 1950s.



**This** season we invite you to share with others by choosing an MCC project for holiday giving.

1. Each year women in Bangladesh sew about 6,000 blankets that MCC buys for orphanages and schools. \$3.50 buys one blanket made in this job creation project.
2. In remote Bolivian villages, medical services are almost nonexistent, so local people are trained to provide basic health care. \$5 will buy a healthy baby kit for a midwife to give an expectant mother. Many kits are needed.
3. MCC and the Baptist World Alliance have permission to ship 5,000 sets of a Russian-language Bible commentary to the Soviet Union. A single volume costs \$3. \$51 places one 17-volume set in a church.
4. MCC U.S. workers in Kentucky and Florida repair dilapidated houses and build low-cost homes for the poor. This year, the International Year of Shelter for the Homeless, give \$150 and support a full-time volunteer for a week; \$25 buys a large box of nails.
5. In Mongo, Chad, an MCCer trains local craftspeople to make ox carts with wooden wheels instead of expensive steel and rubber tires. \$100 trains one carpenter.
6. SALT is a special MCC Canada Serving and Learning program for young people. \$30 buys study materials needed for one SALT'er for the discipleship study that is part of the program.
7. In West Bank, where scarce water limits food production, MCC provides concrete to farmers constructing rainwater cisterns. \$40 buys supplies for one cistern.
8. MCC wants to buy books about Africa for schools where MCCers teach. \$10 buys one book. \$200 will stock the Africa literature section of a school library.
9. In Haiti a pig can be sold for cash to pay for school fees or an emergency illness. \$30 buys one pig for a poor farmer. \$7 buys a bag of feed.
10. Seven Mennonites in a farming cooperative in Nicaragua want to buy a tractor. The tractor will also be used by other area farmers. Give \$4,084 purchase cost.



**Mennonite Central Committee**

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*Among the representatives at a recent New Call to Peacemaking meeting are (left to right) John Stoner of Mennonite Central Committee, Ben Richmond of Friends United Meeting, and Charles Boyer of the Church of the Brethren.*

## New Call to Peacemaking begins second decade with outreach emphasis

If the first decade of New Call to Peacemaking focused on renewing convictions within the "historic peace churches," the second decade is beginning with an emphasis on reaching out to others in cooperation and witness. No one assumes that Mennonites, Brethren, and Friends (Quakers) have all recaptured the fervent biblical pacifism of their various traditions. But there is growing recognition that their own faith grows as they interact with other Christians in a search for faithful service to the Prince of Peace. And that they have much to learn from others as they respond to the truth of Christ's peace in a violent world.

Last May the New Call to Peacemaking planning committee, with representatives from each of the three constituent groups, met in Granville, Ohio, with the steering committee of the Baptist Peace Fellowship of North America. This lively new organization includes representatives from 11 Baptist groups. The two organizations discovered much in common and discussed possible future cooperation. Out of the meeting came a proposal to work toward 2000 as a year when combatants worldwide would agree to work at their differences by means other than violence.

In late July, John Stoner, representative to New Call from Mennonite Central Committee since the beginning, and Edgar Metzler, New Call national coordinator, participated in the national assembly of PAX CHRISTI. Stoner joined

with Eileen Eagan, veteran Catholic peace activist, in a workshop on cooperation between Catholics and the historic peace churches. During the coming year, New Call hopes to facilitate the bringing together of local PAX CHRISTI chapters with Mennonites, Friends, and Brethren.

Metzler, who serves New Call on a quarter-time basis, is the organization's only staff person. He is also peace and social concerns secretary at Mennonite Board of Congregational Ministries.

An area of interchurch cooperation where New Call to Peacemaking has been active in recent years is the annual Peace with Justice Week. The response has been growing rapidly, with hundreds of communities participating last year. The dates for Peace with Justice Week in 1987 are Oct. 16-24. As a contribution to that effort, New Call has just published a 40-page manual for conducting a community peace festival, entitled *Peace Is Possible*, based on a successful community effort conducted last year in South Bend, Ind. (available from New Call for \$2.00).

Many Christian peacemakers are recognizing the specific challenge of Jesus' call to love their enemies, especially in their relationships to the people of the Soviet Union. Earlier this year, Clyde Weaver took early retirement from his book promotion job with Brethren Press and has served as a volunteer staff person for New Call in American-Soviet relations. He has given hundreds of talks and slide shows to churches, schools, and com-

munity groups based on his experience with the Soviet people. Weaver also presented books from peace church publishers at the recent International Book Fair in Moscow.

New Call to Peacemaking has had many opportunities during the past year to represent the historic peace churches at interreligious meetings. It has also been active in the network of peace fellowships in the various denominations.

Another arena for historic peace church cooperation is the "Consultation Committee" which grew out of early ecumenical peace conversations in Europe after World War II. This committee continues to relate to World Council of Churches discussions on peace themes and is preparing a major statement to update the widely circulated document, "Peace Is the Will of God."

Some of New Call's limited resources do go to renewing the vision within the historic peace churches. In February a conference will be cosponsored with the Quaker War Tax Concerns Committee on the challenge to church organizations from employees requesting their federal taxes not be withheld so they can exercise their conscience in relation to war taxes.

More information on New Call to Peacemaking is available from Edgar Metzler at Box 1245, Elkhart, IN 46515.

## Media research among Mennonites uncovers important findings

Several significant findings have grown out of the consultations and congregational research carried out by the Media Task Force of Mennonite Board of Missions, reports Ken Weaver, director of Media Ministries:

1. MBM should be more involved with congregations in discovering and planning media materials for them to use for mission education and outreach purposes. "The focus shifts from doing media for congregations to doing media *with* congregations," Weaver says. "This in turn calls us to be more in touch with local persons, both congregational leaders and those who work in the television, radio, newspaper, and video industries."

2. The media audience is searching, unchurched people, especially youth between the ages of 13 and 25. Weaver admits this will be a tough group to reach because of their high mobility and their thirst for rapidly changing media fare. Weaver also notes that MBM has had very little experience in programming for this group, the method is not yet clear, and new talent would be needed for



reaching such an audience.

3. People need to be directed to a local church for ministry rather than for MBM to provide ministry from a central office. Literature, correspondence, and telephone calls from a remote office may offer some advantages, such as anonymity and trust to keep confidences, but the real ministry needs to happen in the context of a caring group of people, Weaver says.

4. MBM media staff should be much more visible and involved across the church. Staff will need to be in regular contact with congregations to assist them in evaluating media opportunities locally and in designing congregational strategies that dovetail with these, Weaver says. A key component in this process will be the development of ways to educate and motivate people in the congregation for mission.

The task force's research included a survey of 160 congregations concerning their media interests and goals, conversations with conference leaders, and consultations with persons who work with media. The task force will make recommendations to the MBM Board of Directors, Oct. 29-31.

## World Conference opens Canadian office; names Dyck director

Mennonite World Conference has opened a Canadian office in Winnipeg and has named John Dyck, a former provincial government official, as its director. Dyck is responsible for coordinating MWC activities in Winnipeg in liaison with the local hosting and organizing committees for the 12th assembly in 1990.

Dyck supervises Canadian office staff, with overall responsibilities in such areas as facilities, food, transportation, lodging, public relations, office-clerical work, and accounting. "Basically he is MWC's representative in Winnipeg," said Executive Secretary Paul Kraybill.

Dyck was an education administrator for the province of Manitoba for 19 years until he took early retirement two years ago. His last position was assistant deputy minister of education, supervising a department of 340 people. Before he entered government service he was a teacher and principal in several schools.

Dyck has been active in the General Conference Mennonite Church at the congregational, provincial, and national levels.

Dyck began work in September on a volunteer basis. On Jan. 1 he will begin serving on a full-time salaried basis.

The Canadian office is currently located in space provided by Mennonite Economic Development Associates. However, with growing space needs, it is

expected that a move will take place in the next several months.

The main MWC headquarters will remain in the Chicago suburb of Carol Stream.

## Nicaraguan Christians call peace plan an answer to prayer

In August the presidents of five Central American countries signed a "procedure for lasting peace in the region." It is "something of a miracle and has raised hopes everywhere that peace may still be possible," says Rich Sider, Mennonite Central Committee's secretary for Latin America.

The peace accord calls on each country to offer amnesty to insurgents. In El Salvador this means left-wing guerrillas, in Guatemala it means four major rebel groups, and in Nicaragua it means the U.S.-backed "contras." All countries must also end aid to insurgents and exclude them from their territories. This includes an end to American support for the contras and Soviet aid to leftist rebels. Also Honduras and Costa Rica will no longer be able to allow contra bases within their borders.

While all five of the countries must meet the provisions of the accord, much of the media focus since the signing of the agreement has been on Nicaragua. Under the plan, the Nicaraguan government will have until Nov. 7 to restore civil liberties, establish an electoral commission, and set a timetable for free elections.

"In general, the people of Nicaragua are very optimistic about the proposal," reports MCC volunteer Jim Hershberger in Managua, the country's capital. "Recently we visited a Mennonite church in La Laguna. Members there have been meeting once a week for months to pray for peace," says Hershberger of Harrisonburg, Va., who is one of 45 MCCers currently working in Central America. "Many Christians, including myself, believe the proposal is an answer to prayer."

Although the peace plan specifically calls for the United States to stop aid to subversive forces, the Reagan administration has since requested another \$270 million for the contras this fall.

While some question the motives of the U.S. government and its involvement with the peace plan, others wonder how serious the leftist Sandinista government of Nicaragua is. But, according to Hershberger, "The Sandinista government appears serious about the plan." In September, ahead of the other five countries, President Daniel Ortega took the first step to fulfill the Guatemala accord by creating a National Reconciliation Commission. The commission's job under

the peace treaty will be to encourage dialogue between the government and its opposition, and to check that the ruling Sandinistas are keeping their promise to allow full political freedoms for everyone. One of the four members of the commission is Gustavo Parajon, president of CEPAD, an evangelical Protestant committee for aid and development, and longtime friend of MCC.

American Mennonites can encourage and support the peace accord by contacting the U.S. State Department and their congressional representatives, according to Sider. "Encourage them to give peace a chance and to be willing to take the risks necessary for peace, which can be most clearly demonstrated by stopping funding for the contras."

—Andrea Schrock Wenger

## MBM releases more videos for mission vision, outreach

Editions 4, 5, and 6 in the *All God's People* video series can now be purchased or rented for congregational outreach or to stimulate mission vision in the congregation. Each 30-minute videocassette, produced by Mennonite Board of Missions, contains four stories that show Mennonites living out their faith.

For example, in Edition 4 singer/composer Jim Croegaert introduces his ministry at Reba Place Fellowship in Evanston, Ill., and how some of his music has been used by well-known Christian singer Sandi Patti. This edition also presents Bertha Beachy on "The Right Book," Henry and Pat Weins on "A Call to Leadership," and David Hayden on "A Home for the Homeless."

These video "magazines" make handy tools for broadcast release or as discussion starters in Sunday school classes, cluster groups, family settings, or mission and conference events, says Lois Hertzler, coordinator of media distribution for MBM. A leader's guide accompanies each video.

Ray Horst, MBM's director of evangelism and church development, says, "Nothing has caught the attention of the church quite like *All God's People*—both the quality of the product and the picture of what the church is about in the world." Ron Byler is the producer of the series, Jim Bowman is the videographer, and Melodie Davis is the scriptwriter.

Plans are now being made for more videos. MBM staff welcome suggestions for possible stories that can capture the meaning of being God's people.

For purchase or rental of the first six videos or to share story suggestions, write to Lois Hertzler at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **John M. Miller, Quakertown, Pa.**

Norman Derstine asks, "Can we have renewal without confusion?" ("Hear, Hear!" Oct. 6). I must ask, can we have disagreement and discussion without diatribe?

Brother Norman raises an important question about how one understands the New Testament teaching regarding the work of the Holy Spirit in the life of the believer. Unfortunately he couches his position in an appeal to one statement from a more lengthy document and in invidious comparisons of those of us who disagree with him—and possibly with the 1977 statement—to Oliver North's secret subversion of proper authority and adolescents developing moral codes of sexuality from experience. Dear brother, do we not at least deserve to be heard without insults?

Of course the question with regard to the "baptism of the Holy Spirit" is the significance in the life of the believer of "the original event at Pentecost." This is not the place to discuss at length the interpretive problem in the difference between Johannine and Lucan views regarding the post-resurrection impartation of the Holy Spirit nor Luke's special terminology regarding the Holy Spirit. I could suggest for Brother Derstine a rather lengthy bibliography beyond Bernard Ramm, who happens to support *his* position.

Obviously, the view that the New Testament supports an anointing of the Holy Spirit for witness and ministry subsequent to regeneration is not a private interpretation held by a minority. It represents one of the largest segments of Christianity and has a long history, some would claim to the New Testament writings and the early church. There is a Mennonite principle of holding the New Testament as final authority, continuing to seek greater understanding through brotherly dialogue when we disagree, holding each other in mutual honor. I would appeal to Brother Norman to converse with us on this basis.

### **Jon Stoltzfus, Goshen, Ind.**

I affirm Sandra Shantz in "Hear, Hear!" (Sept. 22).

### **Pam Conley, Boise, Idaho**

I support the idea of giving *Gospel Herald* to new or prospective attenders of the Mennonite Church (Editorial, Sept. 22). I am new to the church and have come to understand and respect the Mennonite Church through what I have read in *Gospel Herald*. Much of the insight I have gained would have taken many years to glean from my local congregation. Thanks to *Gospel Herald* I have a much clearer understanding of the underlying assumptions and ideology of the church, things which are many times assumed to be understood by all in the congregation and not often spoken about aloud. I have to say that *Gospel Herald* has played a large part in my choosing to stay with the Mennonite Church. Keep up the good work.

### **Helen E. Bomberger, Corning, N.Y.**

To include control of children and working from a position of power as abusive behavior by parents ("What Can Be Done for Christians Who Abuse Their Children?" Sept. 1) compounds the problem.

Many children have benefited because their parents had the courage to control them until they had matured to the point where they could exercise self-control, and many parents have exercised authority in their homes without abusing power. Parents who abuse their children are not using too much control or exercising too much authority. Rather, they are *lacking* in these qualities.

### **Edith Derstine Tully, Issaquah, Wash.**

The article on "What Can Be Done for Christians Who Abuse Their Children?" (Sept. 1) was excellent, though it made me nauseated to think that a "peace" church has the same problem.

With today's psychology, along with books on parenting and relationships, we should have graduated from using the rod. If we want to teach our children about love, peace, and how to think through situations so that they can learn, we need to use other techniques. There are other effective ways of guiding lovingly, not by fear!

The Mennonite Church—a peace church—should be in the forefront teaching single and marriage relationships, nutrition, holistic medicine, meditation, prayer, and parenting.

We were not born to be parents; it needs to be learned. Parenting is one of the oldest professions and, therefore, needs as much training as doctors, teachers, and lawyers. If we would spend

as much time and money on our personhood as we do on food, we would be mentally, spiritually, nutritionally, and physically whole.

### **Bill Shantz, Kitchener, Ont.**

Entering the description of Anna Ginchich's title, "Finding God in the City and the Country" (Aug. 25), I write as follows:

God is in nature, the world, the city, and the country. However, nature is not in God. Equally, a father is part of a child but the child is not part of the father. (Also, probably, a man becomes part of his wife, but not vice versa.)

For a mother the matter may not be so clearly defined. Certainly a child lives in his/her mother from conception to birth and, spiritually, a child may be the mother's self in a manner that has no analogy between child and father.

Briefly, God is in nature but nature is not in God, and many conceptual/living errors can be avoided by remembering that the word "is" is not equivalent to an "=" sign that can always be reversed.

### **Betty Schertz, Tucson, Ariz.**

Thank God for these beautiful women who are continuing in their belief of a true calling of God to minister ("Profiles of Women in Ministry," Aug. 4, 11, 18). In spite of outright rejection by our churches to use them in the pulpits, they are not pulling their skirts around them and melting away. The article on "Marty Kolb: Struggling for a Niche" is a perfect example. But I have also met some who have been so shaken by rejection and lack of understanding to the point of withdrawing from active Christian service. These women are as surely servants of God as any man, and we should beware of causing them to turn from their calling.

### **Jane E. Friesen, Arlington Heights, Ill.**

I am saddened by the spirit of Janet Weidman's response ("Readers Say," Sept. 29) to the recent "Profiles of Women in Ministry" series. Sarcastic criticism divides us as a body of believers and stifles further conversation. I would hope that as we study the Scriptures on issues that prompt diversity in interpretation we, as a Mennonite people united in Christ, would be open to ongoing conversation with our sisters and brothers.

As a person who has experienced the ministry of one of the women featured in the series, I thank God for her gifts which have encouraged many people to follow Christ and reach beyond themselves to a needy world. I pray that our churches will be blessed with many such women and men.



## MENNOSCOPE

**Eastern Mennonite Board of Missions commissioned its biggest group of young volunteers since the draft** during a youth rally on Sept. 13 at Lancaster (Pa.) Mennonite High School. Some 900 participants in the event helped send out 25 new workers with Voluntary Service and 45 with Youth Evangelism Service. Eastern Board president Paul Landis said the number of VSers has increased by 25 percent over last year and that the number of YES participants has doubled during that time. The rally featured Philadelphia professor/activist Ron Sider, who said the challenges of today call for blood, sweat, and tears.

**Lancaster Conference delegates passed a statement on "The Christian in Business"** during their semiannual meeting on Sept. 17. "We affirm Christians gifted in business for God's glory and service, for the development of the worldwide church, and for service to humankind," said the document. It also called on businesspersons to use their "abilities and finances in ways that enhance rather than destroy human life" but stopped short of prohibiting military contracts, saying only that the manufacture of military hardware "raises serious questions."

**A Hesston College student was critically injured in a stabbing incident** in Wichita, Kans., on Sept. 26. He is freshman Brian King of Leola, Pa., and he was part of a group of 10 students who were attacked late at night in a downtown park by up to 25 youths armed with knives and clubs. King was the only one hospitalized, and his prognosis is good. Three of the assailants have been arrested in connection with the incident.

### New faculty members at Hesston College:

- **Clark Roth**, director of the Hotel/Restaurant/Institutional Program and instructor in business management. He was a business teacher at Christopher Dock Mennonite High School.
- **Mariann Martin**, director of the Drama Department. She was an English and drama teacher at Christopher Dock Mennonite High School.
- **Joel Kauffman**, instructor in physical education and staff person in student life activities.
- **Harold Harris**, instructor in the Hotel/Restaurant/Institutional Program. He was director of the Campus Activities Center at Wichita State University.
- **Howard Keim**, director of the Pastoral Ministries Program and instructor in Bible and communications. He was pastor of Kalona (Iowa) Mennonite Church.
- **Tami Keim**, director of the college-sponsored preschool. She was director of the Preschool Center in Kalona, Iowa.
- **Gary Oyer**, director of media services. He was a radio station manager and free-lance technician and producer.
- **Lynn Hostetler**, flight instructor in the Aviation Program. He was a football coach and physical education teacher in Harper, Kans.
- **Jim Smith**, instructor in the Aviation Program. He was a flight instructor in Goshen, Ind.
- **Mark Miller**, flight instructor in the Aviation Program. He is a recent Hesston College graduate.
- **Dan Weaver**, aircraft mechanic in the Aviation Program. He was trained at Moody Bible Institute.

**The newly established Mennonite Guest House in the Los Angeles suburb of Downey is ready to serve visitors.** Ken and Marsha McIntosh are the host and hostess. The



**Rural extension program in Zaire takes new turn.** Mennonite Central Committee worker Gerrit Koopmans (right) of the Netherlands examines a demonstration garden with extension workers trained by Service for Agricultural Development (SEDA) in Zaire. These workers will return to their homes with animals, seeds, and tools to encourage the villagers to expand their agricultural work. Koopmans and another MCCer, Ueli Rediger of Switzerland, organize and teach the training course.

MCC workers have helped to refocus this program so that it is more responsive to the needs of village farmers, said Howard Good of Ephrata, Pa., who is country representative for MCC in Zaire. The MCCers are also encouraging the Mennonite churches of Zaire to take more responsibility for the program and be more actively involved in it. SEDA is supported by Africa Inter-Mennonite Mission and MCC.

guesthouse is one of the services of Shalom Ministries, which in turn is sponsored by the Council of Anabaptists in Los Angeles. The house is owned by Mennonite Board of Missions and operated by a local committee. More information is available from the guesthouse at 7126 Luxor St., Downey, CA 90241; phone 213-928-8038.

**A new series of newspaper advertisements is available to congregations from Mennonite Board of Missions.** The six ads confront the reasons people give for not attending church by picturing animals with "famous excuses." Famous Excuse Number 1, for example, is "I'd like to go to church, but there are too many rules." It shows a bespectacled dog peering over a manual on dog training. Each ad contains space for a congregation to put its name and address. For prices and other information, contact MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801.

**A variety of educational resources are available from the Markham Peace Ministry** sponsored by Community Mennonite Church, Markham, Ill. Seminars (1-3 hours) and courses (5-10 weeks) can be conducted in churches and schools in one of the following areas: the theology and history of Christian peace traditions; the missionary dimension of nonviolent resistance to militarism, economic exploitation, and armed conflict; and nonviolent philosophies of action for conflict resolution. The ministry's director and peace educator is George Thomas, a Christian theologian who has done doctoral studies on nonviolent struggles for social, political, and religious transformation in his native India. More information from Markham Peace Ministry at 16200 S. Kedzie Ave., Markham, IL 60426.

**Four recent executions in Louisiana have thrust a Mennonite volunteer into a new, unexpected role**—"that of grief counselor for attorneys who have lost their clients," says Judie Menadue, who recruits lawyers to represent death-row inmates in their post-conviction appeals. Menadue is an attorney from St. Paul, Minn., who is serving in New Orleans with Mennonite Central Committee U.S. "The attorneys need assurance that they did everything within their power," she says. "They also need someone to listen as they process the sights and sounds they witness in the death house at Angola during their clients' last hours."

**Mennonites are urged to ask the U.S. Congress to expand the federal program for impoverished women, infants, and children**—known as "WIC." The appeal comes from the Washington Office of Mennonite Central Committee U.S. Peace Section and from Bread for the World—a national Christian citizens' network concerned about global hunger and poverty. WIC provides food supplements, nutrition counseling, and health services. Although studies show that WIC is one of the federal government's most effective and cost-efficient programs, the Reagan administration is calling for drastic cuts. Members of Congress should be asked to strengthen WIC by supporting Senate Joint Resolution 99 or House Joint Resolution 192.

**The U.S. government has failed to honor its pledge to give \$102 million to the Food and Agriculture Organization** during the 1986-87 biennium, notes Mennonite Central Committee. FAO is the main anti-hunger organization of the United Nations. To date the U.S. has given only \$14 million and may eventually pay



only \$60 million. MCC and many other groups have sent a joint letter to Congress appealing for FAO support. Mennonites are encouraged to add their voices to the appeal by writing to their senators and representatives.

**Goshen College has won a gold medal for a video used in student recruitment.** The medal was awarded by the Council for Advancement and Support of Education. Entitled *Learning for Life*, the 15-minute video gives prospective students a glimpse of campus life. It was produced by Bob Johnson of WSBT television station in South Bend, Ind.

**Goshen College is helping a Japanese firm open its first overseas branch** by providing English-language instruction and community orientation to its employees and their families. Nisco Rubber Company of Hiroshima contracted with the college for these services to 10 families who were transferred to Goshen, Ind., in July. The branch was established in nearby Topeka. English professor Rosemary Wyse and others are introducing the newcomers to American culture and at the same time giving them the English vocabulary to function in American supermarkets, doctors' offices, schools, and workplaces. Wyse directs the college's program in teaching English to speakers of other languages (TESOL). Goshen is the only school in Indiana where students can become certified to teach TESOL in the state's public schools.

**Philip Stoltzfus of Goshen College is the 1987 winner of the Henry Smith Peace Oratorical Contest.** The contest, sponsored by Mennonite Central Committee, is for students at Mennonite colleges. It is named after a former longtime professor at Goshen and Bluffton colleges. Stoltzfus spoke on "Risking Peace." He graduated in August with a degree in history and music.

**The former head of home economics departments at two Mennonite colleges is now chairing a similar department at Oregon State University.** She is Catherine Mumaw, and the name of her department is Home Economics Communications and Education. She served previously at Goshen College and at Eastern Mennonite College before that.

**Mennonite teacher-writer Robert Baker will have a greenhouse named after him in Elkhart, Ind.** It will be built at Pierre Moran Middle School, where he taught for 39 years—since the school's beginning—before retiring recently. Baker was a science teacher who initiated a total laboratory-oriented science program for the Elkhart junior high schools as well as an in-service program for teachers. He received the Golden Apple Award from the Elkhart Teachers Association in 1983. Baker is also a prolific free-lance writer whose articles have appeared in *Gospel Herald* and other publications.

**A Toronto student has received the second annual Japanese-Mennonite Scholarship** awarded by Mennonite Central Committee Canada. She is Faye Ode, a graduate student in East Asian studies at the University of Toronto. Her master's thesis is on Tsutae Sato, a Japanese-Canadian who was a pioneer in Canada's multiculturalism process. The scholarship was established as a tangible gesture of reconciliation between Japanese-Canadians and Mennonites, some of whom benefited indirectly from the forced internment of Japanese-Canadians during World War II. Some Mennonites purchased farmland that had been confiscated by the government from Japanese-Canadians. The scholarship was created after MCC Canada issued a formal apology in 1984 on behalf of Mennonites—the first such action by a Canadian church group.

**Melodie Davis of Mennonite Board of Missions has won three awards from Virginia Press Women.** A staff writer with MBM Media Ministries in Harrisonburg, Va., she received first-place honors for the script of the video *All God's People II*. She won two second-place awards for scripts of the daily radio broadcast *Your Time*.

**Anna Martin is in Uruguay for up to 90 days to bring closure to the missionary work of her and her late husband, James.** They were Mennonite Board of Missions workers there until the death of James last May. She returned to North America after that, but went back to Uruguay in August. Martins were near retirement age.

**Mennonite Mutual Aid has appointed six new mutual aid counselors** to represent its health, life, auto, and retirement products. They also serve as contact persons for MMA's congregational and business representatives and for individual members of MMA plans. The six are *Harvey Harder* for the Mountain Lake, Minn., area; *Elbert Smith* for Brethren in Christ members in central Pennsylvania; *Marvin Waidehich* for northwestern Ohio; *Shirley Waltner* for the Freeman, S.Dak., area; *Marvin Vogt* for Oklahoma; and *Nancy Garber* for the Elizabethtown/Mount Joy, Pa., area.

**Sharing grants of \$181,000 from Mennonite Mutual Aid assisted 575 members of the Mennonite Church** during the first half of this year. MMA offers grants through nine sharing programs. Each is designed to meet specific needs beyond those covered by MMA's health and life plans. Two programs help pay medical plan premiums for families, handicapped adults, and widow(er)s. Members also receive assistance with life insurance premiums, adoptions, funerals, and needs caused by accident, disability, or disaster.

**The fourth edition of "All God's People" will be aired on cable TV networks at the beginning of November.** The 30-minute program is

part of a video series produced by Mennonite Board of Missions. It will be shown on ACTS on Nov. 1 at 5:30 p.m. and on Nov. 2 at 10:00 a.m. (EST). It will also be shown on CTNA sometime on Nov. 5.

**Correction:** Kay Hershberger is *not* a Goshen College instructor as stated in the author blurb for "Singing Schools: Needed Again?" (Oct. 6). She is a senior student at Goshen College.

#### New appointments:

•**Eric Olfert**, overseas secretary for Africa, Mennonite Central Committee, starting in January. He is working alongside the current secretary, Tim Lind, until then. Olfert is an engineer from Saskatoon, Sask., where he taught water resources engineering the past three years at Kelsey Institute of Applied Arts and Sciences. He served MCC for eight years before that as engineering consultant and interim overseas services director for MCC Canada, as country representative in Chad, and as a teacher/administrator at a technical school in Nigeria.

•**Connie Garber**, Community Home Services director, Greencroft Retirement Community, Goshen, Ind. She is responsible for a staff that provides medical and nonmedical assistance to the elderly who live in their own homes. She has been a nutritionist at Greencroft since 1984.

•**Mary Hammond**, Home Health Service administrator, Greencroft Retirement Community. This is the medical branch of Greencroft's Community Home Services. She has been a nurse and home health coordinator since joining the Greencroft staff in 1983.

#### Pastoral transitions:

•**Ron Guengerich** was ordained as pastor of Whitestone Mennonite Church, Hesston, Kans., on Oct. 18. He was licensed in 1986.

•**Weldon Martens** was ordained as pastor of Pleasant Valley Mennonite Church, Harper, Kans., on Sept. 13. He was licensed in 1984.

•**Stanley Weaver** became pastor of Wellman (Iowa) Mennonite Church on Sept. 1. He suc-



**Virginia congregation holds "who-ran" hearings.** Several cast members celebrate the performance of a musical drama, "The Who-Ran Community Hearings," one of the highlights at the annual retreat of Community Mennonite Church, Harrisonburg, Va. The production, written by church member Dwayne Martin (far left), offered a humorous retelling of the 15-year history of the congregation, using analogies to the recent Iran-contra hearings in the U.S. Congress.

Rain through most of the Sept. 11-13 weekend failed to dampen spirits among most of the 150 persons who attended the event at Highland Retreat. From get-acquainted mixers to the closing worship session, the accent was one of thanksgiving for the past, recognition of persons and events that had helped shape the congregation, and a willingness to move resolutely into the future in spite of uncertainties.

Community Mennonite, started in 1972 at the former Chicago Avenue Mennonite Church building, has grown to a membership of 124. Everyone renews their membership each fall. During retreat, members agreed to a schedule for holding two Sunday morning worship services starting on Sept. 20.



ceeds Ron Kennel.

•**Stanley Green** was installed as pastor of Faith Mennonite Church, Downey, Calif., recently. A former pastor in South Africa, he became a Mennonite recently while studying at Fuller Theological Seminary, where he is now a doctoral student.

•**Raymond Unruh** became pastor of Protection (Kans.) Mennonite Church recently. He succeeds Robert Troyer.

•**Gaylan Sommers** was licensed and installed as pastor of First Mennonite Church of Montgomery, Ind., on Aug. 23. Chosen from within the congregation, he succeeds James Knepp.

•**Gordon Krause** was installed as pastor of Prescott (Ariz.) Mennonite Church on Sept. 13. He served previously as a church-planting pastor in Mankato, Minn.

•**Barbara Shisler** was commissioned as associate pastor of Perkasee (Pa.) Mennonite Church on Sept. 6. She is a poet whose work has appeared in *Gospel Herald* and many other publications.

•**Ray Keim** became associate pastor of Howard-Miami Mennonite Church, Kokomo, Ind., recently. He is also establishing a counseling center similar to the one which he was previously affiliated with in Phoenix, Ariz.

•**Tim Horst** resigned as pastor of Mt. Pisgah Mennonite Church, Leonard, Mo., effective Nov. 30.

•**Darrell Zook** resigned as pastor of Sycamore Grove Mennonite Church, Garden City, Mo., effective in early November.

•**Calvin Kurtz** was ordained as pastor of Reading (Pa.) Fellowship in July. He was licensed in 1985. Reading is a new daughter congregation of Hopewell Mennonite Church.

•**Mark Kraybill** was ordained as pastor of Bernville (Pa.) Fellowship in July. He was licensed in 1985. Bernville is a new daughter congregation of Hopewell Mennonite Church.

•**Delores Friesen** was ordained by Iowa-Nebraska Conference on Aug. 23 in recognition of her seven years of service on the staff of First Mennonite Church of Iowa City, Iowa, and in preparation for future ministry. She and her husband, Stanley, are Mennonite Board of Missions workers on an extended leave of absence.

•**Stanley Friesen** resigned as a staff member of First Mennonite Church of Iowa City on Aug. 31. He was a campus minister who served the nearby University of Iowa. He and his wife, Delores, are MBM missionaries on an extended leave of absence.

•**Scott Holland** was installed as interim pastor of Pittsburgh (Pa.) Mennonite Church recently. He is a doctoral student in theology and ethics at Duquesne University.

#### Missionary comings/goings:

•**Peter Olsen** returned to England in October following a four-month North American assignment. A Mennonite Board of Missions worker, he is the host at London Mennonite Centre. His address is 14 Shepherds Hill, London N6 5AQ, England.

•**Eleanor Loewen** returned from India in September following a three-month teaching assignment at Union Biblical Seminary in Pune. She was appointed jointly by MBM and the General Conference Mennonite Church. Her address is 309-750 Keneston Blvd., Winnipeg, MBR 3N 1Y3.

#### Upcoming events:

•**Hesston Performing Arts Season**, 1987-88, at Hesston College. The theme is "Patchwork Pieces: A Celebration of America's Musical Traditions." The season opened on Oct. 19 with P.D.Q. Bach. Other performances are John McCutcheon on Nov. 22, The Gregg Smith Singers on Mar. 22, The Western Wind on Apr. 24, and a dinner theater on May 7. More information from the college at Box 3000, Hesston, KS 67062; phone 316-327-4221.

•**Christmas Peace Pilgrimage**, Dec. 12, from



**Eastern Board commissions VSers.** Twenty-four Voluntary Service workers began assignments with Eastern Mennonite Board of Missions following orientation, Sept. 4-11, at Central Manor Campground near Mountville, Pa., and a commissioning service on Sept. 13 at Lancaster (Pa.) Mennonite High School. The VSers are:

**Front row (left to right)**—Christina Stoltzfus, Corry, Pa., home repair worker in Corning, N.Y.; Denise Clemens, Goshen, Ind., teaching/recreation assistant in Mobile, Ala.; Margaret Graber, Montgomery, Ind., secretary in Birmingham, Ala.; Jeana Driver, Harrisonburg, Va., worker with the elderly in Corning, N.Y.; Crystal Frament, Putnam, N.Y., teacher's aide in Americus, Ga.; Renee Eyster, Philippi, W.Va., construction worker in John's Island, S.C.; Brenda Derstine, Harleysville, Pa., day care worker in Aflex, Ky.; and Christine Kauffman, Lake Odessa, Mich., teacher's aide in Aflex, Ky.

**Second row**—Lori Kanagy, Yorktown, Va., day care worker in Corning, N.Y.; Jennifer Doutrich, Newmanstown, Pa., tutor in John's Island, S.C.; Charlotte Eby, Ephrata, Pa., accountant in Americus, Ga.; Melissa Smith, Lancaster, Pa., graphic artist in Americus, Ga.; Twila Lehman, Shippensburg, Pa., child care worker in Birmingham, Ala.; Tracy McCoy, Elizabethtown, Pa., teacher's aide in Corning, N.Y.; Marsha Wyland, Belleville, Pa., teacher's aide in Homestead, Fla.; and Desa Troyer, Wellman, Iowa, teacher's aide in Syracuse, N.Y.

**Back row**—Elizabeth Weaver, Blue Ball, Pa., social work assistant in New York City, N.Y.; Joy Harnish, Strasburg, Pa., home health nurse in John's Island, S.C.; Steve High, Ephrata, Pa., construction worker in Americus, Ga.; Tim Zehr, Lancaster, Pa., construction worker in John's Island, S.C.; Brian King, Lititz, Pa., home repair worker in John's Island, S.C.; Louise Pippin, Waban, Mass., community outreach worker in Boston, Mass.; and Lori Sauder, Baltimore, Md., administrative assistant in Philadelphia, Pa.

Nazareth to Bethlehem, Pa. This 28th annual 10-mile trek is sponsored by Bethlehem Council of Churches and several other groups, including Mennonite Central Committee and Franconia Conference. The speaker at the closing candlelight ceremony is Moravian professor Clarke Chapman. More information from the council of churches at 215-867-8671.

#### Church-related job openings:

•**Assistant investment manager**, Mennonite Mutual Aid. The person is responsible for cash flow, security analysis, and stock portfolios. An MBA or CPA is preferred; background in finance, accounting, and economics is necessary. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219-533-9511.

•**Custodial couple**, Elkhart, Ind. This is a Voluntary Service position with Mennonite Board of Missions. The responsibilities include building maintenance at MBM's 1711 complex, maintenance work at Mennonite Offices, household duties, and other tasks. A two-year term is preferred. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Bookkeeper**, Camp Hebron, Halifax, Pa. Accounting and computer experience is required. This is a part-time position or full-time with additional clerical duties. Contact Dave King at the camp, R. 3, Box 646, Halifax, PA 17032; phone 717-896-3441.

#### New members:

•**Trinity, Morton, Ill.**: James and Joyce Otte, Paul and Laurel Armerding, and Terry and Karen Rogers by confession of faith.

•**Whitestone, Hesston, Kans.**: Jorge Mulato and Isolet Mulato.

•**Souderton, Pa.**: Debbie Wilcox by baptism and Doris Wilcox and Charles Wilcox by confession of faith.

**Change of address:** James and Faith Carpenter from Sturgis, Mich., to Box 2810, Homer, AK 99603.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Beiler**, Steve and Sherri (Haarer), Sarasota, Fla., first child, Jennifer Diane, Sept. 23.

**Graber**, Jim and Ruby (Chupp), Hesston, Kans., second child, first daughter, Sara Joy, Sept. 21.

**Gray**, Clark and Beverly (Blank), Thomas-ton, Ga., third child, first daughter, Alecia Joy, Aug. 31.

**Longenecker**, Duane and Carol (Blank), Mobile, Ala., second child, first daughter, Cherita Lane, Sept. 6.

**Mayer**, Michael and LuAnn (Bontrager), Sarasota, Fla., third child, second son, Ryan Lee, Sept. 27.

**Miller**, LaMar and Charlene (Rupp), Archbold, Ohio, second daughter, Katie Marie, Sept. 28.

**Nyles**, Richard and Shari (Gehman), first child, Rachel Eryn, Sept. 19.

**Pierson**, Brentt and Pauline (Foster), Morton, Ill., second son, Isaac Harold, Aug. 12.

**Rutt**, Scott and Lynette (Smucker), Goshen, Ind., second son, Brandon Kirk, Sept. 3.

**Shantz**, Eldon and Ellen (Paulus), Thomas, Okla., third daughter, Kinzie Rae, Sept. 1.

**Short**, Mike and Dana (Barber), first child, Brice Dillon, Sept. 25.

**Stewart**, Steve and Jan (Unzicker), Secor, Ill., second son, Brett Landon, Aug. 29.

**Tenney**, Ted and Kathy (Cicchitti), Spring City, Pa., first son, Jonathan Michael, Sept. 9.

**Tutt**, A. Bruce and Janice (Weber), Lancaster, Pa., second son, Joshua Allen, Sept. 18.

**Wenger**, Marty and Diane (Secker), Lancaster, Pa., first child, Bennett Daryl, Apr. 14.

**Yoder**, Dale and Debbie (Hostetler), Hesston, Kans., second son, Dustin Robert, July 24.

**Yoder**, Scott and Sarah (Hartman), Middlebury, Ind., third child, second son, Nathan Lee, Sept. 15.



## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Beck-Leu.** Tim Beck, Archbold, Ohio, Central cong., and Robin Leu, Archbold, Ohio, United Church of Christ, by Charles H. Gautsche and Gary R. Hodges, Sept. 26.

**Ernst-Hopkins.** Kenneth Ernst, Albany, Oreg., Plainview cong., and Marla Hopkins, Lebanon, Oreg., Lebanon cong., by Richard Headings, June 27.

**Grieser-Norman.** D. Jonathan Grieser, Somerville, Mass., Boston cong., and Corrie E. Norman, Somerville, Mass., Lutheran Church, by John O'Malley, June 13.

**McCurley-Mast.** Larry McCurley, Portland, Oreg., and Bethany Mast, Portland, Oreg., Lebanon cong., by Richard Headings, Sept. 12.

**Mast-Kelley.** Richard Carl Mast, Lederach, Pa., Methacton cong., and Christine Grace Kelley, Coopersburg, Pa., East Swamp cong., by Clayton Swartzentruber and Kirk Hanger, Oct. 3.

**Miller-Goering.** Forrest Miller, Kalona, Iowa, Kalona cong., and Nora Goering, Moundridge, Kans., Eden cong., by Paul B. Long, Jr., Aug. 15.

**Schaffter-Horst.** Larry Schaffter, Jr., Sterling, Ohio, and Deborah Horst, Dalton, Ohio, both of Martins cong., by Randy Murray and Vincent Frey, Sept. 26.

**Shearer-Stutzman.** Mark Shearer, Ligonier, Ind., Methodist Church, and Kim Stutzman, Kendallville, Ind., Maple Grove cong., by Gene Troyer, Sept. 19.

**Sollenberger-Gallagher.** Dale Sollenberger, Willow Hill, Pa., Shady Pine cong., and Sarah Gallagher, Ft. Loudon, Pa., United Methodist Church, by Samuel Sollenberger, father of the groom, Aug. 22.

**Stoll-Smucker.** Fred G. Stoll, Marshallville, Ohio, and Louise Smucker, Smithville, Ohio, Smithville cong., by James Schrag, Sept. 5.

**Troyer-Sinclair.** Allen V. Troyer, Millersburg, Ohio, and Pamela J. Sinclair, Wooster, Ohio, both of Grace cong., by David R. Clemens, Sept. 26.

**Unruh-Slagell.** John David Unruh, Gossell, Kans., Gossell cong., and Elaine Slagell, Hydro, Okla., Pleasant View cong., by Chester Slagell, father of the bride, and Warren Slagell, Sept. 5.

**Wittrig-Bowser.** Ray Wittrig, Lebanon, Oreg., and Janell Bowser, Lebanon, Oreg., both of Lebanon cong., by Richard Headings, Aug. 15.

## OBITUARIES

**Bergey, Roy D.,** son of Howard and Sadie (Derstine) Bergey, was born in Montgomery Co., Pa., Feb. 24, 1917; died at Grand View Hospital, Sellersville, Pa., Sept. 24, 1987; aged 70 y. On Oct. 15, 1938, he was married to Susie Derstine, who survives. Also surviving are 3 daughters (Thelma Spitzkopf, Evelyn Landis, and Carolyn Brand), one son (Donald D.), 9 grandchildren, 2 great-grandchildren, one brother (Harley), and one sister (Bernice Landis). He was a member of Franconia Mennonite Church, where funeral services were held on Sept. 28, in charge of Curtis Bergey, John Derstine, and Floyd Hackman; interment

in Franconia Mennonite Church Cemetery.

**Gerber, Carl R.,** son of Peter P. and Anna J. (Hofstetter) Gerber, was born at Kidron, Ohio, Mar. 5, 1907; died in the Smithville Western Care Center, Smithville, Ohio, Sept. 24, 1987; aged 80 y. On June 6, 1964, he was married to Cora Ebersole, who survives. Also surviving are one sister (Verda Amstutz) and 2 brothers (Leonard and Ira). He was preceded in death by 5 sisters and 4 brothers. He was a member of Kidron Mennonite Church, where funeral services were held on Sept. 27, in charge of Bill Detweiler and Richard Wolf; interment in the church cemetery.

**Herr, Edith A. Mellinger,** daughter of Elias H. and Ida (Rohrer) Mellinger, was born in Soudersburg, Pa., Feb. 13, 1903; died at the Lancaster General Hospital on Sept. 11, 1987; aged 84 y. On Aug. 18, 1927, she was married to Ralph R. Metzler, who died in December 1962. On June 1, 1980, she was married to Ira C. Herr, who survives. Also surviving are one daughter (Janet E. Leaman), 3 grandchildren, 4 great-grandchildren, one stepdaughter (Dorothy Stoltzfus), 4 step-sons (J. Robert, Clyde H., Ira C., and Roy D.), 24 stepgrandchildren, and 20 stepgreat-grandchildren. She was preceded in death by one brother (Harris Mellinger) and one sister (Mary Mellinger). She was a member of Erisman Mennonite Church, where funeral services were held on Sept. 14, in charge of Andrew Miller, Norman Shenk, Fred Martin, and Noah L. Hershey; interment in Erisman Cemetery.

**Kehl, Herbert C.,** son of William and Barbara (Rickert), Kehl, was born in Dashwood, Ont., Oct. 28, 1898; died at Kitchener, Ont., Sept. 18, 1987; aged 88 y. On Jan. 1, 1928, he was married to Mary Rosenberger, who survives. Also surviving are four daughters (Phyllis Kehl, Eleanor Snyder, Donna Hartzler, and Audrey Woods), 3 sons (Norman, Harvey, and Lester), 20 grandchildren, one great-grandchild, and one brother (John). He was a member of Nith Valley Mennonite Church, where funeral services were held on Sept. 21, in charge of Amzie Brubacher; interment in Blenheim Cemetery.

**Mast, Greg Alan,** son of Elvin and Carol (Blank) Mast, was born at Lancaster, Pa., Sept. 10, 1987, and died the same day. Surviving are his parents, grandparents (Elam and Dorothy Blank and Elmer and Barbara Mast), and great-grandmother (Annie Blank). A graveside service was held at Maple Grove Mennonite Church Cemetery on Sept. 14.

**Mast, Leo,** son of John and Jemima (Hooley) Mast, was born in Holmes Co., Ohio, June 26, 1900; died at his home on Sept. 15, 1987; aged 87 y. In 1929, he was married to Marie Beyler, who died in 1962. In 1964 he was married to Elsie Burckhart, who survives. Surviving are 3 sons (John, Elvin, and Kenneth), 3 daughters (Lois Kreider, Ruth Detweiler, and Marilyn Schlabach), 19 grandchildren, 10 great-grandchildren, and 2 sisters (Lydia Kandel and Viola Beyeler). He was preceded in death by one brother (Samuel) and one foster brother (Lester Alberts). He was a member of Martins Mennonite Church, where funeral services were held on Sept. 18, in charge of Vincent Frey and sons-in-law Bill Detweiler and Nelson Kreider; interment in Martins Cemetery.

**Miller, Caroline Miller,** daughter of Emanuel and Annie (Blank) Miller, was born in Salsbury Twp., Pa., Dec. 15, 1896; died at Tel Hei Retirement Community on Sept. 7, 1987; aged 90 y. On Jan. 10, 1918, she was married to Christian R. Miller, who died on April 12, 1974. Surviving are 2 sons (Ernest E. and Lewis E.), one daughter (Pearl M. Stryker), 17 grandchildren, 30 great-grandchildren, 7 great-great-grandchildren, one sister (Elizabeth Smoker), and 2 brothers (Omer B. and Paul E. Mast). She was preceded in death by one son (Emmerson). She was a member of Maple Grove Mennonite Church, where funeral services

were held on Sept. 10, in charge of Herman Glick and Richard Umble; interment in Millwood Mennonite Cemetery.

**Ramseyer, L. Mae Rader,** daughter of R. K. and Susanna (Ramseyer) Rader, was born in Carlock, Ill., Feb. 1, 1893; died at Smithville, Ohio, Sept. 17, 1987; aged 94 y. In 1912, she was married to John Ramseyer, Sr., who died in 1970. Surviving are 3 sons (Paul, John, Jr., and Roy), 2 daughters (Ella Pearl Smucker and Mae Smucker), 2 sisters (Ruth Swearington and Verna McClure), and 2 brothers (Earl and Ralph Rader). She was a member of Smithville Mennonite Church, where funeral services were held on Sept. 21, in charge of David L. Groh; interment in Pleasant Hill Cemetery.

**Renno, Harry Lee,** son of Paul C. and Anna Mary (Hartzler) Renno, was born in Belleville, Pa., Mar. 16, 1945; died of heart failure at Stuttgart, West Germany, Sept. 10, 1987; aged 42 y. On May 1, 1972, he was married to Sirkka Kallio, who survives. Also surviving are one son (Sergio I.) and one sister (Mildred Yoder). A memorial service was held at Locust Grove Mennonite Church on Sept. 16, in charge of Max Zook, Thomas Kromm, Robert Hartzler, and Ernie Renno; interment in Geneva, Switzerland.

**Wingard, Ivie V.,** daughter of Alonzo and Ella (Johns) Wingard, was born in Somerset Co., Pa., Oct. 22, 1910; died at Memorial Hospital, Johnstown, Pa., Sept. 13, 1987; aged 76 y. Surviving are 2 brothers (Paul J. and Aldus J.) and one sister (Agnes M. King). She was preceded in death by one sister (Mary). She was a member of Thomas Mennonite Church, where funeral services were held on Sept. 16, in charge of Norman Moyer and Stanley Freed; interment in Thomas Mennonite Cemetery.

**Wyse, Wilbur M.,** son of William and Dinah (Roth) Wyse, was born at Archbold, Ohio, Apr. 9, 1918; died at Toledo, Ohio, Sept. 24, 1987, of complications following a motor vehicle accident; aged 69 y. On May 2, 1939, he was married to Lorraine Mae Liechty, who survives. Also surviving are one daughter (Jeanette Beck), 3 sons (Steven, Stanley, and James), 9 grandchildren, and 5 sisters (Stella Crossgrove, Irene Britsch, Lucille Crossgrove, Marjorie Nafziger, and Lodema Nafziger). He was a member of Central Mennonite Church, where funeral services were held on Sept. 28, in charge of Charles Gautsche and Roger Steffy; interment in Pettisville Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Consultation on Inter-Mennonite Relationships, Des Plaines, Ill., Oct. 22-24  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 23-24  
Northwest Conference fall meeting, Calgary, Alta., Oct. 23-25  
Southeast Conference, Oct. 23-25  
Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Atlantic Coast Conference fall festival of missions, Petra Christian Fellowship, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Mennonite Central Committee Great Lakes annual delegate meeting, Montgomery, Ind., Nov. 13-15  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by David Hiebert; photo on p. 739 by Howard Good; p. 740 by Jim Bishop.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **15 Mozambican Methodists killed, 52 kidnapped, in rebel raid**

Following an attack by right-wing guerrillas on a United Methodist mission station in Combine, Mozambique, officials of the denomination's mission agency have urged the U.S. government to continue its refusal to support the "Renamo" guerrillas, who have the backing of the South African government. At least 15 Mozambican United Methodists were killed and 52 kidnapped in a recent early-morning attack, thought to be the work of a rebel faction commonly known as "the bandits." Some conservative members of the U.S. Congress are urging President Ronald Reagan to support the rebels against Mozambique's leftist government.

### **Bank organized on Christian principles is business success**

The New Jersey businessmen who organized the Atlantic Stewardship Bank two years ago say the success of the venture shows that it is possible to combine Christian principles with sound financial practices. Based in Midland Park, N.J., the bank has a charter that provides for 10 percent of the profits to go to religious charities, Christian schools, and hospitals. The initial \$2 million capitalization soared to \$21.4 million with deposits exceeding \$18.5 million in the first 18 months, and the venture is still going strong.

### **Land reform needed in U.S., say speakers at land theology seminar**

Land reform is needed not only in the third world but also in the United States, said speakers at a national conference on theology of land recently at St. John's University in Collegeville, Minn. Anthropologist Walter Goldschmidt said concentration of land ownership not only affects the quality of rural life but also has the potential for eroding democratic institutions.

He told of research he did almost 50 years ago in two California communities—Arvin, dominated by a few large agricultural operations, and Dinuba, made up of small independent farmers. Not only has quality of life declined in Arvin, he said, but so have institutions of democratic participation and informed local policy-making. He said more recent studies have also shown "a strong correla-

tion between increased concentration of the land and substandard social conditions.

Rural sociologist Charles Geisler traced efforts at land reform in the United States and emphasized the need to "press on" with it in diverse ways, "trying many things simultaneously." One-fourth of all American landowners own 97 percent of the land, and a small percentage owns virtually all farmland in the country, he said. Geisler said it can't be taken for granted that one-third of the nation's publicly owned land will remain public.

### **Campolo lashes out at TV preachers; says 'America is a mess'**

An evangelical sociologist lashed out at big-money TV preachers and "pro-American" media during a church seminar recently in Minneapolis and argued that the proper role for the church is as an "agent of God's revolution. . . . The message of Jesus with its call to discipleship is set forth in the Sermon on the Mount and is so clear you don't have to be a Christian to understand its message," said Tony Campolo, an American Baptist minister and sociology professor at Eastern College in St. Davids, Pa.

Campolo scored the media for being "tremendously pro-American" and said, "If I hear one more program saying that America is blessed, I am going to puke." He added: "America is a mess. Its families are shot to pieces, kids are committing suicide, children are molested, drug addiction is everywhere, herpes is spreading like wildfire, AIDS has become a plague."

### **U.S. priest agrees with Ortega: 'I feel like a political prisoner'**

A Catholic priest serving time in a Louisiana prison for illegally protesting U.S. foreign policies says Nicaraguan President Daniel Ortega was right in calling him an American "political prisoner." The imprisonment of Roy Burgeois became a point of contention during a hostile public exchange recently in Managua between Ortega and six Republican U.S. senators.

What was supposed to be a simple photo opportunity prior to a private meeting turned into an acrimonious debate over U.S. policies toward Nicaragua. During the nearly hour-long argument the senators called on Ortega to free two prominent Nicaraguan lawyers imprisoned for participating in a recent antigovernment demonstration. The Nicaraguan leader responded that he will free the two if the U.S. lawmakers obtain the release of Burgeois. When he described the 48-year-old priest as a political prisoner, an irritated Sen. Robert Dole, who led the delegation, re-

marked: "We don't do that in our country. You've got us confused with the Soviet Union."

From the Federal Detention Center in Oakdale, La., however, Bourgeois said, "In all honesty I do feel like a political prisoner. . . . To say there are no political prisoners in the U.S. is not accurate."

### **Gay Catholics urge Vatican to rethink stand on homosexuality**

Gay Catholics called on the Vatican recently to reconsider its teaching that homosexuality is a disorder and that homosexual activity is intrinsically immoral. Declaring that they "emphatically, though respectfully, dissent from the teachings of church officials," they asked the church to see them as they see themselves. "We see our sexuality and its expression as neither handicap nor sin, but the holy gift of God," said representatives of Dignity, which has 5,000 members in 110 chapters.

Dignity delegates drafted their own "pastoral letter" on the subject at the biennial convention of the gay and lesbian organization in Miami Beach, Fla. Slated for two years of study by Dignity chapters, the draft letter is accompanied by a survey of Dignity members showing that 90 percent of gays and lesbians are "comfortable" with being sexually active and at the same time claiming a spiritual relationship with Jesus Christ.

### **Religious broadcasters move to make ethics code mandatory**

National Religious Broadcasters is taking steps to have its new code of ethics made mandatory for all members and to develop a cooperative relationship with the Evangelical Council for Financial Accountability, an agency that promotes ethical standards for all evangelical organizations. The 50 NRB board members who attended a meeting of the 88-member board in Chicago recently voted 30-9 to formally establish an Ethics and Financial Integrity Commission, to be known as EFICOM. Eleven members abstained.

NRB executive director Ben Armstrong said membership in the commission is voluntary now, but the board will present a proposal to the organization's annual convention in Washington next January that it be made mandatory for all NRB members. Adherence to EFICOM standards will require members to disclose "every source of income—every donation if need be—and every expenditure: salaries, cars, staff remuneration, everything," Armstrong said. He added that members will also be required to retain fund-raising materials for a year and submit samples to the commission on request.



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## AIDS: a danger and an opportunity

I heard recently that a Mennonite nurse has come down with AIDS. This is surprising but not impossible, according to a medical opinion expressed at a conference on "The Challenges of AIDS to Organized Religion" which met in Washington, D.C., two weeks ago. A nurse may accidentally stick herself with a needle used in drawing blood. Such a mishap can transmit the AIDS virus.

As I wrote on November 5, 1985, the prevalence of AIDS has so far come nowhere close to previous plagues. The "black death" of the 14th century is estimated to have killed from one-third to one-half of the population of Europe. And the 1918 influenza took 20 million worldwide and 500,000 in the U.S. Compared to these the incidents of AIDS have so far been modest. But it is increasing and a recent prediction is that 50,000 will die from AIDS in 1991. (I assume this prediction is for the U.S. alone. If so it may be of interest to note that this was roughly the number of Americans killed in the Vietnam War.) In a paper read to the conference mentioned above, Ronald J. Sider predicted that AIDS "may well become the most deadly epidemic of human history."

This is hard to imagine when one reflects on the figures for the black death and the 1918 influenza. But we should not take AIDS for granted. Although its cause is certainly better understood than was the black death, and its smaller numbers in a larger population make the percentage less awesome at this point, AIDS is truly a health disaster.

Among its most devilish characteristics are its long-drawn-out incubation rate and the ever-changing character of the virus. In the earlier plagues, people could be dead and forgotten in less time than people with AIDS (PWAs) know they are infected. Because of its continual mutation, some doubt whether an effective vaccine for AIDS will ever be developed.

PWAs die. Not, as I understand, everyone who is a carrier, but so far everyone who has come down with the disease has eventually died. This is difficult to comprehend in a time when smallpox has been eliminated and many of the typical childhood diseases appear to be on the run. AIDs won't run.

So what can we do about AIDS? I propose that this disease presents a danger and an opportunity. We may respond to both. As for the danger, we can say again that AIDS is passed by body fluids alone. It is transmitted

most often by sexual intercourse and secondly by needles. Persons who do not engage in sexual intercourse with an infected person or share the blood of an infected person will not get AIDS. So hardly anyone needs to get it. Except perhaps for health workers, who may encounter blood of persons infected with AIDS.

For the most part, monogamous sexual union is the answer to AIDS, as it is to other sexually transmitted diseases. The word is out that some have heard this, particularly homosexual men. It is reported that they are cutting down on the number of sexual partners. But the group least likely to listen, we were told in Washington, are intravenous drug abusers who share their needles. Many of these, we learned, are young, unemployed, frustrated addicts. It is hard enough for some of them to realize that promiscuous sex may produce a baby in nine months. How can they be expected to abstain from sharing needles in order to avoid contracting AIDS in four or five years?

So there will be AIDS and in addition to these drug abusers some of the victims will be their children who have no responsibility for having contracted the disease. They will be born with it. And so, as "The Silent Witness" wrote in *Gospel Herald* on Aug. 18, p. 590, caring for such children is one opportunity open to the church.

But, of course, all AIDS victims need care. One person we heard in Washington has been a counselor to 50 AIDS patients of whom 40 have died! "This is sad work," she said. "This is hard work. I think I begin grieving the day I meet someone. Yet it is the most rewarding work I have ever done in my life."

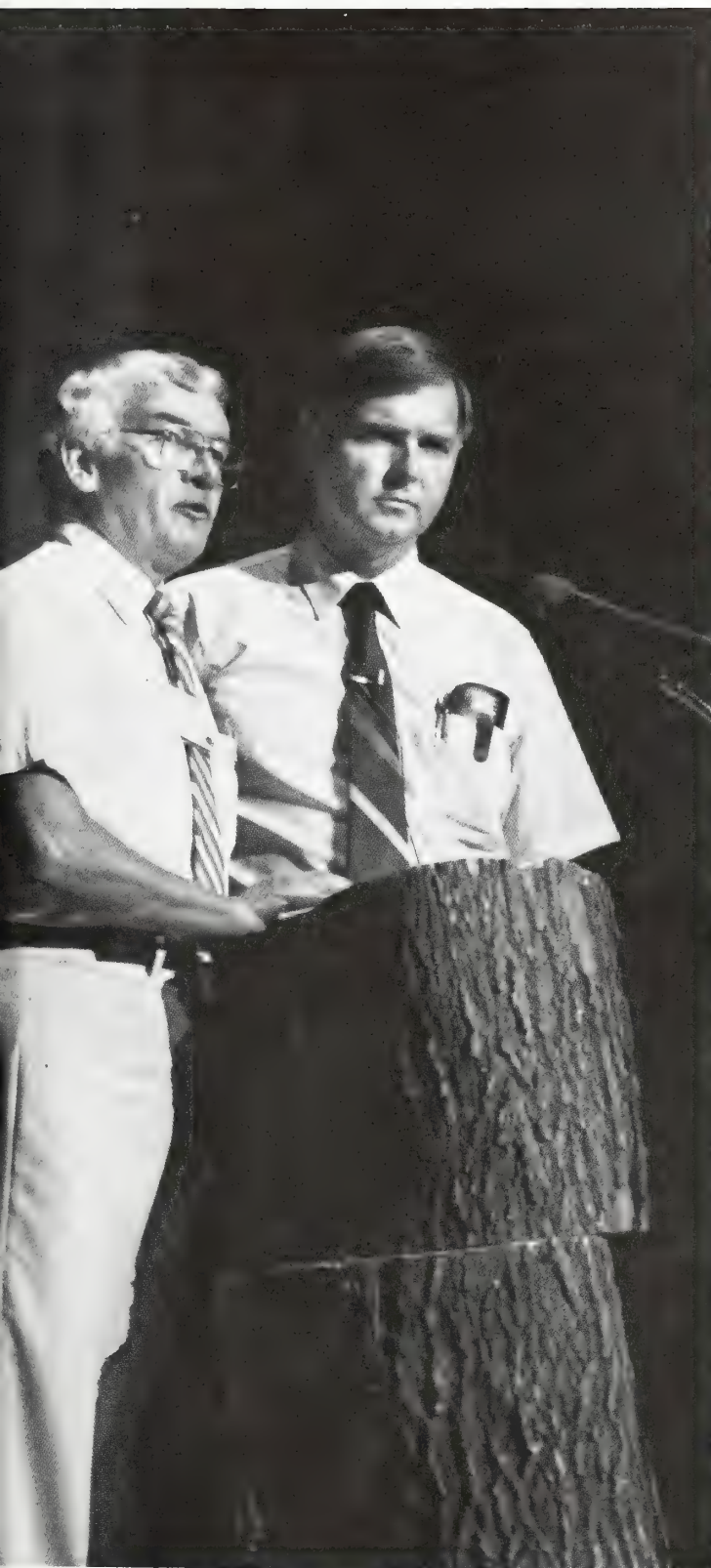
This counselor, of course, was from a city. Such activity seems quite far from us since most of us in the *Gospel Herald* family do not live in large cities. But the observation of one person puts this into perspective. "People move to the city from small towns," he said. "When they get AIDS they tend to go home. But support systems are lacking."

So any day now some of us in rural areas or small towns may be faced with a PWA who has come home to die. When this happens I hope that we will have the grace to put aside any judgments about how if he had behaved himself this person would not be afflicted.

Now is not the time for judgment, but for mercy. "In the name of Christ."—*Daniel Hertzler*



# GOSPEL HERALD



The author (right) with Mennonite Church moderator Ralph Lebold at Purdue 87.

## We need leaders!

by James M. Lapp

*Let me suggest seven places where responsibility lies for identifying and nurturing leaders in the church.*

A number one issue facing the Mennonite Church today is leadership. The statistics about pastoral needs are quite startling. According to a Mennonite Board of Education survey based on present trends, we need about 110 new pastors each year to meet the current ministerial changes. With the Goals for '95, we will need at least an additional 500 more pastors or a total of 1,610 between the years 1985 and 1995.

To this we must add also our goal to send 500 additional persons overseas by 1995 to meet our mission goal. Together this means the Mennonite Church will need over 2,100 leaders during the next eight or nine years in order to meet our intended goals and to keep up with pastoral changes.

**Sense of alarm.** From writings in *Gospel Herald* to meeting after meeting in the church, I hear a sense of alarm about leadership. "Where will we find all the leaders?" is being asked by many different people. Indeed it is a real concern. Some of us will need to give leadership to finding leaders. But why do we have this severe problem? From whence comes this great state of alarm? Why is there a sense of despair at the seeming impossibility of





finding leaders? Has God called the church into being only to withhold the necessary gifts to assure its success?

A text on which I've never heard a sermon preached, except when I have preached on it myself, is 1 Timothy 3:1. In the Revised Standard Version it reads, "The saying is sure: If any one aspires to the office of bishop, he desires a noble task." This verse doesn't sound very Mennonite. To aspire to anything, especially to be a bishop, is not in keeping with the spirit of modesty and humility that has been part of our church.

When I was 19 years old and plodding around as a plumber's helper, I decided I did not want to do that the rest of my life. So I went to college, not clear what I would

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## **The Mennonite Church will need over 2,100 new leaders by 1995 in order to meet its goals and keep up with pastoral changes.**

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study, but knowing I wanted to prepare for Christian service. In 1956 in Pennsylvania this was a euphemism for preparing to be a pastor or missionary. But it would have been far from me to announce publicly that I wished to prepare myself for a leadership ministry.

Maybe this verse is one of those outdated texts that had meaning for the first-century church or for an earlier era of the Mennonite Church but has no value for the church in 1987. But lest we carelessly discount this verse from the Bible as a mere anachronism, note the verse in the New English Bible—"There is a popular saying: To aspire to leadership is an honourable ambition." Does that rendering of the verse strike you any differently? It is honorable to be a leader, not necessarily a bishop, but a leader in the church. Might that reading be more acceptable to the way most of us think?

Forget for now the whole notion of bishops and let's just focus on leadership. Is it indeed honorable to aspire to leadership? I would propose that one of the changes that needs to occur in the church is how we view leadership and to begin to see it as an honorable expression of the aspirations of young men and women. I suggest this change is needed in the church because I have the impression that a lot of people have no trouble aspiring to leadership in other settings in life. To become president of the Kiwanis Club, or head of a corporation,

James M. Lapp, Goshen, Ind., is the new executive secretary of Mennonite Church General Board.

or office manager, or administrator of an institution, or top dog in one's professional group—all seem to be acceptable. It is honorable to be a leader in many different settings but not in the church. Why are people reluctant to be leaders in the church?

Is it a theological problem for us? Do we find aspiring to leadership in the church counter to our servant theology of leadership? It is worth noting that in the first century Christian leaders were the most vulnerable people in the church, those who would be first apprehended in times of persecution. In light of this, there was likely little incentive to aspire to leadership for purely mercenary or status reasons. So probably our text does not need to be read as contradicting servant theology.

Is our problem with leadership in the church due to the low pay, the difficulty of the task, the abuse that some church leaders must endure? I suspect this may be getting closer to the real reason for some people. Recently I said in passing to a college student, "You are going to seminary sometime, aren't you?" He seemed surprised that I should mention it so directly to him but assured me that he indeed is thinking about it. He also was quick to say that he is sometimes hesitant because of the pain that he has seen some pastors go through.

Might our problem with a shortage of leaders be due to a lack of spiritual commitment in the church? Frankly I'm not inclined to make this issue the major obstacle in our path to having enough leaders. I think the biggest problem is *who identifies and nurtures leaders?* Who is

## **Forgiven**

The saints  
erected  
a statue  
from the stones  
the critics  
hurled  
at them.  
Engraved on  
its base  
the pilgrims  
left this  
simple message:  
"Forgiven."

—Les Troyer

from *The King's Trousers*  
by Les Troyer, 1986

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### **GOSPEL HERALD**

Volume 80 Number 43

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responsible for the fulfillment of the proverb in 1 Timothy 3:1?

Let me suggest seven places where responsibility lies for identifying and nurturing leaders in the church.

**Holy Spirit.** First, the responsibility rests with the Holy Spirit. Perhaps we assume this to be the case, but I suggest we need to be reminded of this point lest we accept too much responsibility. It is, after all, God's Spirit who bestows gifts, who stirs desire within people for leadership, who enables people to engage effectively in leadership ministries.

We often speak of the inner and outer call to leadership. We need not wait around for dramatic Damascus Road

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## Why is there a sense of despair at the seeming impossibility of finding leaders?

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experiences to be assured of the Spirit's call. Neither should the call to leadership become so casual that it is accepted on the same par as scanning the classified ads for a new job possibility. At the least there needs to be some inner confirmation of the outer call, some reassurance that God has been involved in our call, and confidence God will provide the resources necessary to fulfill our assignment.

**Church members.** A second area of responsibility for identifying and nurturing leaders rests with individual members in the church. Once the baptismal vows in some communities included a pledge of openness to being called to leadership if the church should someday extend that call. Before the days of more formal training, the possibility of being included among the candidates for leadership was very real in many congregations. Now many persons may not be confronted with the personal decision to consider leadership in the church.

Have we lost some of that sense that every Christian is called to follow Jesus, and that this calling is foundational to every aspect of life and all other decisions in life? As Virgil Vogt said so well 25 years ago in his little booklet, *The Christian Calling*, the real struggle ought not be with what *occupation* we enter, but am I first and foremost committed to the *vocation* of serving Jesus? If this were the stance and attitude in our congregations, would there be a leadership shortage?

**Parents.** Third, the responsibility for identifying and nurturing leaders rests with parents. Leaders are not made in high school, college, or seminary. Leaders are people who are loved as infants and provided the wonderful gift or a healthy sense of self-esteem within their family of origin. Leaders are raised in homes where their minds are stimulated to think, their spirits nurtured by an authentic faith, their horizons stretched to see the world as a place for responsible stewardship, their values shaped by Christian teaching that counters the self-centeredness and greed of the larger society around us. Leaders are nurtured by parents who love God and the

church and model the centrality of the kingdom of God in their decisions and lifestyle.

It is not that leaders in the church will not ever come from homes other than those here described. Of course they will. God is not restricted to ideal circumstances and ideal people for the things God wants to do. But more generally leaders will arise from families that respect church leaders, that nurture children in the womb of the church, and encourage them to make God's kingdom the highest allegiance of their lives.

**Pastors.** Fourth, pastors have the responsibility to identify and nurture leaders. Now likely many people expect me to say this. Of course preachers need to call people to commitment, to uphold the ideals of leadership, to urgently invite people to use their gifts for leadership in the kingdom. I would only ask when this kind of call has been made in many congregations. When are people being invited to consider the joy and dignity of leadership in the church?

But my bigger concern does not have to do with the number of sermons that are preached on leadership. Rather I worry about the negative attitude many pastors and elders model in their lives as leaders. Frankly I find that too many pastors and congregational leaders feel sorry for themselves, complain much too much about how they are mistreated by their church, and demonstrate anything but a winsome attitude about being a leader. It will be very difficult to develop 110 new pastors each year if those who are in present positions of leadership do not exhibit joy and fulfillment in what they do.

**Congregations.** Fifth, congregations as a whole have a responsibility for identifying and nurturing leaders. Certainly this includes the manner in which they treat pastors and congregational leaders. When there is a critical spirit, an unwillingness to cooperate with leaders, and a lack of prayer, financial, and emotional support, this does much to prevent people from aspiring to leadership. When congregations are encouraging of leaders, and ready to share in ministry rather than to place it all on the preacher or elders, then leadership is worth emulating and an attraction to others.

Congregations need to feel a responsibility for leadership beyond their own body of believers. I sense we are at a time when congregations tend to think rather independently about themselves and their own needs. The fact is that most congregations in the Mennonite Church have less than 100 members. Not all will have sufficient leaders in their own midst or be able to nurture enough leaders and elders to send elsewhere. Larger congregations need to think about nurturing, calling, and training leaders to go to other settings.

Congregations also need to invest financially in the leadership development of people. The first investment of any congregation needs to be in people, not in buildings and property. Too often I fear it is the other way around. How easy it is for some of our churches to make the building more comfortable or to pave the parking lot, but not be able to send people to workshops, help to pay for their college or seminary education, or whatever else could be done to help them improve their leadership.

How well I remember when our congregation in Oregon paid \$600-700 to have three members go to a training workshop for leaders. We had never done this before. But



it became a life-changing event for at least one of these women. For since that time Cathy has had a ministry with many, many people in her own community and in dozens of congregations all across North America. How ready are we to put our money where our mouth is when it comes to leadership development?

Congregations need to be bold in affirming the gifts of both women and men for leadership. I say this because too often when we speak of leadership and the potential needs in the church, we immediately overlook half of the members in our churches—the gifted women among us. In many of our conferences, the way has been opened for women to serve as leaders. But finally congregations will

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## **We must begin to see church leadership as an honorable expression of the aspirations of young men and women.**

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need to decide whether they will attribute partiality to the Holy Spirit and assume that the Spirit gave gifts according to gender, or whether they will encourage and bless and receive all the gifts of members for leadership.

**Church leaders.** The sixth area of responsibility for identifying and nurturing leaders is with the conference and denominational leaders. To be sure it is through the modeling of these persons and the stimulus that they can be to local churches in broadening vision for leadership that this responsibility can be carried out. But much more can be done. We need to provide internships whereby

## **Drought**

Muddly looking clouds enshroud the land,  
Teeter-tottering between raining or not.  
We take bets and conclude  
“Heaven knows we need the rain.”

Wait a minute. If heaven indeed knows,  
Then did some divinely dictated dictum re: rain  
Get stacked and misfiled somewhere  
Like jets over O'Hare?

Not a chance. No misplaced memos in heaven.  
If God numbers the hairs of our heads and sees the  
sparrows fall,  
Then surely he knows even the order of the clouds  
And has an itinerary fixed for each raindrop's landing.

—Melodie Davis

young adults can gain experience in leadership to see if indeed certain types of church work are the places where they can best use their gifts.

We need to provide helpful materials for congregations to use in training leaders in the local setting. We can provide nurture for current leaders so that they are refreshed and able to work with more vigor and joy in their local setting. We need to make leadership a high priority in the life of the church and approach it in a positive spirit rather than a negative manner. We need to support our schools and other formal settings for the training and equipping of people for leadership.

**Church schools.** And that brings me to the seventh area of responsibility for identifying and nurturing leaders: our church high schools, colleges, and seminaries. It was at Eastern Mennonite High School that the dean of boys said to me one day in the presence of some of my friends, “Jim, I have no doubt but that some day God will call you to be a minister.” I was embarrassed at the time but I'll never forget what Sidney Schaeffer said to me. One Mennonite high school now offers a course in leadership development for its students.

Our colleges have much responsibility for giving the call to leadership in the church. Frankly it concerns me that not more students are coming to college with explicit interest in preparing for leadership in the church. Of course many occupations in life are good for Christians. But I'm concerned that our best minds may be going into business and not into biblical studies. Numerous studies have shown that while only 16 percent of our Mennonite youth go to our Mennonite colleges, most of our leaders come from our church schools. Then I wonder why not more parents and pastors and congregations are holding up the ideal of our students attending a church college.

Our schools have a heavy responsibility in calling young people to the highest potential for the kingdom of God. It is not an easy assignment but the leaders on our campuses I believe are attempting to carry it out. They urgently need the prayers of the church.

Our seminaries have unique opportunities to help people evaluate and refine their gifts and prepare themselves for leadership in the church. We can't assume that all who go to seminary are clear about being leaders in the church. Here too is the high challenge of guiding students toward preparing for the varied leadership possibilities in the denomination.

**Wonderful opportunities.** How about if instead of speaking of the great *needs* for leaders, we would talk about the wonderful *opportunities* available to God's people for leadership? What if instead of complaining about the shortage of leaders, we would rejoice in the generosity of God in giving leadership gifts to men and women, young and old, and would find ways to invite these people to gain experience and to enter into the leadership roles of the church?

What would be the results if at every level from the home to the local church to the larger church the responsibility to identify and nurture leaders would be fully accepted and acted upon? And what would the result be if at every church a sermon was preached on 1 Timothy 3:1 and it once again became a popular saying, “To aspire to leadership is an honorable ambition?”





# ***"This won't simply go away."***

**I**'m concerned about rapidly increasing costs for health care in this country. We can't afford to ignore the problem, or its causes.

Our expectations are part of the problem. We want to receive the best available services at the same prices we've been paying, while sophisticated technology is helping drive costs through the roof.

Another part of the problem is that commercial insurance companies are taking on greater risks as costs increase. They protect their business interests by underwriting—accepting fewer unhealthy people by imposing restrictions. That means unhealthy people often pay higher than standard rates and don't always receive immediate coverage for certain health conditions.

But MMA is a mutual aid organization. In the past, our underwriting practices have been liberal; we've helped many unhealthy people get insurance at standard rates when other companies wouldn't. As a result we receive many high claims, which in turn drive up rates.

In 1988, MMA's health plan premiums will increase. We don't like to increase rates. We feel forced to put a stricter underwriting policy into effect to help minimize further increases.

Is this still mutual aid? We think so. Underwriting is different for MMA. It is not an attempt to make a profit, but rather a way to share and distribute our mutual resources—while increasing the role of the congregation in the mutual aid process. MMA is currently developing group plans and products, to aid congregations in their efforts.

At MMA, underwriting is never the final step. Unlike commercial health insurers, we don't label anyone "uninsurable." We go further to help everyone gain coverage. And our intent, as always, is to provide health coverage at competitive rates.

In 1988, MMA will introduce a new health plan. It will help you control your health coverage costs by encouraging you to stay healthy and by carefully monitoring costs for treatment in the hospital. I'm convinced this is one important step toward bringing down the cost of health care. And it can work—when we work together.



A stylized, handwritten signature in dark ink, appearing to read "Jim".

**James D. Kratz, president**



**Mennonite  
Mutual Aid**

Goshen, IN 46526



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## BOOK REVIEW

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### A quality book on a crucial subject

**Arab and Jew: Wounded Spirit in a Promised Land** by David Shipler. *Times Books*, 1986. 556 pp. \$22.50

This is the best book I have found on the Israeli-Palestinian conflict. It is well written, broad, factual, objective—and big, with a 33-page index. The author served 1979-84 as Jerusalem Bureau chief for *The New York Times*. This book, the literary progeny of those five years, received the 1986 Pulitzer Prize for general nonfiction.

Except for the warm-spirited people he occasionally encountered on both sides of the Jewish-Arab chasm, Shipler has no heroes. "The partisan," he says, "will not find satisfaction in this book; at least I hope not. I hope to bother him, to nag him into facing unpleasantness" (p. xvi). The author labored intensely to understand and express the almost infinite complexities of the Middle East, where every statement invites counterstatements and where every principle seems to have a swarm of exception.

Shipler has included a bare minimum of historical background—both a strength and a weakness. "The purpose here," he states, "is to examine the attitudes, images, and stereotypes that Arabs and Jews have of one another, the roots of their aversions, and the complex interactions between them..." (p. xiv).

The book has a symmetrical structure. Sections on Arab attitudes and behavior toward Jews are followed by sections on Jewish attitudes and behavior toward Arabs. For example, chapter 5, "The Violent, Craven Arab," is followed by chapter 6, "The Violent, Craven Jew."

Shipler did extensive interviewing. He talked to people at all levels on both sides. Scores of these interviews appear in the book—30, for example, in the first 100 pages. This is a people book.

And what a variety of people appear! The quiet Arab lawyer in Ramallah; the angry young Arab women who laugh and shout with delight over the attack three days earlier by PLO terrorists against Israeli children; the Israeli colonel in Tyre who listens with courtesy and empathy to the frank speech of a Lebanese woman; the rightist Jew in his disheveled apartment who rails against the filthy Arabs; Husan the PLO Palestinian; David Hartman, a moderate rabbi who shouts, "I don't want to live with Joshua as a permanent model of how Jews build the land"; Sari Nusseibeh, the sensitive,

articulate Palestinian university professor; the dark and handsome actor whose mother is Jewish and father Arab.

Shipler's analysis has three key elements: the major forces (war, nationalism, terrorism, religious absolutism) that help produce aversions, the images and stereotypes held by each side toward the other, and the areas of continuing interaction between the two peoples.

In identifying and analyzing the stereotypes, the author examined newspapers, films, fiction, and school textbooks. And he pursued the origins of these images though such varied areas as political and economic status, religious identities, sexual fears, the Holocaust, and anti-Semitism. He also used the findings of contemporary social research.

One of Shipler's convictions is that both sides are victims. "Each has suffered at the hands of outsiders, and each has been wounded by the other" (p. 8). Another is that the two sides are inextricably bound together by cultural backgrounds, geographical closeness, and future destiny. "Whatever happens in war or diplomacy . . . the future guarantees that Arabs and Jews will remain close neighbors in this weary land, entangled in each other's fears. They will not escape from one another. They will not find peace in treaties, or in victories. They will find it, if at all, by looking into each other's eyes" (p. 16). A broad point of analysis occurs in these words: "To draw the boldest outlines of the past is to make Israel's basic case. To sketch the present is to see the Arabs' plight" (p. 10).

Shipler can be faulted. For example, while his decision to examine the Arab-Jewish problem more or less apart from its long-term historical context is a convenient and defensible simplification, it also involves oversimplification. Moreover, he perhaps places too much emphasis on the negative stereotypes. They are cruel and detrimental, but the struggle between Arab and Jew operates primarily in a larger area of need and greed—the passion of two peoples to possess the same land.

The book reflects my own hesitant and painful conclusion that after decades of war, terrorism, and the moral blight of military occupation, the Israelis today are tending to become harsher toward the Palestinian people. And yet in 1982 when Israeli army leaders seemingly allowed Lebanese Phalangists to massacre hundreds of Palestinians in the Sabra and Shatila refugee camps, about 10 percent of the total Jewish population gathered in a Tel Aviv square in passionate protest. Shipler rightly calls it "an explosion of conscience unparalleled in the modern history of Western democracy" (p. 500).

*Arab and Jew* is a quality book on a crucial subject. And it can tell us some-

thing about peacemaking. The peacemaker in the Middle East and elsewhere needs to acquire the broad type of empathy for the suffering of both groups that this book possesses.

Everyone who is interested in the Middle East should read this book. And it should be in every church library.

—Stanley C. Shenk, professor emeritus of Bible at Goshen College

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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### From the inside . . . looking in

I expect that 10 years from now I will be assimilated in the Mennonite Church, and I will not remember

- The coffee hours with people talking to each other in what seemed a foreign language to me.

- The seat where I used to sit, toward the back on the right side.

- The first time that someone recognized me.

- The first time I was asked to help take the offering.

- The pastor who wanted to know if I had a job.

- But even while I am in the process of forgetting what it was to be a stranger, other strangers are undertaking the struggle to live out their faith in the Anabaptist context. We strangers need to help each other and also our much-loved ethnic Mennonite brothers and sisters who have forgotten that once upon a time, a long time ago in countries far away, their forebears were "sojourners in Egypt."

How can we help each other? Could we collect stories that picture and highlight the predicaments of strangers and those who belong? Could we laugh at each other and ourselves and share that? Could we have a "Newcomers Corner" in *Gospel Herald*, where what is taken for granted can be explained for us who empathize but do not understand?

Birthingright Mennonites are always willing to answer questions, but newcomers may not always want to acknowledge ignorance. Sometimes we strangers want to ask questions about Mennonite history and theology which are not easy to answer. Sometimes we strangers feel that you are so involved in the business of growing family trees that you lose sight of the glorious orchard of God's kingdom, and we do not understand why.

Maybe a "Newcomers Corner" in a magazine that's around in many places



will help strangers, sojourners, and seekers understand (1) they are welcome, (2) their orientation to the Mennonite Church and its roots is important, (3) *their* roots are important, and (4) it is important that they receive answers to all questions however difficult.

I am now inside but still looking in. With God I have leaped over a wall (Ps. 18:29). That was a mighty heave-ho, since the wall is high, and I am not agile. I need to speak up for others who like myself are in . . . looking in, trying to understand what it is and how it came about—this taste of the food of the kingdom, this nurture that grows strong family trees in God's garden bearing good fruit. We strangers want to understand while we walk among the trees, but that requires effort on both sides.

I found a quote of Menno Simons which could be the first in the column for newcomers, we who are in and need to continue to look in, in order to find out why it is so good for our lives and our souls to be here:

"Therefore I and my brethren in the Lord desire nothing, God is witness, than that we may to the honor of God so labor with this fallen city and temple and captive people according to the talent received of him, that we may rebuild that which is

demolished, repair that which is damaged, and free those who are captives with the Word of God by the power of the Holy Spirit. . . . For this reason I am not ashamed to write down, publish, and proclaim loudly my faith, doctrine, intention, and desire before all men who will hear, no matter who they are." (*Complete Writings*, p. 303.)

—Mieke Malandra, Philadelphia, Pa.

## Are we still in Kansas?

"Well, Toto, now we know we're not in Kansas anymore."

Like Dorothy in *The Wizard of Oz*, many residents of the Sunflower State probably feel as if they've been transported to some strange place after voters last year approved constitutional amendments permitting liquor by the drink, a state lottery, and pari-mutuel gambling.

The current promotional campaign of the Kansas Lottery, for example, gives the impression that playing the state-operated game of chance is really a civic obligation, "a sure sign of Kansas support." According to the ads, the lottery

"makes an important contribution to the economy of Kansas. . . . Look for the bright blue and gold lottery signs on the windows of the stores in your community. And support the businesses that help support Kansas. They're a vital link in the state's chain of prosperity."

A colorful mailing sent to about 40,000 Kansas businesses and institutions urges them to "sign up as a ticket retailer. And proudly display your Kansas Lottery retailer sign. It shows your community you're working for the future of Kansas."

Promotion of the public welfare by gathering funds that come in largest proportion from poorer citizens? Working for the future through a deceitful enterprise? Gambling, a vital link in the chain of prosperity?

In Kansas, people know that prosperity results from productivity in agriculture, industry, and other worthy business endeavors. Kansans are levelheaded folks who understand that future progress requires state government to give priority to education, health care, transportation, and sound programs of economic development.

Yes, Dorothy, you're right. We're not in Kansas anymore.—**Robert Schrag**, *Newton, Kans.* (reprinted with permission from "Mennonite Weekly Review")

## TEACHING AT HESSTON



"I've always believed that it was important to relate to students in the same way I'd want another instructor to relate to my own son or daughter.

"I've tried to teach my courses as if my own child were in the class and he or she were a thousand miles from home."

Jim Yoder, Ph.D.  
Hesston College Professor of Chemistry  
1968-present

Teaching at Hesston means a willingness to enter into all aspects of students' lives — to be what they need you to be.



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# A query

by J. Lawrence Burkholder

In his *Gospel Herald* article, "Can the Church Regain Its Soul?" (Apr. 21), J. Denny Weaver reminded us that the issue of the relation of church and state is not settled in a "final way" by the legal doctrine of separation. He is right. It should be obvious, especially to Mennonites with their tradition of nonconformity and two-kingdom theology, that the relation of church and state includes a broad spectrum of attitudes, lifestyles, commitments, and views of history.

In support of his thesis and by way of historical explanation, Weaver suggests that present tendencies to fuse church and state into a religious and political nationalism are based in Constantinianism. When church leaders, TV preachers, and religious patriots, whoever they may be, insist upon prayer in public schools and the teaching of creationism and identify by implication the American political experiment with the experience of God's people, they are, according to Weaver, expressing a point of view which began with Roman Emperor Constantine in A.D.325 and continued through the Middle Ages, the remnants of which remain despite modern democratic forms of government and cultural pluralism. Certainly Weaver is right in the sense that with Constantine we find the classical historical precedent for an unfortunate unity of church and state.

**Ironical and instructive.** However, I find it ironical and possibly instructive that the most ardent proponents of religious and militaristic nationalism today are not as a general rule members of and spokesmen for denominations rooted in the *Corpus Christianum*—an assumption that state and church may form one "Christian body." In other words, they are not likely to be Catholics, Episcopalians, Presbyterians, Lutherans, and Methodists. They are more likely to be Baptists, representatives of the Assemblies of God, Nazarenes, and assorted evangelicals and fundamentalist groups.

Somehow the theologies, political philosophies, and general attitudes of the historically "established" mainline churches are more critical of "existing institutions" than the evangelicals. Yet these churches were born in protest against power, privi-

lege, worldliness, formalism, and unholy attachments to divinely righted kings. Evangelical churches these days are, with notable exceptions, culturally "established" churches.

Whether it is because of their long and disillusioning experience with the *Corpus Christianum*, or because of the dialectical nature of their theologies, or the internal

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## Weaver's program for God seems a bit too narrow and determinate.

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experience of pluralism, or the awareness of "original" sin, mainline churches represent a notable attempt these days to bring to the relation between religion and politics reasonable, finely tuned, and carefully prepared positions. These positions include both the support of "existing institutions" which they deserve and which a reasonable measure of social harmony presupposes, with critical distance and prophetic freedom.

By contrast, whether because of their lack of historical rootage, lack of theological depth, American parochialism, or the simple fact of popular success, many evangelicals are unable to do this. (Such an evangelical denomination as the Christian Reformed Church would be an exception.) They seem to find it impossible to negotiate in a reasonable and balanced way between the legitimate claims of what "exists" as over against what Weaver would call the "alternative," whose "maker and builder is God." Remember, it was before the meeting of the National Association of Evangelicals that President Reagan made his "evil empire" statement about the Soviet Union to a cheering audience.

I agree with Weaver that we do well to examine once again the "Constantinian problem." But I would propose that little would be gained by one more study of the *Corpus Christianum* simply from an ideological point of view. As Mennonites we have quite properly rejected the

*Corpus Christianum*. But in doing so we have failed to understand and appreciate the underlying truths for which it stood. Nor have we given proper credit for such major accomplishments as the Christianization of Northern Europe, the cultivation of mystical piety, the establishment of monastic discipline, the development of theological and philosophical studies, the promotion of religious art and symbolism, and the founding of such great universities as Cambridge, Paris, and Vienna.

Somehow our Mennonite historians have led us to believe that nothing significant happened in God's providence between Constantine and Conrad Grebel, except of course through the medieval sects. Surely we may at least give the Middle Ages credit for continuity if not for its central motif—"universality" rooted in the New Testament, however errantly embodied in its medieval form.

I am reminded of a statement by English Philosopher R. G. Collingwood, which I hope does not apply too neatly to us Mennonite theologians and historians: "Certain historians, sometimes whole generations of historians, find in certain periods of history nothing intelligible, and call them dark ages; but such phrases tell us nothing about those ages themselves, though they tell us a great deal about the persons who use them, namely that they are unable to rethink the thoughts which were fundamental to their life."

**The way God works.** Finally, I would suggest that Weaver's program for God seems a bit too narrow and determinate. The biblical story is one refutation after another of too precise statements by "his people" about where, how, and when God works. I hope that my conception of God's work as diffused broadly, though not homogeneously, within nature and throughout history is not faithless disregard for the special character of the church nor is it the numbing of mystery, but rather respect for the sovereignty of God which cannot be squeezed into ideological presuppositions.

According to Weaver, God will work not primarily through "existing institutions" that try to make "history come out right" but through an "alternative" church (from Weaver's article I could not be certain whether the alternative is a historical reality or an abstract ideal)

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which is the true bearer of historical meaning partly because it does not try to make history come out right.

It would seem strange to me that purpose and meaning were to be carried by detached critics who do not shoulder the burden of historical events. Certainly in such ordinary realms of life as family, agriculture, medicine, and education, meaning is carried by those who assume responsibility for the process. Is the meaning of motherhood carried by the childless or by mothers? Is building advanced by

"sidewalk engineers" or by professionals? To claim to love one's neighbor while renouncing responsibility for the course of history is to abandon in principle the neighbor in his corporate reality.

Of course vocational freedom should allow individual Christians to defer to others responsibility for the course of human history if that is how they feel led. Very few of us can make much of an impact on history anyhow. However, when those who opt out stand in judgment of those who do assume responsibility, and I

think they may, they should at least humbly refuse to attach ultimate significance to their renunciation.

I fear that sometimes we Mennonites in our recently assumed "prophetic" role come off like faith healers upholding an ultimate ideal of health and claiming to be God's champions of wholeness while looking over the shoulders of surgeons and complaining that surgery brings less than perfect results. Maybe God works through errant, sinful people and "existing institutions" more than we realize. ☞

# A response

*By J. Denny Weaver*

I am glad for Lawrence Burkholder's response to my article, "Can the Church Regain Its Soul?" I hope that this public conversation may help to clarify our understanding of these issues. In posing a thesis a bit different from mine, Burkholder also expressed his agreement with a great deal of what I wrote. In that same spirit, I would like to restate my principal concern while agreeing with a number of the points made by Burkholder.

To begin with, I want to state that the issue of Constantinianism is not primarily a matter of time nor of geography. In other words, although we can point to the era of Roman Emperor Constantine (about A.D. 280-337) as the symbol of the joining of church and society in Western civilization, Constantine did not perform a once-for-all act in the name of everyone, and he did not fuse church and state for all Christians and all societies. Rather, every Christian must decide whether the course of God's history passes through the church or through the dominant institutions of society. Each Christian must decide whether the church which follows Jesus is similar to or different from the world.

**Three implications.** Awareness of Constantinianism as a challenge shifts a bit the focus of the quite appropriate point which Burkholder made about the legacy of the medieval church and the use which we non-Constantinian Mennonites can and should make of that legacy. I

want to highlight three implications which follow from the ongoing nature of the Constantinian challenge:

1. Quite clearly, we can and should and do learn from the Constantinian church. It is not the case that the Constantinian shift created a completely corrupt entity in either time or space from which non-

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## The alternative way I describe does not give up responsibility for the world.

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Constantinians can accept nothing. Burkholder is correct when he notes the great legacy transmitted to us by the medieval church—including the Bible, central Christian doctrines like Christology and atonement, and the context in which occurred the scholarly and scientific and technological developments which we also acknowledge and use.

2. On the other hand, the notion of perpetual challenge means recognizing the possibility of bad as well as good change. Change as such is not inherently good. The process of transmission always contains the possibility—or the inevitability—of distortion. As one example, when church and society become fused, the church loses its self-consciousness as a society—a structured, social entity—gathered around Jesus. The social and relational dimensions of salvation then fall from view, and the larger society be-

comes the entity which shapes an individual's social outlook.

When the larger society is allowed to control social values in that way, salvation is stripped of its social aspects and becomes primarily an inner and individual matter. Therefore, non-Constantinians should not assume that the Christology or atonement doctrine they have inherited from the medieval church expresses automatically what believers' church people want to say about a salvation which includes social as well as individual aspects.

3. Finally the idea of the ongoing challenge of Constantinianism means that groups can change in relation to the fusion of church and society. Groups which have previously stressed church-state separation may succumb to a new form of their fusion. My April article concerned the danger of this kind of change.

**Change direction.** Meanwhile other groups which have traditionally fused the two can change tack and move back in the direction of church-state separation. Developments in both Catholic and mainline Protestant traditions illustrate this latter shift. The American Catholic bishops have branded nuclear weapons as immoral, and have issued a critique of capitalism, one of the foundations of American society. Mainline churches have spoken out against evangelical conservatism's attempts to impose its agenda through legislation. Burkholder describes this latter kind of shift when he mentions the critique of religious and militaristic nationalism by the churches which come historically from the *Corpus*

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*Christianum.*

However, only time will tell whether this critique of a conservative form of Constantinianism by the heretofore mainline churches represents a mere policy disagreement or a fundamental change in the way these churches view the relationship of church and society. In many ways, the shift noted by Burkholder is not a shift about church and state relations, but one about the content of the religion which should fuse with American society. We are seeing a shift from a social order corresponding to the kingdom of God as defined by the mainline churches to a vision of the social order as defined by Protestant evangelicism. The former stresses education, scientific progress, and a liberal social and political agenda. The latter envisions a society with unrestricted economic development, a purity defined in terms of individual morality, and an apparent willingness to extend American morality around the world by force. The roots of both mainline and evangelical outlooks lie in earlier epochs of American history, and both outlooks have shared the idea of a national faith, while disagreeing on the composition of that faith.

The discussions at the last biennial meeting of the Mennonite Church and the triennial meeting of the General Conference Mennonite Church mirror the na-

tional shift from a liberal social agenda to a conservative individual agenda. Instead of debating proper church attitudes related to social morality as was the case little more than a decade ago (appropriate current topics might include Nicaragua or the Persian Gulf or payment of war taxes), the Mennonite agenda of the last few years has focused most on issues of personal or individual morality, most specifically homosexuality.

The fact that as the occasion arises, both left and right, liberal and conservative Protestantism, can both critique government and also have a Constantinian outlook demonstrates that the issue of church-society fusion is not a liberal-conservative issue. It involves a prior fundamental question about the relationship of the church to the world. The question: Does following Jesus result in a new alternative society (that is, the church) which is distinguishable from the world? Or does following Jesus produce good (American) citizens, whose primary orientation and reference points come from the society in which they live? Does the church help the world accomplish the world's agenda, primarily through the world's institutions, or does the church structure itself so as to witness to the difference between world-oriented and kingdom-oriented institutions?

I believe that the response to the ongo-

ing Constantinian challenge is to pose a third way which can and should learn and borrow from the established church and the world, but borrow and learn in a way which transforms the learned material for the church's own purposes. Borrowing should not result in making the church more like the world. It should help the church to carry out its own mission more effectively and thereby make more clear the difference between the way of the kingdom and the world's way. This outlook assumes that the third way will set up structures, but is not defined by a specific kind of structure. Rather it is an attitude which believers' church people should bring to everything they do.

**Standards for cooperation.** The alternative way I describe does not give up responsibility for the world. Rather, I am talking about the proper way for Christians to be responsible and the places one looks for evidence of it. Again, does God's work in history appear through the church or through the institutions of the world? It is not a matter of refusing to work with any nonchurch structures. It is rather a faith statement about the standards for such cooperation and about the criteria used to measure results. The standards include faithfulness to the life, teaching, death, and resurrection of Jesus rather than the visible measures of success as defined by the institutions of Western society. Is it the church or the institutions of Western society in which we place our faith about the future of the world?

For example, it takes faith and courage to say that nonviolence is the way to live in our world. Many, perhaps most, Mennonites affirm a personal belief in nonresistance. However, a significant number of those who profess a personal belief in nonresistance also support a strong national defense as necessary to safeguard America and American freedoms. For me, that position contains a clear contradiction. If one holds that the church's survival depends on a society defended by an army, then one is really linking the course of God's history to the success of a national society. In other words, one is adopting the national society—and not the church—as the institution which furthers the will of God in history and makes history comes out right.

That choice between church or national institutions is a fundamental choice about the visibility of the kingdom of God in history. It is a choice which is not diminished by our existence in a tolerant American society nor by the knowledge and technology which we have accepted from the Western world. It is a choice, rather, about *the way* in which we learn and a choice about the institution in which we place our faith.

## The sympathy card

I wrote to say, "I'm sorry that he died."  
Oh, should I throw this silly card away? It's  
A lousy thing to say. But at least I know I tried.

"God bless you in your time of grief and loss."  
How can I be so trite? That sounds too nice.  
I wrote to say, "I'm sorry that he died."

He's gone. But she's still here with empty  
Shop and bed and heart. "Sorry" is  
A lousy thing to say. But at least I know I tried.

"I'm sorry"? Her life's been torn away!  
"Horried" would be a better word. I can't believe  
I wrote to say, "I'm sorry that he died."

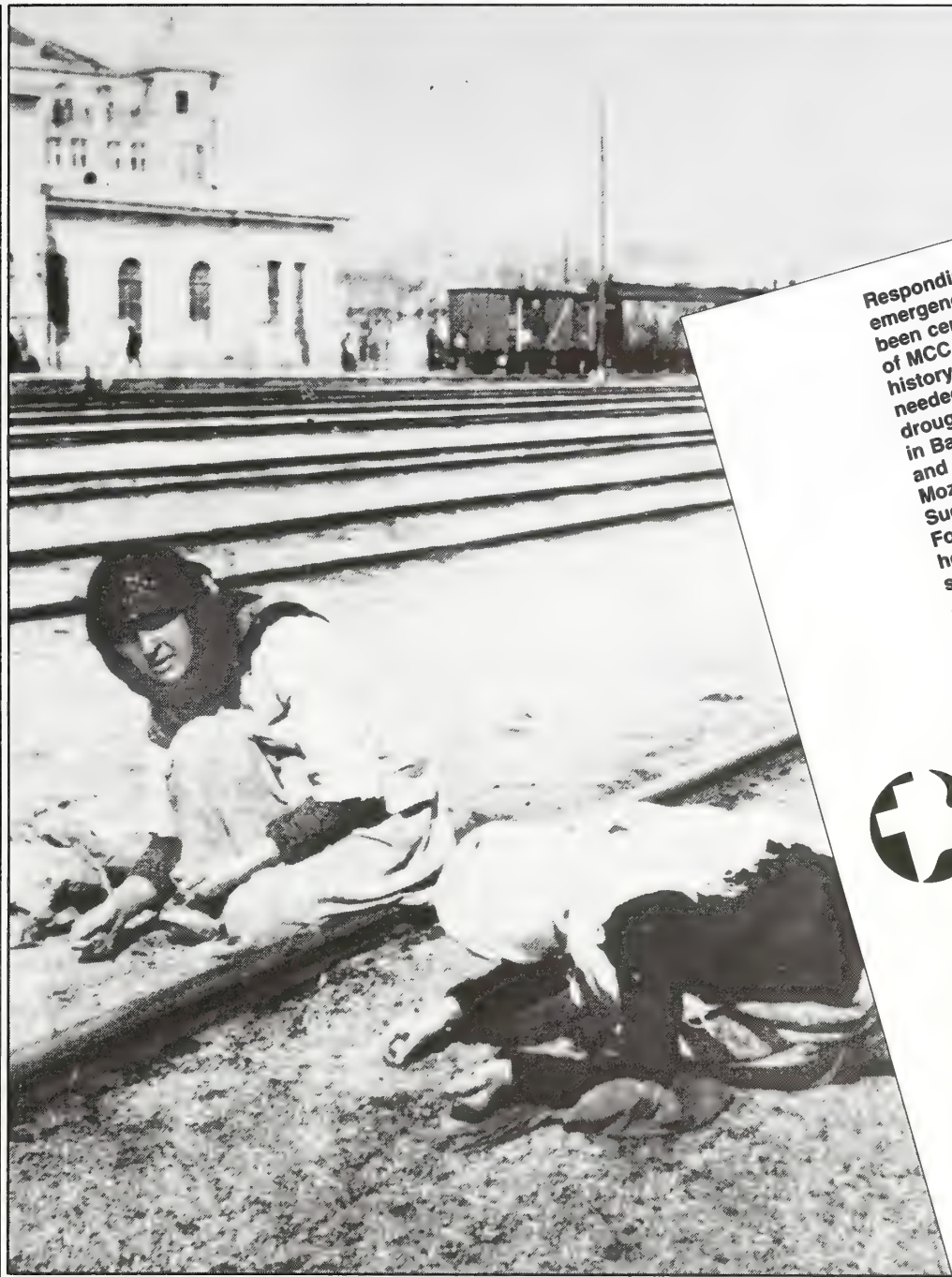
"I'll pray that you'll come through this thing with faith."  
I'm sure that anything I write will be  
A lousy thing to say. But at least I know I tried.

"I love you. Don't let your soul die, too,  
For that's one life that you can choose to keep."  
I wrote to say, "I'm sorry that he died."  
A lousy thing to say. But at least I know I tried.

—Elaine Maust



# EMERGENCY



Responding to emergency need has been central to the work of MCC throughout its history. Today food aid is needed for victims of drought in Laos, flooding in Bangladesh, and war and drought in Mozambique, Angola, Sudan and Ethiopia. Food is also shared with homeless people at shelters in North America.

MCC needs your contributions to continue sharing with those who are hungry.

**Mennonite Central Committee**



**Mennonite Central Committee and MCC U.S.**  
21 South 12th Street  
Box M  
Akron, PA 17501

**MCC Canada**  
134 Plaza Drive  
Winnipeg, MB R3T

Word came from Russia in 1920 that many were starving. This mother and daughter were photographed picking up grains of wheat at the port where food aid had been unloaded. When food was distributed in Russia there was great thanksgiving.







*Marriage Encounter leaders release balloons at a closing worship service celebrating the Newton-Lancaster merger. Left to right are Paul Hackman, Vernon and Luella Lohrentz, and Henry and Marian Leaman.*

## Two Marriage Encounter programs decide to get married soon

Some 20 representatives from the Lancaster, Pa., and Newton, Kans., Mennonite Marriage Encounter programs gathered Sept. 18-19 in Willow Street, Pa., with one goal in mind: to form a single organization. And by the end of the meetings they had indeed decided to lay down their separate banners and live together as one.

"We rejoice with you," said Marian Leaman, one of the founders of the Lancaster program, to the Newton group. "Today is like a second marriage," said Vernon Lohrentz, interim director of the Newton program. "We are joining a couple who already have grown children."

The new entity, which is tentatively named "Mennonite and Brethren Marriage Encounter," will consist of regions, each responsible for coordinating their own marriage encounter weekends. While Newton and Lancaster were named as the first regional centers in the new organization, the group expressed hope that there would be at least six regions two years from now.

Each region will in turn have representatives on a central council whose primary task will be to coordinate the work of all the regions. In addition to regional representation, the council will include appointees of the participating denominations. It is anticipated that the Mennonite Church, General Conference Mennonite Church, Church of the

Brethren, and Brethren in Christ Church will be the charter members.

Prior to the mid-1980s, the Newton and Lancaster programs operated with little knowledge of each other—both had come into being on their own.

The Newton program has always operated under the Commission on Education of the General Conference Mennonite Church, which funded it to the tune of \$34,000 in 1986. In 1981 the Mennonite Church, through its Mennonite Board of Congregational Ministries, joined the program, essentially by funding it for \$3,000 a year. From its first marriage encounter in January 1979 until the present, the Newton program has served some 2,200 couples.

In January 1982, another marriage encounter program was launched with the help of the Lutherans: the sponsoring organization was the Board of Congregational Resources of Lancaster Conference. So far, some 1,100 couples have participated in this program.

It was October 1986 when the two groups took the first crucial step toward one program. They agreed to work toward one common outline that is used to plan encounter weekends. In the meantime, a group of representatives from the Newton and Lancaster programs was formed to discuss the possibility of merging under a new structure. However, it wasn't until May of this year, when a new

outline was agreed upon, that either group was sure that their hopes for a new unified structure would actually become a reality.

Funding will be one of the first issues the newly formed Central Council will have to address when it holds its first meeting in Chicago in December. While the participating denominations will be responsible for providing some financial support, they will no longer be the primary sponsors. MBCM executive secretary Gordon Zook announced that he expected his agency to maintain its \$3,000 subsidy, while COE executive secretary Norma Johnson said that her agency's funds to the program would be significantly reduced.

Representatives agreed that the regions will most likely need to do much of the fund raising. They also recognized that their encounter programs had worked largely because of volunteers. Joyce Gingerich, who together with her husband, Vern, leads encounter weekends in Canada, said, "I don't think the church is aware of the volunteer mission."

One of the strengths of the Mennonite Marriage Encounter programs has been and will continue to be that "they keep close ties with the church," said Lohrentz. "This keeps them from the pitfalls of some other organizations—exclusivity, pride, and an ingrown, cult-like spirit."

—Glenn Lehman

## Conference on Christianity and Ecology blasts greed, ignorance

The first North American Conference on Christianity and Ecology brought together more than 500 people recently to Epworth Forest Conference Center in North Webster, Ind., to learn from and challenge each other. "We have never been in a meeting with such a diverse group of Christians before," said Art and Jocele Meyer of the Mennonite Central Committee U.S. Development Education Office. "But all of them were interested in living in harmony with God's creation, rather than exploiting it."

Conference participants talked about the causes of the earth's degradation and cited obstacles keeping North Americans from responsible living. They talked about what the church's response should be and listed practical ways to flesh out their concerns for the environment.

"Secularism is responsible for the destruction of our environment," noted Hans Schwarz of Regensburg University in West Germany in the opening address.



Other speakers, such as Wes Jackson of the Land Institute in Salina, Kans., and Jeremy Rifkin of the Foundation on Modern Trends in Washington, D.C., placed blame on "our extractive society"—extracting, for example, coal and minerals without any thought of replacing them.

"The crisis is due to our arrogance, ignorance, and greed," said Calvin DeWitt of the Au Sable Institute of Environmental Studies in Mancelona, Mich. Dean Freudenberger of Claremont (Calif.) School of Theology said the environmental crisis has occurred because North Americans have circumvented three biological principles: Nonrenewable resources should be recycled, wastes must be able to be absorbed by natural systems, and renewable resources must be used only within the carrying capacity of the environment.

People at the conference also asked why the church has been silent. "Why are we not hearing sermons on the degradation of the environment?" Freudenberger asked. Others asked: Who are the theologians who are talking with genetic engineers? Why is the Church of the Brethren the only denomination with a statement on genetic engineering?

Wes Granberg-Michaelson of The New Creation Institute in Missoula, Mont., said the church has been silent because it has "lost its environmental ethic" and adapted to a secular society that blindly trusts technology. "Christians need a vaccination against Western culture," he observed. The church in the West should learn from the churches in the East and reexamine the Old Testament theology of creation, he continued.

People came to the conference to examine the reasons behind the environmental crisis. But they came looking for ways to incorporate their concerns for the environment in their daily lives.

David Kline, a farmer from Fredericksburg, Ohio, led a workshop titled "Lessons in Amish Agriculture." He went through a year's cycle of chores and activities, pointing out how his family's beliefs influence their daily lives. Technology itself is not sinful, Kline explained, but its influence on the family is detrimental.

Kline's lifestyle is a "practical expression of what people at the conference were looking for," said MCC's Art Meyer. "Ragnar Oberby of the World Bank told me he cried during Kline's presentation because he had finally found a person whose lifestyle was in harmony with the environment."

At least 30 people from Mennonite and Mennonite-related groups were part of the conference. Art Meyer helped plan the conference and serves on its board of directors.

John Stoner, executive secretary of MCC U.S. Peace Section, led a workshop

on the relationship between conflict and environmental degradation. In a workshop on sustainable agriculture, Keith Helmuth, truck farmer from New Brunswick, and Kenton Brubaker, professor at Eastern Mennonite College, encouraged people to grow their own food and talked about the sacredness of such activities as baking bread and picking tomatoes. Kathryn Aschliman, Anthony Fraundorf, and Edna Schantz, all of Goshen College, shared ways to teach peace, justice, and environmental issues in the family.

At the end of the conference, 12 committees that met throughout the event listed findings and recommended actions that could be useful to congregations and individuals who want to live responsibly and to preserve and protect the environment. Copies are available from MCC U.S. Development Education Office at Box M, Akron, PA 17501.

—Charmayne Denlinger Brubaker

## Bender challenges Choice Books workers to understand people

"Who is purchasing books and what are their needs?" Urie Bender asked 150 persons gathered for a banquet recently at Eastern Mennonite High School in Harrisonburg, Va., to celebrate 25 years of Choice Books. "It's only as we begin to hear people ... be with them ... and understand their language that we can select material for them."

Bender, an editor, author, playwright, minister, and consultant from Baden, Ont., recalled his original vision for the bookrack ministry that is sponsored by Mennonite Board of Missions. His vision was to provide good literature to travelers and shoppers and to offer an alternative to the books and magazines available on the secular newsstands and bookracks.

Bender's vision grew out of seven years

of tract distribution. His aim was to solve two problems—to share the gospel in language the nonreligious person would quickly grasp, and to address readers' needs rather than fulfill his need to share the gospel. He noted that institutions often approach people from a program point of view rather than an audience or marketing perspective.

Bender said the vision began to take shape in 1954-55 through contacts with Eugene Garber, who as mission leader in Iowa-Nebraska Conference, had similar interests. Their dream for a paperback distribution ministry to the general public moved forward a step after contacts with publishers such as Moody Press showed that discounts of 60 percent or more were available.

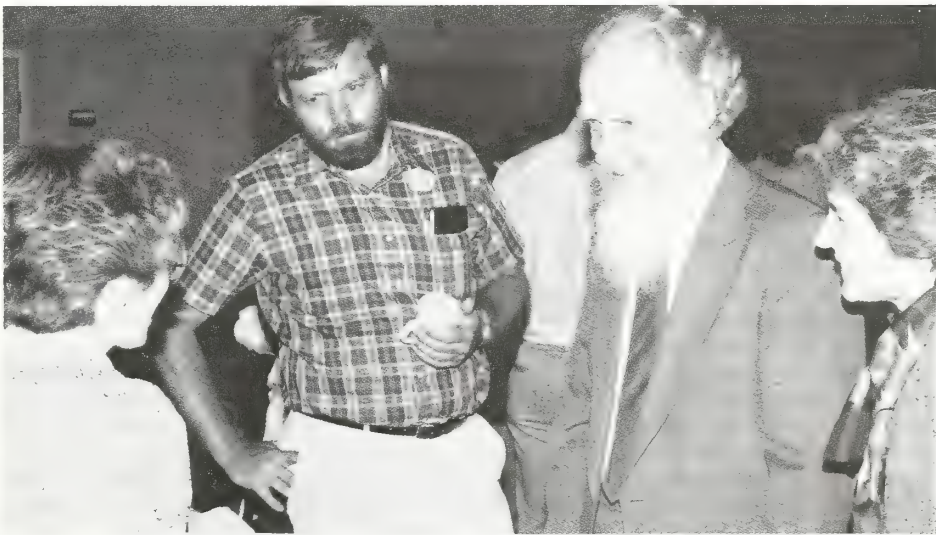
About the same time, Mark Martin in Virginia and Orrin Eichelberger in Ohio had similar dreams and were experimenting with religious paperbacks in public areas, such as outside supermarkets and variety stores.

Choice Books dates back to 1962, when Garber placed two racks in supermarkets in Iowa City. Immediately thereafter a good bit of time was spent in "grasping the vision," or shaping it in the right direction, including where to lodge the "child" organizationally, Bender said. Since Choice Books was not self-supporting and had a mission motivation, it was lodged with MBM in 1965.

Paul Schrock, a Mennonite Publishing House editor who chairs the International Choice Books Committee, challenged Choice Books personnel to "a clear vision, a clear goal, and a clear message."

The anniversary banquet capped the annual Choice Books rally and was preceded by seminars and workshops for district supervisors, sales representatives, and book reviewers.

Choice Books, currently divided into 18 districts, distributes some 700,000 books annually on more than 3,100 racks across North America and the Caribbean.



Speaker Urie Bender (right) with (left to right) Ann Yoder, Lawrence Yoder, and Shirlee Yoder.





*Democratic presidential candidate Jesse Jackson delivers his peace and justice message to an appreciative audience at EMC.*

## Presidential hopeful addresses overflow crowd at EMC

Democratic presidential hopeful Jesse Jackson made a whistle-stop in Harrisonburg, Va., on Oct. 2, but his brief visit provided a vivid laboratory session in the American political process. The black minister and civil rights leader was keynote speaker for a daylong meeting of Ecumenicals for Political Action, a loosely knit group of area pastors and laypersons. His appearance, confirmed only two days earlier, drew an overflow crowd of some 1,400 people to Lehman Auditorium at Eastern Mennonite College.

In a forceful and apparently extemporaneous 40-minute speech, Jackson described what he perceives as "a New South" arising that offers a "quest for common ground" among individuals and groups who desire economic justice and peace. "Today, racial violence is illegal but economic violence is not," Jackson said. "Those who have the gold make the rules." The result, he continued, is "unemployment, loss of farms, and misplaced priorities" in this country.

Jackson cited the urgent need to "stop jobs flowing out of the United States and stop drugs from flowing in." This can happen, he said, through a "rainbow coalition" of men and women, white- and blue-collar, young and old alike, who are "willing to work to make the world a place ... of peace and ... justice." He received a standing ovation at the conclusion of his address.

Following his address, Jackson fielded audience questions ranging from the implications of a minister running for political office to media coverage of candidates to how he would change American foreign policy.

"I will not renounce my title as a minister. It's a part of who I am," Jackson stated in response to a questioner's reference to Christian broadcaster Pat Robertson, a Republican presidential

candidate who discontinued his Southern Baptist clergy status as well as his work as host of the Christian Broadcasting Network's 700 Club.

One student asked Jackson how he would respond to the traditional Mennonite position of noninvolvement in public policy advocacy. "If you are alive, breathe, work, you are in the political system," Jackson replied. "You have a moral obligation to be involved. Not to vote is a vote. From womb to tomb, each of us should do our part to help make this country a more perfect union," he said.

During his two-hour stay on the EMC campus, Jackson talked with students, community persons, and media representatives and met informally with local members of the National Rainbow Coalition who will provide grass-roots support for his presidential bid.—*Jim Bishop*

## First Mennonite worker sent to troubled Northern Ireland

The first Mennonite worker in Northern Ireland arrived in Belfast on Aug. 24. David Moser of Goshen, Ind., is serving a three-year term with Mennonite Board of Missions and Mennonite Central Committee. Previous Mennonite contacts in Belfast have been made by MBM/MCC workers in Ireland and MBM workers in England.

Moser is serving as a youth leader for 174 Trust, a Christian community project begun in 1983 and based at the Saltshaker Centre—a place for caring Christian witness and practical service to the young people of the Duncairn/New Lodge area of Belfast. Moser is helping develop all aspects of youth work, including recreation and outdoor activities, for junior high and high school youth. Some youth work is already underway, such as weekly youth clubs for different age-groups.

The Duncairn/New Lodge area is one of Belfast's neediest districts, in both social and spiritual terms. Some of the young people come from second- and third-generation unemployed families.

In addition, there are the further problems of the continuing religious/political conflict in Northern Ireland. Saltshaker Centre is located on the dividing line between Protestant and Roman Catholic sectors of the city, and is close to the violence that often erupts.

Belfast, with about 300,000 people, is the capital of Northern Ireland and is also at the center of the ongoing conflict. Two-thirds of the small country's population is Protestant; one-third is Catholic. Its larger neighbor to the south, Ireland, conversely is 94 percent Catholic.

"Belfast is an intense, volatile place,"

said Moser. "A place of extremes." Moser hopes to find Christians who are committed to the gospel of peace. "I'll have a chance to apply my Christianity in practical, meaningful ways," he said. "I don't expect to encounter much armchair theology."

Moser also finds challenge in the youth work. "It will be different working with Irish youth than with Mennonite youth in North America," he said. "Mennonite youth have lots of options with good paths to follow. Hope, a variety of options, and a future to look forward to have not been part of the growing-up experience of Irish youth."

Staff members of 174 Trust, who are committed to social outreach in the area, worship together daily, but also relate to their own Protestant and Catholic churches locally.

Moser has had numerous involvements with youth in North America in the past. The last two summers he led Youth Venture groups (a program jointly operated by MBM and the General Conference Mennonite Church) in service projects with developmentally handicapped children at Wheat Ridge Training School in Arvada, Colo. He also worked four summers at Camp Friedenswald near Cassopolis, Mich.

A native of Berne, Ind., Moser is a 1987 graduate of Goshen College. He is a member of First Mennonite Church of Berne.

## Augsburgers lead evangelism seminar for Japanese Mennonites

The Anabaptist Center in Tokyo, Japan, serves many travelers, operates the Freidmann/Sakakibara Library, and hosts many meetings. But perhaps its biggest challenge, ultimately, is to capitalize on its central location and available resources to provide study and fellowship for the various Mennonite and Brethren in Christ groups throughout the country. The vision is that in closer sharing and learning together, they can sharpen their Anabaptist/Mennonite identity and enhance their unique contribution to the witness of Christ in Japan.

The groups, divided into five conferences with a total membership of about 3,000, got their start in the early 1950s with the arrival of missionaries from North America—Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Brethren in Christ Church. One conference, Tokyo Area Fellowship of Mennonite Churches, relates to both MC and GC mission boards.

Some 35 representatives from all five conferences gathered for an evangelism seminar, Sept. 18-22, at the center. Myron and Esther Augsburgers from Washington



(D.C.) Community Fellowship were the resource persons.

Myron, a longtime evangelist and educator, discussed the fundamentals of evangelism—foundations, strategy, practice, and commitment. He brought inspiration, ideas, and a springboard for considerable discussion. Esther, an artist, introduced her “theology of Christian art” and told how she uses her gift in the church. She elicited excited comments like, “There must be artistic gifts in the Japanese church that would respond to this challenge!”

Another important feature of the seminar was the sharing of case studies in evangelism by representatives from each conference. A presentation by two Mennonite Brethren pastors on growth in their conference was especially appreciated.

But the Japan-wide gathering of Mennonites was also an occasion of rich fellowship among brothers and sisters with a common spiritual heritage, even though many were meeting each other for the first time. They gained not only facts and ideas from each other but learned a new appreciation for each other and what it means to be a part of the Mennonite community across Japan.—*Charles Shenk*

## Believers' church event, drawing 10 denominations, focuses on ministry

Sixty-five heirs to the “believers' church” tradition met Sept. 2-5 at Bethany Theological Seminary—a Church of the Brethren school in the Chicago suburb of Oak Brook. “We are giving an account of the hope that is in us,” said seminary president Warren Groff.

Agreeing that the Holy Spirit gives a ministry to each Christian, participants came from 10 denominations to this eighth conference in a series that began in 1967. Donald Durnbaugh of the Church of the Brethren listed the affirmations that bring this group together: the lordship of Christ, the authority of the Word, church membership regenerated by the Holy Spirit, the covenant of believers, a need for perpetual restitution of the church, the necessity for separation from the world, proclamation and service to the world, and a non-organizational view of church unity.

The ministry of all believers (also called “universal ministry”) was the subject of the conference. Presenters and respondents wrestled with this concept—in comparison with ordained clergy. “Leadership,” said John Howard Yoder of the Mennonite Church, “comes in many modes. Leaders as such are not named in any of the apostle Paul's lists of gifts. Shepherding is one kind of leadership. Overseeing is another. In the body of

Christ, no one is without a gift.”

But, said Dale Brown of the Church of the Brethren, “when you have no official leadership, you have self-appointed leaders without accountability. Ordination refers to function, not an ontological distinction.”

Lynn Miller of the Mennonite Church, himself a week away from ordination, said, “I am increasingly uncomfortable with parts of the ordination ceremony. I am more a coordinator than a shepherd. I can't be all things to all people, and all things are not in me. People want the minister to be set above rather than set apart. By doing this they don't see themselves as ministers.”

Kara Cole of Friends United Meeting called for “non-traditional ministers” and added that universal ministry requires submission, discipline, and corporate listening to the Holy Spirit.

Stephen Boyd of the Southern Baptist Convention affirmed the centrality of the local congregation. In the fellowship of the church, he said, Christians evangelize by attracting others to themselves and thereby to Christ. He critiqued a clericalism in Southern Baptist polity which has weakened lay involvement in ministry.

Case studies of local congregations were presented by several people, including Neta Jackson of Reba Place Church. Throughout the remainder of the conference repeated interest was expressed in the periodic and systematic gifts discernment of Reba Place—a large “house church” located in the Chicago suburb of Evanston and affiliated with both the Mennonites and the Brethren. C. S. Song of the Pacific School of Religion punctuated the conference with Bible studies centered on the temptations of Jesus and on Paul's sermon in Athens.

Jeffrey Gros of the National Council of Churches encouraged the inheritors of the believers' church tradition to “keep telling us” in the larger church what you're thinking “even before you have it all together.”

The three-member findings committee, after enumerating much “reasonable consensus,” listed concerns that may determine an agenda for the next conference: (1) We do not have adequate definitions of universal ministry, ordination, and gifts within the believers' church context. (2) We do not have clarity on the relation of gifts in the ministry of all believers to calling and occupation. (3) How does the ministry of all believers relate to our theology and practice of evangelism, conversion, and baptism? (4) How do we discern spiritual gifts? What is the difference between individual leading and congregational call? (5) What forms of pastoral leadership foster a ministry of all believers within a local congregation? and (6) What training is most suitable to the ministry of all believers?—*Muriel Stackley for Meetinghouse*



Olsen

## BACK TO ENGLAND

### Olsen relates to people as host of London Centre

Relating to people in a variety of ways is the ministry of Peter Olsen, a Mennonite Board of Missions worker who has been host of London Mennonite Center in England since August 1984. He recently completed a four-month North American assignment.

Olsen is responsible for cleaning, cooking, and other household chores at the center, which is the home of 13 members of London Mennonite Fellowship, including MBM colleagues Alan and Eleanor Kreider. The center, which began as a student hostel in the early 1950s, changed its focus in 1981.

London Mennonite Fellowship, with a membership of 35 and an average Sunday attendance of 50, outgrew the center's chapel some time ago, so uses a nearby Quaker meetinghouse. The fellowship has a vision for reaching out to working-class people in Noel Park, a residential area about three miles from the center, where about half the members live. A search is underway for a building where Sunday services could be held.

Olsen helps persons who come to the center's library, which has 3,500 books, along with cassettes and periodicals. In addition, he is involved in seasonal seminars, called “Cross-Currents,” on biblical themes such as holiness, worship, and justice.

When the seminars are in London, Olsen finds himself cooking for 40 people, talking with participants and making them feel at home, and helping with worship. “We are trying to help those with struggles find ways the Bible can help them,” he said. “It fits in with the center's vision for discipleship training.”

The hospitality Olsen provides at the center is more than just food, he said. “In the New Testament the church spread where people were relating in homes—a practical expression of God's family,” he explained. “At the center we have an opportunity to share faith resources, simple food, and an atmosphere of peace.”

Olsen is originally from Montello, Wis.



## MCC Canada launches job-training program amid media attention

When 24 people reported for their first day with Mennonite Central Committee Canada's new job-creation program in Edmonton, Alta., recently, national media broadcast the event across the country. The program grew out of MCC Canada's concern about the hundreds of thousands of unemployed Canadians and from its desire to see the large amount of money spent on welfare and unemployment insurance used in innovative ways to create jobs.

A background paper, called "Work: A Biblical Imperative," was written by Dave Hubert, then director of the Mennonite Centre for Newcomers in

Edmonton. Upon his recommendation, MCC Canada established an Employment Concerns Program last year and appointed Hubert its director.

"What I find to be such a contradiction," says Hubert, "is that we are willing to spend \$11 billion a year to have people sitting around when there's so much work to be done."

With a \$603,000 grant from the federal government's Canadian Job Strategy Program, the Edmonton job-creation effort will provide employment and training in home renovation for 50 weeks. Almost all of the first participants were unemployed for longer than six months. The project also includes two managers, four foremen, and a clerk. Over 70 people applied for the 24 places.

Participants were chosen from people that MCC Canada traditionally works with. Six are women, 10 are Native

people, nine are Vietnamese immigrants, and seven are from Central America. Four of the participants are ex-offenders and 18 were on social assistance.

The Edmonton program is administered by MCC Alberta. Training is being provided by Alberta Vocational Center, which has appointed an on-site instructor. The city of Edmonton has provided homes that need repair, and is paying for all materials. Hubert expects that about a dozen condemned homes will be renovated in the first year.

Participants will also receive training in small business management and assistance in finding permanent work when the 50 weeks are over.

Hubert hopes to eventually have similar programs in each province and region where MCC Canada is represented. A request for additional federal aid has not yet been approved.

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Robert Hartzler, Belleville, Pa.

Norman Derstine's admonition ("Hear, Hear!" Oct. 6) about renewal movements was both timely and to the point. Mennonite charismatics tend to ignore the 1977 General Assembly statement on the Holy Spirit. Whether they do this out of ignorance or conviction is not clear to me. It is clear that when we follow personal experience at the expense of the Scriptures we move outside the mainstream of over four centuries of Anabaptist theology and practice.

Mennonites are not Pentecostals. We have our own unique theological understandings and history. For over a decade now we have tried to accommodate neo-Pentecostal emphases and influences. The Mennonite Church cannot and should not continue in this direction. There have been plenty of public casualties among Pentecostals of late to warn us of the weaknesses in that stream.

Thanks, Norman, for your appropriate and helpful reminder of who we are!

### Harold E. Bauman, Mennonite Board of Congregational Ministries

Some observations are needed on "Can We Have Renewal Without Confusion?" ("Hear, Hear!" Oct. 6):

1. The report in *Christianity Today* was written by an evangelical through evangelical eyes and (mis) understandings.

2. The reporter and Norman Derstine

lump all groups under the classical Pentecostal view of the baptism with the Spirit as an "empowering experience subsequent to conversion." A number of groups who attended the Holy Spirit Congress hold that view. Another position is that of the Catholics, Lutherans, Mennonites, and others. The baptism with the Spirit is an experience in addition to forgiveness and confessing Christ's lordship. It is the personal experience of the Spirit as God's presence and power in one's life. This is a part of salvation to be claimed at confirmation/believer's baptism. If one claims it at a later time, it was latent in the earlier experience but one did not claim it. One does not need to develop a two-stage theology to accommodate this. The 1977 statement on "The Holy Spirit in the Life of the Church" describes this experience in 3b.

3. The 1977 statement goes on to recognize that while it is God's intention that people have a full salvation experience at conversion, including the gifting and enabling of the Spirit, personal responses vary due to a number of factors—3c (2). It goes on, then, in 3c (3) to state, "The experience of conversion for many people in our times has lacked the full meaning that it seemed to have in apostolic times. In this context God is honoring the phrase 'the baptism in the Spirit' to help many people appropriate more fully what he intended at conversion." This confronts the misconception that all people experience what we state in our doctrines. The 1977 statement affirms God's intention—baptism with the Spirit at conversion, and that the baptism with the Spirit may be a subsequent experience for many in our day.

4. Norman seems to base his evaluation of the performance of Mennonite

Renewal Services on one leader with whom he has talked. I could name others who teach the same view. Two things need to be said: One, choose most any doctrine you wish and you will find persons holding divergent views in any gathering of Mennonite General Assembly. Two, in the spring 1987 issue of the MRS journal (*Empowered*), Dan Yutzy writes that while cleansing and empowering in becoming a Christian are distinct in purpose and function, they "may be experienced at the same time or separately." Dan's teaching reflects the 1977 statement.

### K. J. Yoder, Meadville, Pa.

With reference to Norman Teague's article in "Hear, Hear!" (Sept. 22), I too question why we as Christians have continued to seek healing for our sick bodies and minds through the worldly system of doctors/drugs/hospitals and in so doing wasting our money and resources.

The Bible has much to say about sickness and disease: (1) Satan comes to maim, kill, and destroy the Christian, (2) Jesus calls the woman crippled for 18 years "bound by Satan" (Luke 13:16), (3) sickness and disease is a curse (Deut. 28), (4) Christ has redeemed us from the curse (Gal. 3:13), (5) Jesus tells us before he ascended to "heal the sick" (Mark 16), (6) we as Christians are told to do what Jesus did—"in his name," (7) Asa died of a disease because he sought the physicians instead of the Lord (2 Chron. 16:12-13).

With Mennonite Mutual Aid assessments at a new high from escalating hospital/doctor/drug costs, should not we as Christians review our past and make some changes? I believe that a positive effect could be had on MMA and better use of our resources could be had by having each Mennonite Church conference em-



ploy a teacher-preacher (who believes in the biblical way of healing the sick) to visit each congregation and teach our brothers and sisters the same by word and action. A healed person does not need to consult a doctor, go to the hospital, or use drugs. Therefore far fewer medical claims would go to MMA and we would have more resources for spreading the gospel. A sick Christian cannot be a good witness to the healing, saving power of our Lord, nor does sickness glorify God.

**Roy E. Heatwole, Silver Spring, Md.**

Sandra Shantz's "God and I Are Not a Minority" ("Hear, Hear!" Sept. 22) is internally inconsistent. Sandra says that she (a woman) and God form a majority (implying she has authority) to tell the church (including men) that women should not exercise authority in the church. If she is correctly interpreting Scripture, isn't it obvious that she should be silent?

Now I, a Christian man who also prays regularly to God (hence by Sandra's belief a higher authority than any woman), believe she is right in exercising authority by telling us what she believes. I believe she is wrong in her interpretation of Scripture. Scripture teaches us that all Christians, including women, are gifted by the Spirit for service in building the kingdom of God. The church must affirm and encourage these women whom God has chosen and has gifted for leadership.

**Opal Brubaker, Sweet Home, Oreg.**

I was pleased and surprised to read my mother's article, "God and I Are Not a Minority" (Sandra Shantz in "Hear, Hear!" Sept. 22). If there were more articles such as this, we would still be getting *Gospel Herald*. We felt we were being fed a continuous stream of articles supporting women in church leadership, weak on the sin of homosexuality, and strong on social concerns. I don't feel the Bible changes, but the church is moving from "thus saith the Lord." The book *Set Your Mouth to the Trumpet* by David Wilkerson, I believe, has a message to the Mennonite Church.

**J. Otis Yoder, Breezewood, Pa.**

Brother James L. Foster in his article, "Rags for Riches?" (Sept. 22), touched upon several central ideas for holding on to our riches and refusing rags, though some of them may glitter or shimmer under the flashing lights of the "world."

I wish to comment on Brother James' "reason 3." Like so many others, he calls for change without telling us why or to what we should change. To say our young people want us to change is no valid reason. The captain of a ship will not change unless he is off course, even if the

first mate tells him he should. A true captain will maintain his course even if the entire crew mutinies to try and force him to change.

Hebrews 10:23 has a word for us: "Let us hold fast the profession of our faith without wavering (for he is faithful that promised)." To four of the seven churches in Revelation 2 and 3 Jesus said "repent." To three of them he said, "hold fast." From Jesus' words, I gather we are called to repent for changing and to hold fast instead of letting go.

The challenge we face is the command of Jesus to make disciples of all nations and to teach them all that he taught. While we set up task forces to study how to do what Jesus told us to do, thousands are dying without Christ every day. The preaching of the gospel still works today. There is no need to change. There is need to rise to the challenge. We ought to listen to Jesus, don't you think? And get on with the task!

**Richard Hostetler, Goshen, Ind.**

I was very much interested in the articles about H. S. Bender (Sept. 15). It was of particular interest to me since I was a student when Bender was dean of Goshen Biblical Seminary.

I would certainly affirm, with the writers, that Bender made a great contribution to the Mennonite Church. I don't think there is any question about that. There was something, however, which troubled me. Several writers referred to Bender's authoritarian leadership style. It would have been helpful to me if someone had made some kind of assessment of that style. Leonard Gross suggested that it was appropriate for the time, that the times made necessary a "certain authoritarian posture."

The question which I would raise is whether it is ever appropriate for someone to take matters into his own hands as Bender seemed to do. Peter Wiebe recalls Bender's leadership style in his own experience as a seminary graduate. As I read his account of Bender's "hand-on" style, several questions emerged. Was it appropriate for Bender to consult with several of his colleagues and then tell Wiebe that all of them think he should serve the Yellow Creek congregation? Was it appropriate for him to "negotiate" with the Yellow Creek congregation to urge them to accept the man of his choice, as though the congregation was incapable of making that decision on their own? If Bender's leadership style was appropriate for his time why not for today? Couldn't we get more done, more quickly, if it were not necessary to involve so many people in a decision-making process?

It is my personal opinion that Bender's leadership style was often not appro-

priate. It was not appropriate then, nor is it appropriate today. Part of my feeling on the matter comes because Bender also helped me with a church assignment. He encouraged me to take an assignment which really meant that I drop out of seminary to do it. I have always regretted that decision. Looking back now I wish I had taken seriously my wife's strong sense that I stay in seminary. I believe she was right. It is partly, also, that I see in myself some of the impatience which Bender seemed to have in taking the normal channels in decision-making. As a member of College Mennonite Church, I sometimes become impatient at the slow process of decision-making, trying very hard to include everyone in that process. However, deep inside I know that it is the peoplehood way to go.

**George Bechtel, Kitchener, Ont.**

It is surprising that you dedicate the cover of *Gospel Herald* to the computer ("What Computers Can and Cannot Do for You and the Church," Sept. 8). It is more surprising that Reg Toews writes a generally upbeat article on computers without taking into consideration the computer's impact on how the human mind processes religious ideas. Easier sermon preparation may not mean better sermon preparation. For anyone interested in the impact of computers on human creativity, there is the thought-provoking book *The Cult of Information* by Theodore Roszale.

**Ann Graber Hershberger, Managua, Nicaragua**

As an un-aborted child and the mother of one, I echo the concerns of Cynthia Weaver ("The Un-Aborted Child" Aug. 11). We must face our tendency to be as the Pharisees who "do not practice what they preach. They tie up heavy loads and put them on people's shoulders, but they themselves are not willing to lift a finger to move them" (Matt. 23:3b-4).

While my situation as an infant was not as serious as the child described, my parents took certain risks in accepting me, a baby needing extra medical and nursing care. Their example of unconditional love and commitment enabled my husband and me to take a similar risk in adopting a victim of the "contra" violence in Nicaragua who has also needed special care. We would all say that we have been blessed in spite of the risks.

I am thankful that neither I nor my daughter were aborted. But if I had grown up in an abusive or institutional situation I don't know how I would feel. Certainly resentful of those who stopped my abortion but "didn't lift a finger to help" from that point on. By our fruits, not our words, will we be known.



## MENNOSCOPE

**Contributions to Mennonite Board of Missions totaled \$2,399,000 at the end of September.** That means \$2,256,000 must be received by Jan. 31 for MBM to meet its 1987 contributions need of \$4,655,000. Development manager Tim Martin noted that the amount still needed is \$70,000 more than was received during the same four-month period a year ago. "Meeting the contribution goal is required if MBM is to do its part for Vision '95 of the Mennonite Church," he said.

**Author-professor Ron Sider invites Mennonites to join Evangelicals for Social Action**—an organization which he helped establish in 1978 and which he now heads. He became its executive director in September. ESA describes itself as "a grass-roots movement of Christians committed to biblical justice." It is involved in education, support, and analysis. Sider, who continues to teach part time at Eastern Baptist Theological Seminary in Philadelphia, is a member of Diamond Street Mennonite Church. More information about membership in ESA is available from him at 5107 Newhall St., Philadelphia, PA 19144.

**One Mennonite congregation in Hawaii is one year old and a second one is being established.** Both are in the state capital of Honolulu. Vietnamese Christian Fellowship, the first Mennonite congregation in Hawaii, recently celebrated its first anniversary. Made up primarily of immigrants from Vietnam, it began gathering interested people together in August 1986 and officially organized itself last January. The congregation holds services in an Episcopal church building; current attendance is 18-25. Pastor Luc Van Pham says an important part of his work is helping new immigrants get settled. Meanwhile, Gary and Judy Morris arrived in August to plant an English-speaking congregation. The two emerging Mennonite groups hope to find a common facility. The Hawaii church-planting effort is sponsored by Mennonite Board of Missions and by two conference mission boards—Lancaster and Franconia.

**The emerging Hispanic Mennonite congregation in New Orleans baptized 10 new believers in the Tangipohoa River on Sept. 27.** Called "Amor Viviente Church," the congregation now has 31 members and an average worship service attendance of 70. It is sponsored by Amor Viviente Church of Honduras and by Eastern Mennonite Board of Missions. Hector Urbina is the pastor and Ed King is his associate.

**Martin and Clara Sommers of Sarasota, Fla., are involved in an itinerant ministry in rural Alabama.** It includes personal visitation, appliance and home repair, children's activities, and an active relationship with two Baptist churches in the Boykin area. Martin preaches in the churches and conducts Bible classes. Eleven of the 13 people who have been baptized in the churches this year have come from the Bible classes. The Sommers' ministry was initiated by Agri Business Mission Associates of Rosedale Mennonite Missions.

**"Estimating the number of Christians in China is like guessing the number of jellybeans that can fill a Volkswagen,"** says Don Jacobs, executive director of Mennonite Christian Leadership Foundation, who visited that country recently. But the best estimate currently is probably 52 million. This includes Roman Catholics, officially recognized Protestant churches, and unofficial "house churches." Whatever the exact figure, it is



**Librarians and children respond to reading program.** A reading incentive program sponsored by Mennonite Publishing House is getting good response from librarians and children. The program offers a reward in the form of a Provident Bookstores gift certificate or free books for readers who complete the 10-volume Herald Story Bible Series. Pictured are participants at Kingview Mennonite Church in Scottsdale, Pa.—assistant librarian Audra Shenk and sixth-grader Hannah Miller.

Congregational and Christian school librarians administer the program, certifying the reading of persons who participate. Up to this point, some 40 librarians have signed up to promote the plan and inquiries have been received from over 130. Depending on the number of participants per librarian, this could add up to hundreds of new readers of these popular Bible story series. Authored by Eve MacMaster, the series was begun in 1979. Volumes have been published periodically since then and the 10th and final book, "God Builds His Church," was issued this past August.

Sign-up for the reading program is open until Nov. 15. Readers have until next June 30 to complete their reading. Free "librarian's kits" explaining the program are available from Becky Sprinkle at MPH, 616 Walnut Ave., Scottsdale, PA 15683.

clear that the church in China has grown dramatically since the communist revolution of 1949. "Interestingly, this all happened without those things we have come to accept as 'requirements'—church buildings, seminaries, institutions, and money from abroad," says Jacobs.

**Kampuchea is facing a major food shortage due to the lack of monsoon rains until too late in the growing season.** Water control is the most important environmental factor in the country's food production, says Pat Hostetter Martin of Mennonite Central Committee. So a hydrology project in Kandal Stung Province is one way MCC is helping Kampuchea control its water supply. The project, a joint MCC-government effort, will provide irrigation and drainage to 7,200 acres of prime agricultural land.

**A North American Mennonite volunteer who survived a rebel attack on his town in Mozambique is determined to stay** despite continued fighting in the area. As reported earlier in *Gospel Herald*, Mark van Koevinger,

a Mennonite Central Committee worker from Rockford, Mich., had just arrived in Homoine to do agricultural work when the right-wing rebels struck the town in July, killing over 400 people and taking nearly 300 others captive. Smaller-scale attacks have continued since then, including the killing of 50 people who were returning to Homoine, thinking it was safe to go home. The rebels, known as "Renamo," have been supported by white-ruled South Africa in their war against the leftist government of Mozambique. Van Koevinger's decision to stay in Homoine came after much prayer and discussion with MCC colleagues and others.

**What do you get when you combine 15 adults, 19 children, a seven-hour bus ride, 2,300 bars of soap, SELFHELP Crafts shipments of India brass and Philippines baskets, and lots of enthusiasm?** The answer is a Sunday school class from Oak Grove Mennonite Church in Orrville, Ohio, that journeyed to Akron, Pa., recently to see the headquarters of Mennonite Central Committee, to work in the SELFHELP warehouse, and to donate the



results of their church's yearlong soap-collecting project. "We wanted to better understand MCC and expose our kids to the idea of service," said Lloyd Mast, one of the trip's organizers. Other groups interested in a similar experience should contact SELFHELP Crafts at Box L, Akron, PA 17501.

**Over 400 Mennonite Church congregations received \$52,000 in grants from Mennonite Mutual Aid in 1987.** Available each year to congregations with MMA medical plan members, the grants can be used for local benevolent funds or mutual aid projects. For example, Manson Mennonite Church of Iowa used its grant to stock its food pantry for needy people in the community. Congregations can also choose to give their grant funds to MMA's Flexible Premium Aid, which assists low-income people with their MMA medical plan premiums. This amounted to \$31,000 from over 100 congregations in 1987.

**A plan to construct a building for both a Mennonite congregation and a Messianic Jewish congregation in the Boston area has hit a snag.** Local residents in suburban Needham have opposed the plan and the city has refused to issue a building permit. The two congregations—Good Shepherd Christian Fellowship and Ruach Israel Messianic Fellowship—have in turn filed a formal complaint with the city because of the rejection. Art McPhee, pastor of the Mennonite group, said the situation is the topic of considerable discussion in the community and in the local media.

**Mennonite Central Committee Canada is asking members of Parliament to vote against new refugee legislation.** Citing the tragic deaths of hundreds of Mennonite refugees in the Soviet Union in the 1920s after Canada denied them entry, MCC Canada is encouraging Parliament to prevent similar tragedies by rejecting proposed new legislation in its original form. A letter was sent to 50 members of Parliament who have large numbers of Mennonites in their constituencies. It was signed by MCC Canada board chairperson Ray Brubacher. The proposed legislation tightens controls on the entry of refugees.

**A Mennonite program among Native people in northern Canada was praised in Parliament recently.** On the floor of the House of Commons, Dave Nickerson, representing Western Arctic, reported that "Mennonite Central Committee Canada has, for the past several years, been sending experienced gardeners to the North to teach by example its people the art of horticulture." He called it a "successful program" and thanked MCC Canada for its efforts.

**Four members of the Mennonite Church were among 16 people who began SALT assignments following an Aug. 25-29 orientation at Mennonite Central Committee Canada headquarters in Winnipeg, Man.** SALT (Serving and Learning Together) is a service program for young people ages 18-22. The recently oriented group is serving at SALT units in Vancouver, Winnipeg, and Markham, Ont. The four Mennonite Church participants are from Ontario—Dawn Bender of New Hamburg, Jay Cook of Parkhill, Bryan Isaac of St. Catharines, and Peggy Zehr of Kitchener.

**Living Faith Chapel in Shippensburg, Pa., dedicated its new building recently** after gathering for worship there for four months. The congregation, affiliated with Franklin Conference, had been meeting in the community room of a local bank before moving to its new facilities at 8770 Possum Hollow Rd. At the dedication service, Pastor Galen Lehman gave his vision for the congregation, and

Roger Eshleman, president of the conference's mission board, commented on the role of the board in nurturing the three-year-old church.

**A Vermont congregation has made an in-depth study of alcohol abuse and has shared its conclusions with the local community.** The members of Bethany Mennonite Church in Bridgewater Corners have "reached a consensus that non-use is the safest and most life-supporting course of action," wrote Pastor James Musser in a letter to *The Vermont Standard* newspaper in nearby Woodstock. "While this is not a point of doctrine ... we believe that the possible negative outcomes ... outweigh the pleasures to be gained from alcohol use."

**Only one-third of the Lancaster Conference congregations use the current Mennonite Church hymnal,** according to a recent survey by the conference's Worship and Creative Expression Commission. But they tend to be the larger congregations, so that *The Mennonite Hymnal*, published in 1969 by Mennonite Publishing House, is actually used by 52 percent of the conference's members and it is the most used hymn book. It is followed by three older MPH publications—*Life Songs* No. 2 (1938), *Church Hymnal* (1927), and *Church and Sunday School Hymnal* (1902). "We found a very high allegiance to Mennonite-published books," said Glenn Lehman, staff person for the Worship and Creative Expression Commission. "At the same time, we found congregations reluctant to turn in older hymnals and move on to the more recent ones."

**"Millions in the Soviet Union listen to your program," a Soviet church leader told a Mennonite radio broadcaster recently during a chance encounter in New Jersey.** Vassil

Magal's face was not familiar, but his voice was. When Matthew Melnik of the All-Union Council of Evangelical Christians-Baptists—the main Protestant body in the Soviet Union—heard Magal speak, he exclaimed, "I know you! You're the speaker on *Voice of a Friend*." The Russian-speaking Magal, originally from Eastern Europe, produces his programs in Belgium, where he lives. Mennonite Board of Missions sponsors them and beams them to the Soviet Union from several powerful radio transmitters. Melnik invited Magal to visit his country.

**Mennonites helped organize a week-long Bible exhibition in suburban Paris recently.** Held at a major shopping mall in Creteil, it included a series of panels explaining the Bible, biblical computer games, biblical videos, concerts, films, and evening presentations on the Bible and Christian faith. The exhibition attracted much press coverage and was the subject of a 30-minute national television program. The planning was an unusual ecumenical effort involving Roman Catholics, Reformed churches, Pentecostals, Baptists, and others. Mennonites were represented by Foyer Grebel Christian Community in the Paris suburb of St. Maurice.

**Selfhelp Crafts is selling its first food item—cashew nuts from Honduras.** They were test-marketed in Selfhelp's Ephrata, Pa., store last year and are now being made available throughout North America. Selfhelp, a program of Mennonite Central Committee, has until now sold only handcrafted items as a way to create jobs for disadvantaged people in third-world countries. The cashews are grown and processed by impoverished peasants in the Choluteca area of Honduras. "This group definitely needs and merits our support," says



**Paintings tell sacred history of Argentine Indians.** At the recent annual convention of the United Evangelical Church in northern Argentina, which brings together Toba, Mocovi, Pilaga, and Mataco Indians, 12 paintings were splashed across the front of the auditorium. "I am amazed at the creativity of our young people!" said church president Orlando Sanchez. "These paintings show something of the importance of our history. I wish they could be made into a booklet to be used in the schools for our children."

Mennonite Board of Missions worker Willis Horst and others had experimented at this year's convention with a new format for Bible studies among the Indians. "We emphasized the importance of each person's contribution in the circle," said Horst. "In order to encourage participants to value their own word, we tried to lift up the uniqueness of each person's experience. This led us to look also at the uniqueness of the tribal experience and the importance of telling the story of the tribe's sacred history."

With materials ready, the Bible study participants were invited to suggest what should be shown on the paintings. Then it was up to the artists. Most of one day was spent preparing the paintings on large sheets of stiff cardboard. By late afternoon they were nailed high on the wall stretching from one side to the other and visible to all. The 2,000 Indians in attendance had something new to talk about as they returned home.



Selfhelp associate director Lloyd Kuhns. "It just so happens that instead of making handicrafts they grow cashews."

**Seven churches in the Sherando/Lyndhurst area of Virginia dropped their denominational differences**, focused on their unity in Christ, and conducted a week-long tent crusade recently that attracted 300-350 each night. It was led by United Methodist evangelist Floyd Murphy. Two of the churches were Mennonite. The ecumenical venture began about three years ago with a community hymn sing sponsored by one of the local United Methodist churches. Then an annual united communion service was organized, as well as a monthly ministers meeting, picnics, more hymn sings, fund-raising to start a community fire station, and two tent crusades.

**After 10 years of renting facilities from other churches, a Hispanic Mennonite congregation in Indiana has its own building.** Iglesia Menonita Emanuel in Marion has purchased a 20-year-old brick church being vacated by a Brethren congregation. For \$80,000 the Emanuel congregation got a 175-seat sanctuary, a pastor's study, nursery, seven classrooms, kitchen, and fellowship hall. The purchase was made with the help of Indiana-Michigan Conference.

**"Albany Park Mennonite Church" is the new name of the former Manor Community Church in Chicago.** The three-year-old congregation is affiliated with both the Mennonite Church and the General Conference Mennonite Church. Ulli Klemm is the pastor.

**Herald Press of Mennonite Publishing House has reprinted nine popular books.** The books—with the author's name and the total number in print—are: *More-with-Less Cookbook* by Doris Janzen Longacre (520,000), *Caring Enough to Confront* by David Augsburg (375,000), *Meditations for the Expectant Mother* by Helen Good Brennenman (167,000), *Church and Sunday School Hymnal* edited by J. D. Brunk (106,000), *Living More with Less* by Doris Janzen Longacre (90,000), *Cherishable: Love and Marriage* by David Augsburg (80,000), *Wonderful Good Cooking* by Johnny Schrock (75,000), *Mennonite Confession of Faith* adopted by the Mennonite Church in 1963 (75,000), and *Martyrs Mirror* by Thieleman van Bragt (32,000).

**Dallas Peace Center, established in 1981 by Dallas Mennonite Fellowship, has its first non-Mennonite director.** He is Lon Burnam, and he is evidence that the center has broadened its appeal and has become firmly rooted in the city. "The Mennonites have created something very important," Burnam said. "Now they are letting the adolescent grow up." *Dallas Morning News*, which recently published a major feature on the center, called it "the tangible focal point of the local peace-and-justice movement." It keeps tabs on 41 Dallas peace-and-justice groups and publishes the monthly *Dallas Peace Times* for over 1,000 subscribers. "People started calling us because we were the only organization with a staff member and a telephone number," said Sam Nance, one of the founders.

**A record 645 students are enrolled this fall at Lancaster (Pa.) Mennonite High School—an increase of 25 over last year.** The 45-year-old school, sponsored by Lancaster Conference, is the largest Mennonite high school in North America.

**Drought victims in India are receiving 4,900 metric tons of wheat in food-for-work projects** as part of a wheat/oil exchange between Mennonite Central Committee, the Indian government, and Church's Auxiliary for



**Agricultural center helps students help others.** An agricultural center sponsored by Kekchi Mennonite Church in Guatemala and by Mennonite Central Committee gives Kekchi Indian students hands-on experience meant to benefit them and their entire villages. Students who complete courses at the center receive a certificate and the title of "promoter." They are then expected to take their skills back to their home villages where they teach them to others, reports Ben Newcomer (left), an MCC worker who supervises the center. Here he and two students examine a chicken at the center, which is located in San Pedro Carcha.

Lessons at the center focus on planting garden plots, caring for citrus trees, and raising chickens, pigs, and rabbits. "There is a double benefit here because the students raise food as well as items for resale that generate income," notes Newcomer. Training in animal raising is more involved than one might imagine, he says. Not only do students learn how to care for the animals, but they learn about proper feeding, breeding, care of the offspring, and how to build appropriate shelter.

Social Action (CASA)—an effort of 21 denominations in India. The country is suffering its worst drought in decades. Participants in the projects are the "most vulnerable sectors in society," said CASA director Major Michael. "Namely the small-scale, marginal farmers and landless laborers." In return for the wheat, they are digging wells, building irrigation canals, planting forests, and constructing roads. The exchange agreement called for MCC to send 2,100 metric tons of oil to CASA, which traded it to the Indian government for wheat from its stockpiles valued at \$820,000. This is the first time the churches in India have negotiated this type of exchange with the government.

**A Mennonite Board of Missions newsletter has been recognized for excellence in graphics and typography.** The monthly *Prayer Partners Memo* was cited recently as one of 10 outstanding examples of contemporary newsletters by communications specialist Edmund Arnold. Each quarter he offers "Arnold's Admirables" in the weekly *Ragan Report* of Ragan Communications in Chicago. The MBM newsletter serves 400 people across North America who have pledged themselves to regular prayer for missions.

**The Media in Congregational Ministry Internship has been set for Jan. 5-15** in Harrisonburg, Va. Intended for pastors, students, and others, the internship teaches participants to write and produce for radio, television, and newspapers. Participants also learn how to communicate and persuade, visit broadcast outlets and print production houses, and study

media strategies for congregational outreach. The internship is offered every two years by Eastern Mennonite Seminary and Mennonite Board of Missions. More information is available from Cheryl Elliott at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.

**A complete set of Gospel Herald from 1948 to 1966 is available free** from a man who is retiring. He is Lester Fisher, and he can be contacted at 4664 North St., R. 48, Covington, OH 45318.

**The "Resource Listing of Mennonite and Brethren in Christ Women" is being updated** by the Committee on Women's Concerns of Mennonite Central Committee. It contains names and résumés of women who are available to serve on boards and committees, as seminar and retreat leaders, and in other capacities. Women not in the listing who would like to be included should contact the committee at MCC, Box M, Akron, PA 17501.

**New appointments:** • **Irv Weaver**, director of Evangelism and Church Development Department, Mennonite Board of Missions, starting in September. He succeeds Ray Horst, who continues in the same department as a consultant to Mennonite Church conferences and congregations. Horst, who has directed the department since its beginning in 1980, is nearing retirement after 30 years with MBM. Weaver joined the MBM staff a year ago as an evangelism and church development consultant. Before that he was the chief staff person for Allegheny Con-



ference. He has also been a church planter and pastor.

•**Patrice Claassen**, youth coordinator, Normal 89, starting next June. She is responsible for planning all aspects of the youth gathering at Normal 89—the joint convention of the Mennonite Church and General Conference Mennonite Church scheduled for Aug. 1-6, 1989, at Illinois State University in Normal. Claassen is currently a social worker with Social and Rehabilitation Services in Newton, Kans. Previously she was the youth worker for the GC Church's Western District.

•**Brian Ebersole**, administrator of three programs, Eastern Mennonite Board of Missions. A member of the Discipleship Ministries staff, he directs Voluntary Service, Youth Evangelism Service, and Summer Training/Action Teams. He is a 1987 graduate of Eastern Mennonite College and youth pastor at Mount Joy (Pa.) Mennonite Church.

•**David Rempel Smucker**, editor, *Pennsylvania Mennonite Heritage*. Published by Lancaster (Pa.) Mennonite Historical Society, the quarterly magazine was founded nearly a decade ago by society director Carolyn Wenger, who edited it since then. Smucker was assistant editor the past four years and is also a historian and genealogist for the society.

#### Pastoral transitions:

•**John Murray** was ordained and installed as pastor of Emma Mennonite Church, Topeka, Ind., on Oct. 4. He served previously as an assistant pastor at Holdeman Mennonite Church, Wakarusa, Ind.

•**Daniel Miller** retired as one of the pastors of Rossmore Mennonite Church, Lancaster, Pa., on Sept. 20. He served there 41 years.

•**Maurice Lehman** retired as one of the pastors of Lyndon Mennonite Church, Lancaster, Pa., on Aug. 16. He served there 24 years and 16 years elsewhere before that.

•**Ed and Kathrine Rempel** were installed as copastors of Pueblo (Colo.) Mennonite Church on Sept. 20. They succeed George Dunn.

•**James Detweiler** was installed as pastor of Pleasant View Mennonite Church, Goshen, Ind., on Oct. 4. He served previously as pastor of First Mennonite Church of Morton, Ill.

•**David Pegarella** was ordained as pastor of Sunnyside Mennonite Church, Lancaster, Pa., on Sept. 13. He was licensed in 1983 by Iowa-Nebraska Conference.

•**Ralph Lind** was ordained as pastor of Portland (Oreg.) Mennonite Church on Sept. 27. He was licensed in 1986.

•**Lawrence Chiles** was installed as pastor of South Christian Street Mennonite Church, Lancaster, Pa., on Oct. 4. He serves alongside youth pastor Del Martin.

•**Wendell Handrich** was licensed and installed as pastor of Germfask (Mich.) Mennonite Church on Sept. 27. He has been a member of the congregation for many years.

•**Marvin Weaver** was installed as copastor of Rossmore Mennonite Church, Lancaster, Pa., on Sept. 20. He serves with Lester Blank.

•**LeRoy Redding** resigned as pastor of First Mennonite Church of Colorado Springs, Colo.,

recently. He then became pastor of Congerville (Ill.) Mennonite Church—a General Conference congregation.

•**Leroy Garber** was licensed as minister of visitation at Stutsmanville Chapel, Harbor Springs, Mich., on Sept. 27. A longtime member of the congregation, he serves alongside Pastor Ed Warner.

#### Missionary comings/goings:

•**Lee and Mary Alice Hertzler** began a leave of absence from their work in Brazil in August following a four-month North American assignment. They are Mennonite Board of Missions workers who had been assisting five Mennonite congregations in the remote Araguacema area. Their address is Box 473, Hesston, KS 67062.

•**Michael Bauman** went to Israel in June for a one-year MBM assignment. He is a library assistant at the Ecumenical Institute for Theological Research while also pursuing studies in Jewish and Arab language, culture, history, and religions. Most recently he was a student at Goshen College. His address is EITR, Box 19556, Jerusalem, Israel.

#### Upcoming events:

•**Urbana 87 Student Missions Convention**, Dec. 27-31, at the University of Illinois in Urbana. Sponsored by InterVarsity Christian Fellowship, the huge event will feature such evangelical leaders as Billy Graham, Tony Campolo, Becky Pippert, and Harvie Conn. Mennonite involvement includes a variety of displays, the sponsorship of several seminars, and an all-Mennonite gathering. Scholarships are available for young Mennonites who wish to attend. More information from Student and Young Adult Services at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Japan Peace Visit**, May 19-June 10, sponsored by Mennonite Board of Missions and Japan Mennonite Church. It is for young adults interested in a career in international mission. The visit, with a special focus on peacemaking, is also designed to strengthen ties between Japanese and North American Mennonites and increase awareness of Japan as a setting for mission. Participants will pay their own travel and hospitality expenses. More information from Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Lancaster Business and Professional Women's Commission Fall Meeting**, Nov. 14, at Olde Hickory Inn, Lancaster, Pa. Writer-historian-professor Grace Wenger will address the subject of "Change." The commission is part of the Women's Missionary and Service Commission of Lancaster Conference. More information from Dottie Martin at 131 Field Crest Dr., Gordonville, PA 17529.

•**John Ruth Lecture**, Nov. 7, at East Petersburg (Pa.) Mennonite Church. Entitled "Land, Tongue, Folk: Three Mennonite Stories," the address is part of the J. C. Wenger Lectureship Series sponsored by Goshen Biblical Seminary, Goshen College, and Indiana-Michigan Conference. The Ruth lecture is

hosted by three Lancaster Conference groups. Ruth is a storyteller, historian, writer, and filmmaker. More information from Lancaster Conference, Salunga, PA 17538; phone 717-898-2411.

•**Seminar on Mennonite Meetinghouses of Lancaster County**, Nov. 10, at Lancaster (Pa.) Mennonite Historical Society. The speaker, using slides, is Elmer Kennel, a builder, pastor, and society board member. More information from the society at 2215 Millstream Rd., Lancaster, PA 17602; phone 717-393-9745.

#### Church-related job openings:

•**Chief administrator**, Pleasantview Home, Kalona, Iowa. Required is previous experience in health-care administration. Pleasantview is a Mennonite retirement community with 150 residents and four levels of care. Send résumé by Nov. 15 to Lowell Leichty at 1901 13th St., Coralville, IA 52241.

•**General assistant**, Mennonite Offices, Elkhart, Ind. This is a Voluntary Service position with Mennonite Board of Missions. The person maintains vehicles, provides transportation/courier services, and assists with maintenance, mail delivery, and Copy Center work. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•**Development director**, Western Mennonite School, Salem, Oreg., starting in January. Responsibilities include public relations, fundraising, and student recruitment. Required are skills in communications, sales, and organization. Contact Bryan Stauffer at the school, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503-363-2000.

•**Volunteer coordinator**, Landis Homes, Lititz, Pa. This is a three-days-a-week position at a Mennonite retirement community. Contact Ed Longenecker at Landis Homes, R. 3, Lititz, PA 17543; phone 717-569-3271.

**Special meetings:** **Roy D. Kiser**, Stuarts Draft, Va., at Hammer Creek, Lititz, Pa., Nov. 1-6. **Herb Minnich**, Hesston, Kans., at Faith, South Hutchinson, Kans., Nov. 8-11. **Paul Brunner**, Louisville, Ohio, at Friendship, Bedford Heights, Ohio, Nov. 6-8.

#### New members:

•**Kidron, Ohio:** Laurie Geiser  
•**Howard-Miami, Kokomo, Ind.:** Laura Coy by baptism and Marjorie Martin by confession of faith.

**Change of address:** **F. Edward King** from New Orleans, La., to 3317 Whisper Ln., Gretna, LA 70056. **David Eshleman** from Grafton, Ohio, to 649 University Ave., Elyria, OH 44035. Phone: 216-366-0538.

**Correction:** The telephone number of **James Detweiler** in the Oct. 6 issue was incorrect. The correct number is 219-533-5366.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

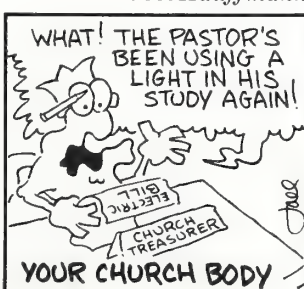
**Bucher**, Dale and Rebecca (Harper), Columbia, Mo., first child, Louis Harper, Sept. 25.

**Guengerich**, Kenneth and Vickie (Miller), Sarasota, Fla., second child, first daughter, Lacey Michelle, Sept. 16.

**Histand**, Wendell and Debbie (Cable), Doylestown, Pa., third daughter, Amy Lynne, Sept. 18.

**Hixon**, Loren and Theresa (Erb), Sarasota, Fla., third child, second daughter, Kalyne Marie, Sept. 25.

## Pontius' Puddle



Joel Kauffmann



**Khesghi**, Omar and Janelle (Landis), Evanston, Ill., third child, second daughter, Yasmeen Landis, Sept. 29.

**Kim**, Shin Song and Lynne (Schumacher), Wooster, Ohio, first child, Jesse Minku, Sept. 29.

**Lehman**, Carsoon and Dawn (Bontrager), Goshen, Ind., first child, Kendra Bontrager, Oct. 6.

**Maust**, Brian and Marcia (Good), Santa Cruz, Bolivia, second daughter, Karla Teresa, Sept. 1.

**Miller**, Dave and Mary (Schmidt), Goshen, Ind., third daughter, Suzanne Ruth, Sept. 22.

**Richter**, Alfred and Kim (Hershey), Souderton, Pa., first child, Kristin Denise, Oct. 6.

**Shumaker**, Randy and Donna (Armstrong), Archbold, Ohio, third child, first son, Jonathan David, Oct. 2.

**Smith**, Kirby and Lynette (Gerken), Wauseon, Ohio, third child, Kelsi Renae, Sept. 25.

**Stuckey**, Gary and Sandy (Short), Stryker, Ohio, first child, Steven; born on Feb. 21, 1974; received for adoption on Mar. 27.

**Swartzentruber**, Robert and Cheri, Allentown, Pa., first child, Monica Rae, Sept. 22.

**Zehr**, Doug and Lidia (Bustamante), Bolivia, first child, Daniela, Sept. 21.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Durham-Sauder**. Dan Durham, Ridgeville, Ohio, Lutheran Church, and Nancy Sauder, Wauseon, Ohio, Central cong., by Mark Daniels and Enid Schloneger, July 31.

**Godshall-Derstine**. James Godshall, Summerytown, Pa., Bible Fellowship Church, and Kimberly Derstine, Telford, Pa., Franconia cong., by Earl Anders, Oct. 3.

**Lehman-Zehr**. Phillip Lehman, Mt. Clinton cong., Harrisonburg, Va., and Marcia Zehr, Lowville cong., Lowville, N.Y., by Wilmer Lehman and Milford Lyndaker, Aug. 23.

**Metzler-Martin**. James L. Metzler, Quarryville, Pa., New Providence cong., and Patricia A. Martin, Lancaster, Pa., Paradise cong., by Fred Martin and Charles Lefever, Aug. 29.

**Miller-Troyer**. A. John Miller and Amanda Troyer, both of Shipshewana, Ind., Clinton Frame cong., by Vernon E. Bontreger, Oct. 3.

**Nice-Good**. C. Robert Nice, Williamsburg (Va.) cong., and Gina Renee Good, Harrisonburg, Va., Harrisonburg cong., by Kenneth G. Good and Jacob F. Rittenhouse, Sept. 12.

## OBITUARIES

**Alwine, Edith Thomas**, daughter of David and Alice (Thomas) Thomas, was born in Somerset Co., Pa., Nov. 3, 1911; died at Windber (Pa.) Hospice, Aug. 17, 1987; aged 75 y. She was married to David C. Alwine, who died in December 1981. Surviving are 7 sons (Merle, Clair, Dean, Harold, Sanford, Carl, and Daryl), one daughter (Dorcas Zook), 19 grand-

children, 16 great-grandchildren, 4 sisters (Suie Mishler, Stella Yoder, Hazel Lease, and Annie Stahl), and 2 brothers (Clyde and Carl). She was preceded in death by 2 granddaughters, 3 sisters, and 3 brothers. She was a member of Stahl Mennonite Church, where funeral services were held on Aug. 21, in charge of Millard Benner, Marvin Kaufman, and Sanford Shetler; interment in the church cemetery.

**Beckwith, James A.**, was born in Lewistown, Pa., Feb. 1, 1912; died at Fountainview Place, Elkhart, Ind., Oct. 1, 1987; aged 75 y. On Apr. 23, 1938, he was married to Sarah K. Gibson, who survives. Also surviving are 3 daughters (Arlene Beckwith, Linda Beckwith, and Lois M. Cassidy), one son (Robert E.), 5 grandchildren, one great-granddaughter, one step-granddaughter, and one sister (Margaret McHenry). He was a member of East Goshen Mennonite Church, where funeral services were held on Oct. 3, in charge of Franklin Bishop and Dave Dyck; interment in Violet Cemetery.

**Diller, Nellie B. Lantz**, daughter of Samuel and Josie (Ensworth) Lantz, was born in Garden City, Mo., Feb. 16, 1903; died at Sunnyside Nursing Home, Sarasota, Fla., Sept. 17, 1987; aged 84 y. On Apr. 20, 1922, she was married to H. Stemen Diller, who died on Oct. 22, 1978. Surviving are one son (Kenneth), 2 daughters (Doris Mayer and Helen Miller), 8 grandchildren, 11 great-grandchildren, 2 sisters (Blanche and Grace), and 2 brothers (Roy and Floyd). She was a member of Bay Shore Mennonite Church. Funeral services were held at Toale Brothers Colonial Chapel on Sept. 21, in charge of Howard Schmitt; interment in Manasota Memorial Park.

**Hershey, Salinda H. Myers**, daughter of Reuben W. and Hettie Ann (Herr) Myers, was born in Lancaster Co., Pa., Aug. 7, 1892; died at Landis Homes, Lititz, Pa., Sept. 30, 1987; aged 85 y. On Feb. 28, 1934, she was married to Jacob Hershey, who died on Aug. 15, 1965. Surviving are 3 stepsons (Raymond A., Park R., and Elvin R.) and one stepdaughter (Ada E. Miller). She was a member of Mt. Pleasant Mennonite Church. Funeral services were held at Paradise Mennonite Church on Oct. 4, in charge of Vernon Smoker, Clair Eby, and Clarence Neff; interment in Paradise Mennonite Cemetery.

**Kauffman, Mary Ann Smucker**, daughter of Levi Y. and Selina K. Smucker, was born in Champaign Co., Ohio, Nov. 8, 1893; died at Mary Rutan Hospital, Bellefontaine, Ohio, Sept. 29, 1987; aged 93 y. On Oct. 9, 1918, she was married to Earl V. Kauffman, who died June 4, 1976. Surviving are one daughter (Wanda K. Wideman), 2 sons (J. Howard and E. Ellsworth), 10 grandchildren, and 11 great-grandchildren. One sister (Carrie McAlexander) preceded her in death. She was a member of Oak Grove Mennonite Church, where memorial services were held on Oct. 2, in charge of Larry Augsburg; interment in Oak Grove Cemetery.

**Raber, Mary Chupp**, daughter of Elmer and Mattie (Schlabach) Chupp, was born at Fredericksburg, Ohio, Oct. 23, 1938; died following a short illness caused by cancer at Union Hospital, Dover, Ohio, Aug. 15, 1987; aged 48 y. On Aug. 7, 1955, she was married to John H. Raber, who survives. Also surviving are one daughter (Shirley Shrock), one son (Ernest), one grandson, 4 sisters (Ida Yoder, Katie Stutzman, Betty Thomas, and Barbara Hill), one brother (Levi), and her mother. She was a member of Longenecker Mennonite Church, where funeral services were held on Aug. 18, in charge of Albert C. Slabach; interment in Longenecker Cemetery.

**Reeder, Myrtle Stella Carrington**, daughter of William H. and Elanor L. (Monroe Plank) Carrington, was born at Cheraw, Colo., Apr. 7, 1902; died at Roseburg, Oreg., July 13, 1987; aged 85 y. On May 19, 1923, she was mar-

ried to Harold A. Reeder, who died on Apr. 26, 1979. Surviving are 3 daughters (Juanita Stutzman, Josephine Schlabach, and Elanor Ropp), 5 sons (Charles, Alfred, Harry, Henry, and David), 38 grandchildren, and 55 great-grandchildren, stepgrandchildren, and step-great-grandchildren. She was a member of the Winston Mennonite Church. Funeral services were held at Hopewell Mennonite Church, Hubbard, Oreg., on July 17, in charge of Melvin Schrock, Roy Hofstetler, and Sterling Roth; interment in the church cemetery.

**Sommerfeld, Edna**, daughter of Jacob J. and Matie (Young) Sommerfeld, was born at Canton, Kans., Mar. 2, 1913; died of cancer at Bethel Home for the Aged, Newton, Kans., Sept. 30, 1987; aged 74 y. Surviving are 3 brothers (Harold, Clarence, and Raymond Sommerfeld) and one sister (Bertha Selzer). She was preceded in death by an infant sister. She was a member of Hesston Mennonite Church, where funeral services were held on Oct. 3, in charge of Phil Bedsworth, Carl Wiebe, and Paul A. Friesen; interment in Spring Valley Mennonite Church Cemetery.

**Stoner, John L.**, was born at Lancaster, Pa., Jan. 5, 1909; died of heart failure at Lancaster, Pa., Aug. 10, 1987; aged 78 y. On Aug. 26, 1931, he was married to Esther M. Groff, who survives. Also surviving are one son (John, Jr.), one daughter (Mary Ann Stauffer), 5 grandchildren, and one great-grandchild. He was a member of Mellinger Mennonite Church. Funeral services were held at Strasburg Mennonite Church on Aug. 14, in charge of Leon Oberholtzer and Paul Zehr; interment in Mellinger Mennonite Church Cemetery.

**Troyer, Faye Miller**, daughter of Malva J. and Malinda (Mast) Miller, was born in Holmes Co., Ohio; died at Walnut Hills Nursing Home, Walnut Creek, Ohio, Sept. 27, 1987. She was married to Earl Troyer, who died on Dec. 27, 1981. Surviving are 5 brothers (Paul R., John H., Roscoe, Payson, and Lester Miller) and 2 sisters (Esther Hersherberger and Mary Miller). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Sept. 30, in charge of Alvin Kanagy; interment in the church cemetery.

**Swartzentruber, Milton M., Jr.**, Greenwood, Del., died of an aortic aneurysm in Milford Memorial Hospital on May 18, 1987; aged 53 y. He was married to Esther —, who survives. Also surviving are 2 daughters (Ruby Elaine and Lisa Rose Swartzentruber), 2 brothers (Lewis and —), and 2 sisters (Elizabeth Kauffman and Carolyn Mast). He was a member of Cannon Mennonite Church, where funeral services were held on May 20; interment in the church cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 29-31  
Atlantic Coast Conference fall festival of missions, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Mennonite Central Committee Great Lakes annual delegate meeting, Montgomery, Ind., Nov. 13-15  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21

## CREDITS

Cover design by Jim Butti; cover photo by David Hiebert; photo on p. 756 by Glenn Lehman; p. 757 by J. Allen Brubaker; p. 758 by Jim Bishop; p. 762 by David Hiebert; p. 763 by Michael Mast; p. 764 by Mark Beach.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Reagan meets with church critics in frank session on Nicaragua

In a rare face-to-face meeting with church critics of U.S. policies in Central America, President Ronald Reagan heard a group of Presbyterian leaders dispute claims by the administration that there is religious persecution in Nicaragua. The president, in turn, told the eight members of the delegation that they were being deceived by the propaganda of Nicaragua's leftist Sandinista government.

The president, along with Vice-President George Bush and other top administration officials, carried on what was described as a friendly but direct roundtable exchange with leaders of the Presbyterian Church (USA) for an hour recently at the White House. The meeting came two weeks after Reagan telephoned Donn Moomaw, pastor of Bel Air (Calif.) Presbyterian Church, to voice concern over a statement on Central America adopted in June by the General Assembly of the Presbyterian Church (USA). Reagan attended the church while in California and has kept in touch with Moomaw, who suggested the meeting.

### Robertson resigns clergy status, cuts ties with CBN

Pat Robertson has resigned his clergy status in the Southern Baptist Convention and severed ties to the Christian Broadcasting Network, which he founded 27 years ago, to eliminate concerns that he might give preference to one religious group if elected president in 1988. He announced the two actions from his campaign headquarters in Chesapeake, Va., just prior to his scheduled formal announcement of his intention to seek the Republican presidential nomination.

### Palau takes tent crusade to overflow crowds in Poland

A 2,400-seat tent not far from Poland's southern border overflowed every afternoon for eight days recently when 26,000 persons attended evangelistic services led by Argentine-born Luis Palau. Average attendance exceeded 3,200 adults daily, with a total of 4,000 children attending simultaneous children's evangelistic meetings nearby.

Decisions were recorded by 564 adults and 40 children in Palau's first evangelistic crusade in Eastern Europe. Palau

came at the invitation of Polish church leaders and with government permission. Palau said the Polish people were "wide open to the gospel." Crowds were so great that many people sat on the grass outside the tent.

Many observers regard Poland as the most open of the Eastern European communist countries. "As long as the necessary permits are obtained, Christians may hold meetings outside the churches and distribute Bibles and other religious materials," said Alan Johnson, European director of the Luis Palau Evangelistic Association.

### Kentucky's Faith Channel—for mainline denominations only

Roman Catholics, Southern Baptists, mainline Protestants, and Jews have joined forces in a cooperative venture to provide television viewers in Louisville, Ky., with religious programming 24 hours a day. The Faith Channel, which went on the air in September, is a joint venture of the Kentuckiana Interfaith Community, the Catholic Communications Center of the Louisville Archdiocese, and the Southern Baptists' American Christian Television Service (ACTS).

"Faith Channel is a common carrier, but certainly it is an uncommon channel," said Andy Rawls, a Southern Baptist member of the organization's board. "The concept of sharing time is different from other religious channels which thrive on particular charismatic individuals. Faith Channel offers only the programs of mainline denominations with no solicitation."

### Catholic press downplays pope's criticism of U.S. church

In the wake of Pope John Paul II's trip to the United States, the nation's Catholic press is downplaying the pope's criticism of the U.S. church and stressing instead his broader social and political message. Editorial reactions in Catholic diocesan newspapers have paid less attention to John Paul's stern warnings against dissent by American Catholics than to his calls for action on behalf of peace, the poor, and the oppressed. On the whole, Catholic newspapers had nothing but praise for the pope's visit. Even the liberal archdiocese of Seattle said in its publication, *The Progress*, "The gift he brings—the message he shares—is custom-made for the nation that 'has everything.'"

The papers sought to shift attention away from divisive internal church issues raised by the pope in favor of his message about society at large. During his visit, the pope's demands that Catholics adhere totally to traditional church teachings on

sexuality and other matters generated most of the attention and controversy. "When the pope visited with migrant workers, school children, patients in hospitals, the victims of AIDS, and others he refocused attention on the many people with problems who surround us every day and whom we are so willing to ignore while we rehash our personal religious agenda," said an editorial in the *St. Louis Review*.

### First interconfessional Bible in Japan caps 18 years of work

Representatives of the Vatican, the World Council of Churches, and the World Evangelical Fellowship were among the 400 Christian leaders who gathered in Tokyo recently to dedicate the first interconfessional translation of the Japanese Bible. The volume is the result of 18 years of work by a team of 44 Protestant and Roman Catholic scholars chaired by Chitose Kishi, a Lutheran who heads the Japan Bible Society, and Roman Catholic bishop Saburo Hirata of Osaka. The first edition of the new Bible had a printing of 80,000 copies, of which half were sold in the first 10 days following publication.

### United Methodists include 'Mother God' songs in new hymnal

Pledged to produce a hymnal that embraces as many Methodists as possible, the United Methodist Church's controversial hymnal committee agreed recently to include two songs that refer to God as "Mother." After two days of sharp discussion the committee voted to include "How Can We Name a Love" and "Wonder of Wonders" in a proposed hymnal that will have 625 hymns, all of which refer to God in masculine or genderless terms. Both of the newly approved hymns were written by British poet Brian Wren, who stands on the cutting edge of a trend of hymn writing that uses feminine imagery for God alongside the masculine imagery.

### Brethren lead NCC leaders in foot washing service

The Church of the Brethren led National Council of Churches leaders in a foot washing service during the recent meeting of the NCC governing board in Kansas City. The Church of the Brethren is a member of NCC, and it was that denomination's turn to lead the governing board's worship. So the Brethren representatives decided to introduce the symbol of servanthood that was first used by Jesus at the Last Supper. Brethren, Mennonites, and others are among the few groups that practice foot washing regularly today.



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## The power of weakness

*The kingdom of God . . . is like a grain of mustard seed.*—Mark 4:30-31

C. K. Lehman once contrasted the language of Jesus with the language of Paul. As I remember, he said that the construction of Paul's writings are complex and some of his words abstract, but once you have them untangled, his meaning is clear. Jesus, on the other hand, used very simple language, but you often wonder what he meant.

As an example, the parable of the mustard seed has always puzzled me a little. Interpreters seemed to have it as a prediction of how the Christian church would grow from a small beginning to a large organization in many lands which even the people of the world would feel a need to take seriously. But that view of the parable seemed never quite enough. What did Jesus really mean to say?

Not long ago I read an interpretation of this parable which stirred my imagination and suggested that maybe this writer has come closer to what Jesus intended. The mustard tree, says Robert W. Funk in the January 1973 issue of *Interpretation*, is not really a tree but only a bush. Jesus, who knew his plants as well as his history, was evidently using this parable to scale down the expectation of his hearers, to point out that this mission to which he was calling them was not really a big thing. In fact, it would be quite small, so small that birds trying to nest or even roost in it would be kind of stupid. (Jesus' hearers, being able to observe this, would see the point immediately.)

It seems clear that many in Jesus' time had expectations of great things to happen. Some of the very words of Jesus' parable were taken from Ezekiel 17 where it was predicted that God would take a sprig from a cedar tree, plant it on a mountain, and it would become a great tree. "And all the trees of the field shall know that I the Lord bring low the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish" (Ezek. 17:24). Maybe in Jesus, some thought, we have the Person who will get our people moving again so we become a real cedar tree!

Alas, Jesus seems to say in the parable of the mustard seed, it cannot be so. For the kingdom of God to become a mighty cedar would destroy it. It can only be the kingdom

if it remains as it is, small and unstable. To insure it for a million dollars, as people are always wanting to do, is to threaten its integrity as a work of the Spirit of God. "It will erupt out of the power of weakness," says Funk, "and refuse to perpetuate itself by the weakness of power."

Here is a basic difference between the kingdom of God and the kingdoms of this world. But do we really believe him? How can it be when God is all-powerful that something of his should be small and weak, compared with mustard, an annual plant that dies down every year and is scarcely adequate for birds to roost in?

Yet is this not the nature of Christian faith? If its security were found in the same way as that of earthly faith, it would not be the security of God. If salvation were bought, only the rich could be saved, for only they could pay. If salvation were of power, only the strong could attain.

I think that Christians are most like the world when they forsake the power of weakness and attempt to use the weakness of power. For it is not our way and we deserve to make ourselves ridiculous when we try to use it. In contrast there is a way that fits us. It is the way of the word, and in the biblical thinking the word and the deed are closely tied together. So it becomes the way of conviction.

Is this way able to make a difference? Joseph Stalin, when he heard that the pope had a point of view on a political question, inquired, "How many divisions does he have?" The word, like the grain of mustard seed, is small and weak appearing. How can it do anything?

The answer, and it is an old one and somewhat obvious, is that the word is powerful if we really believe it and are prepared to follow its meaning to the ultimate conclusion. The word is powerful too because it permits the hearer to make a choice. Psychologists have shown that a variety of scarcely conscious forces play upon us today seeking to control our responses almost against our will. But the power of the word is the power of invitation, urging a decision with eyes open and mind alert.

For Jesus, the power of weakness meant going as far as the cross. Jesus on the cross was more powerful in the long run than Pilate and the priests who put him there. Who follows in his train?—*Daniel Hertzler* (reprinted from "Christian Living," June 1973)



# GOSPEL HERALD

We dare not  
“cop out” and  
say, “I haven’t  
been given the  
gift of being a  
messenger.”



*Mennonite missionary Lucille Hochstetler with a church friend in Zaire.*



# Are you a messenger?

by Paul M. Gingrich

“Messenger” is a central biblical idea with a variety of images—preacher, witness, prophet, priest, teacher. Messengers are what the Scriptures are about. Evangelizing is really an act of messengers. Were it not for messengers, little could be passed on.

When you imagine a messenger of God do you see yourself? We who are created in the image of God are ourselves messengers of God. We dare not “cop out” and say,

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## Ordinary people become messengers of God like Mary did.

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“I haven’t been given the gift of being a messenger.”

Consider, for example, the story Luke recounts (1:26-38) about two messengers, Gabriel and Mary.

Mary exemplifies Marshall McLuhan’s contention—the medium *is* the message. McLuhan has helped change our concept of witness and evangelism, of how messengers work. The life and actions of the messenger *do* influence the message profoundly. This embodiment of message suggests that unless we walk the talk, the talk will have little impact. Mary embodied message as she embodied the word—Jesus. Mary embodied the word in a complete, beautiful, biblical, personal way, and in so doing set a pattern for us as messengers.

Mary’s example illustrates several things for us as messengers.

**Humility.** God’s messengers are not high-powered, glittering television personalities. You don’t get anyone more lowly than Mary—a common, simple country girl from a small, no-account town. Mary elevated the class of messenger to the very humble.

God is calling Mennonites, humble folk like you and

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Paul M. Gingrich, Elkhart, Ind., is president of Mennonite Board of Missions. This article is adapted from an address he gave at the annual meeting of Virginia Conference in July.

me, to be messengers. Several months ago I was in a retreat with Iowa-Nebraska Conference pastors. Three quarters of those ministers and their spouses said they came to faith through the testimony of their mothers, Sunday school teachers, or Bible school teachers. That’s powerful witness. That’s evangelization we shouldn’t sell short.

Parents, be evangelists to your children. We dare not focus on evangelization of others and miss our children.

**Prayer.** God’s messengers are practiced in listening to angels. Can you imagine Mary when that angel Gabriel came to her? No place in the story does Mary show surprise or shock, although she gets a little frightened. Mary was practicing the presence of God long before we knew we could.

We don’t get far as God’s messengers until we learn the importance of the practice of prayer. I’m alarmed at the prayerlessness of the Mennonite Church generally, at how difficult it is to pray without ceasing.

**Community.** After Mary received the message from Gabriel, she went to see her sister Elizabeth. She went to talk with her community, someone with whom she could share the good news. I am frightened by individuals who go off by themselves and do their own thing. We in the Mennonite Church have been given a community of faith. I pray we’ll continue to use the rich heritage of a community for our discerning, for stretching our wings in the new directions God brings us to in renewal.

I believe God’s messengers (that’s all of us) are always in a delicate place. We need sisters and brothers around us to keep us safe, because I believe the deceptiveness of the evil one is so powerful that alone we will likely go astray.

**Prophetic.** Mary’s song is known as the Magnificat. The messenger is prophetic in the sense that Mary was prophetic where you see a reversal of kingdoms, a reversal of roles.

Within the Mennonite Church I fear we are not sorting out kingdoms very well. We’ve been taken in by our benevolent, great, democratic system and we begin to equate our blessed nation with the kingdom of God. The kingdom of God is above any political system. As Mary sang her




song, she was saying, "May the messengers that come after me be those who will follow the kingdom."

**Suffering.** It's not an easy way. All over the world those who are following Jesus are suffering. We should expect nothing else. Mary knew suffering as she carried the message within herself and the message was born, not only in the travail of birth. She also saw that message, that word of God going out across the world, being rejected and finally nailed to a cross. That was the ultimate suffering.

Mary's question, then, becomes our question now. How can I be a messenger for God?

Messengers of God are not born; they are reborn.

Messengers of God come by rebirth. How can you become a messenger of God? If you are listening, you'll hear the angelic answer. You might not like what the angel says. It might not fit your theology, but ordinary people become messengers of God like Mary did. We become messengers when "the Holy Spirit comes upon us, and the power of the most high overshadows us, and when that which is born in us is the child of the most high."

What's our response to this word from the Lord? Our response is to be found on the lips of Mary in Luke 1:38: "After all of this had happened, Mary said, 'I am the servant of the Lord. Let it be done to me as you say.'" Our response is submission to the will of God; from this yielding comes the power to change the world. 

## Chain letters, Amway, and lotteries

# Something for nothing

by Wayne Speigel

*The one who works the land will have abundant food, but the one who chases fantasies lacks judgment.*

—Proverbs 12:11

Not long ago, my wife and I received a letter from a friend we had not seen for some time. It began, "Ordinarily I ignore these chain letters . . . but something tells me this is different." The photocopied letter explained that if we would send only one dollar to the first person of four on the list and, putting our name at the bottom, send it to 10 friends, who would send it to 10 friends, who would send it to 10 friends . . . . Before long we could be \$10,000 richer. Legally. The four names on the list seemed to be Mennonites, or at least associated with Mennonites. One person wanted the money for tuition, and the others wanted it for similar worthy reasons.

Our first reaction was "Oh no, not another one of these." And, indeed, the first problem we noticed with the plan was the logistics. It was based on a pyramid system; the success of each level relied on the success of the previous one. A weak link early on would scuttle the whole plan. As I looked at the numbers of people who would have to get the letter before we would reap returns—assuming no overlap and that my math is correct—100 million people could have received this letter by the time we started getting

returns—over one-third of the U.S. population. Not very good odds.

**Two temptations.** I am glad our friend sent us this letter, because it made clear a lot more things than that the odds in responding to this type of letter are not good. That was the first hesitation, but not the most serious. The temptations presented to us in this letter are the

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**We are tempted to  
benefit ourselves  
at someone else's cost  
and to get something  
without working for it.**

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temptations facing us in more than one place; they are urges we are drawn toward almost every day. They are twofold: We are tempted first toward benefiting ourselves at someone else's cost. And we are tempted further toward the allure of easy money, getting something without working for it.

It goes without saying that it is wrong to use another person for our benefit. The most basic of ideals says, "Do unto others as you would have them do unto you." A chain letter like this, by itself, is probably one of the least harmful examples of us-

ing others. It is mostly a nuisance, costing only a dollar plus a few stamps. More involved systems rely on the same theory.

Soon after we moved to Richmond, Virginia, when I was working at a radio station, my wife and I met a man who did computer training. He told us he worked part time for a company that—by the way—happened to own a radio station. Maybe I could make some connections with them, he suggested. So he invited me to a business presentation at a local hotel, where he would meet me.

I arrived to find it was a larger meeting than I had anticipated, and this acquaintance was not presenting—as he had led me to believe—but was listening with the rest of us to a series of speakers. I was welcomed cheerfully by many people, was given a suggestive look by one woman in the row in front of me, and was encouraged to have some refreshments. A spirited and entertaining speaker was in charge of the main presentation about a direct retail marketing system for household products, presented as a potential part-time job. But it was explained that the really big money came when you became a distributor, when other people sold for you. After an hour and a half, he told us the name of the company—Amway. He explained that most of us had not been told the name of the company because of its undeserved reputation.

As I drove home and told my wife the story, my feelings had a chance to catch up with the experience. I felt that I had

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Wayne Speigle, Richmond, Va., is pastor of First Mennonite Church.



been deceived and violated. They had used friendship, food, and sex appeal to try to deceive me. It was all under the guise of being for my benefit, of giving me the chance to get into a system where I could live off someone else.

The man who invited me and the other people I met did not seem to have any remorse about deceiving me. Not to pick on that company, but Amway stands for "American Way." I have friends who were deceived and lost money investing in it. To make a little play on words, is that really the American Way?

Perhaps it is. Twenty-two of the states at this time sponsor lotteries, and Virginia is considering becoming the 23rd this week. Its proponents view the lottery with great expectations. It will add millions of dollars to the state coffers, its supporters say, money that will go to build roads and strengthen economy. Pennsylvania, when it started a lottery, designated the money for senior citizens, and every day on television has a senior citizen draw the winning numbers.

From where does this money come? Studies have determined that few upper-

class people—the ones with money to spare—will buy lottery tickets. They have more secure means of investment. More middle-class people will buy some tickets on the odd chance of a return but they know the odds are not very good. People of the lower economic class will buy most of the tickets.

Occasionally we hear about a person somewhere who has worked hard for a lifetime and suddenly wins several

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## **It may be that the American Way is the ability to take advantage of other people.**

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million dollars. A dream come true. But every dollar of that person's windfall came from someone else. Most likely it was not one dollar each from a million people, but 50 from one, 100 from another—money that could have gone for rent or for food.

Maybe this is becoming the "American Way." The lottery, if passed this week in Virginia, will help to stimulate the economy, give us better public services, give us other benefits—maybe. But in a way it is a reverse Robin Hood, robbing from the poor and giving to the rest. The poor person who has no car will not be using the highway system. The persons below the poverty level are probably not going to benefit from an economic boom, at least not as much as the rest of us. Yet they would pay for it.

A state-sponsored lottery is similar to putting a chain letter in every local convenience store, a chain letter which says "give us a dollar and you may get something back." With chain letters the logistical problems are often obvious, and they are declared illegal, or at least are on the edge of the law. But a state-sponsored lottery would be legal, though it has the same odds, and it would be promoted by the government.

The second temptation is that of getting something without working for it. Part of the Amway pitch was that after you have enough people working under you, you can relax and enjoy all the things you want, without working for them. A few people testify of their success and the benefits they now enjoy. But for every person who succeeds, there are hundreds who do not.

This appeal is not beyond Mennonites. In fact, maybe our frugality makes us susceptible to the notion that you need to get as much as you can for as little as possible. A minister for whom I worked several years ago told me about another minister who bragged about the good deals he made—never paying the full or asking price for a car or appliance. My friend wondered what was wrong with admitting that you paid a fair price. When I first presented Amway as a negative example in a sermon, one person took offense (as many will here), saying that it seemed to her a legitimate way to earn a living, even though some have given it a bad name. And, did I mention that the friend who sent the chain letter is Mennonite?

**Minor perversion.** In fairness, it must be said that the appeal of something for nothing is only a minor perversion of basic ideals. We have accepted the idea of free enterprise—successfully, in many instances—even when it is sometimes divergent from traditional Christian ideals. Mennonites have succeeded in the marketplace, and there is no reason to shy away from being in business. But it is sometimes only a step away from the desire to be independently wealthy, to be supported with less work.

That is also part of the appeal behind the lottery referendum. Driving around town, we see bumper stickers saying "Lottery—Yes." The people driving those cars may be the rare ones who magnanimously think the system will benefit the citizens of the state, but I would bet you (pun unintentional) that they want the chance to make big money without working for it.

One of the fastest growing help organizations in the United States is Gamblers Anonymous. It is growing not because there are so many hard-core gamblers out there, but because so many of us are willing initially to take a small chance, and then a bigger one, and still a bigger one. Some people are addicted to taking chances, to gambling. Yet some of the rest of us are obsessed with the need to get something for nothing, without working for it.

Last summer we spent an afternoon exploring the mecca called Las Vegas. As we noticed signs advertising casinos, we also noticed signs for "checks cashed" and "loans." These were testimony to the many people who had taken more of a chance than they intended, but still wanted to pursue the dream of quick, easy money. Cash a check, get a small loan, maybe win it all back. Most of them are ordinary people who have been disappointed by their dreams.

## **The Choice**

*Mark 10:22*

The sincere young airman  
when reminded  
by his pastor  
of possible involvement  
in Nicaragua  
said his oath  
of national allegiance  
took precedence  
over any Christian  
considerations  
and he must  
forswear his church commitment  
if that should mean  
anything particularly  
practical in giving  
sanctuary to alien  
refugees or fighting  
unjust wars.  
Like another  
"rich" young leader  
who accosted Jesus,  
he went away  
exceedingly sorrowful.

—Thomas John Carlisle



The temptation to get as much as we can with as little work as possible is so much a part of human nature that it affects our spiritual lives as well as the material. Dietrich Bonhoeffer saw this attitude so pervasive that he outlined in *The Cost of Discipleship* the difference between "cheap grace" and "costly grace." Cheap grace is the attitude that God saves me and I need to do nothing in return; there are no demands on my life and I do not need to change a thing. Costly grace is the reality that being forgiven by God also entails repentance, turning from the previous lifestyle and making concrete and radical changes. Even in our spiritual endeavors we tend to want something for nothing.

Labor Day is recognized every year as a day when we do not work in celebration of work. That is an interesting twist, but it gives us the chance to realize what work means to us. Our vocations are part of our identity as well as a means of paying for housing and putting food on the table. The fact that we celebrate work is itself an argument against the attitude fed upon by chain letters and gambling and the lottery. When you get your paycheck, it is given to you based on your work, not on someone else's. You get paid for what you do. Once in awhile there may be a bonus, but it too is based on your work history.

**Others do the work.** It may be that the American Way is soon to be the ability to take advantage of other people, to have someone else do the work while we reap the benefits. Much of the time the gamble seems really harmless, or even might benefit a good cause. One local church agency this past year raffled off a car. The money went to a good cause and people knew that, but the majority of the people gambled on the chance they would win the car. Is there a difference?

A lot of us buy raffle tickets or make simple wagers, though we do not call them that. Maybe we go to the fast-food place that is running a contest, or order a magazine subscription because there seems to be a chance for a prize. Any of these may be symptoms of our desire for something for nothing, or it may be simply looking for a good deal.

My wife and I did not send the chain letter on to anyone. We only send in a few sweepstakes entry forms (the more promising, to be honest). And in this week's election in Virginia I am voting "no" on the lottery referendum, because it perpetuates the illusion that you get what you do not pay for, and it takes advantage of other people. "The one who works . . . will have abundant food, but the one who chases fantasies lacks judgment."

## "I don't have to remind you."

**C**osts for health care in the U.S. are rising at an alarming rate. You may feel there is nothing you can do. Not so.

MMA is also feeling the pressure. Effective in 1988, our health plan rates will go up. MMA wants to control future increases, and we're establishing a stricter underwriting policy which will help. But more has to be done. We can all help by making a commitment to maintaining our own good health.

I think we need to begin thinking seriously about self-responsible health management in several areas. First, we all must recognize that we need to be more assertive in questioning health care costs and the need for treatments. We typically don't challenge medical professionals. But I believe we have to begin raising these questions, recognizing that we, not medical professionals, are in control of our own health care.

Second, we are called to be good stewards of our bodies. MMA's Wellness Program emphasizes the importance of keeping physically, spiritually and emotionally healthy. It's important that we encourage each other to do this, especially in our congregational life.

Third, it's clear we must keep redefining mutual aid. In the past, MMA's mutual aid emphasis—the idea that the congregation should be the primary caring and sharing agent—was mostly a concept. As congregations are doing their work, we realize how important this really is. So congregations must continue to work, and even expand their role in the mutual aid of the church—their responsibility for the well-being of their members.

MMA also is doing its part. In 1988, we are introducing a new health plan that will help you contain your health coverage costs. The plan encourages committing to good health practices and carefully monitors hospital treatment costs. Frankly, within the next several years, I think this approach will be an integral part of health care services across the country.

We at MMA want to provide our best services possible at the lowest cost. But more importantly, God calls us to be better managers of our own health, and we need to answer that call. I believe it is our responsibility to make our health better, and more reasonable health care costs a reality. By committing to care about ourselves and each other, we can.



James D. Kratz, president



**Mennonite  
Mutual Aid**  
Goshen, IN 46526



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## BOOK REVIEW

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### Exploding urban myths

**A Clarified Vision for Urban Mission**  
by Harvie M. Conn. Zondervan, 1987. 240 pp. \$9.95.

The world is becoming a city. In 1900, 15 percent of our world lived in cities. Today, that figure is close to 50 percent—and it is rapidly increasing. The world spawns the equivalent of a new Chicago every month or so. In the United States close to 70 percent of the population lives in urban areas.

These statistics mean that about 350 of the 500 new churches we Mennonites intend to plant between now and 1995 should be located in or near major cities. To succeed, we will need to overcome a long-standing fear of the city and the myth that somehow the country and not the city is the proper home for the people of God.

Conn's book is an ambitious attempt to clear away the underbrush of anti-urban bias. In seven chapters Conn, a professor of missions at Philadelphia's Westminster Theological Seminary, examines the myths that middle-class white North Americans have created about the city—"In the city, you're a number, not a person"; "Cities breed crime"; "Faith dies in the city"; "you can't fight city hall"; "nobody in the city but poor folks."

Where do myths come from? Conn defines a myth as "a creation of the human heart designed to explain our cosmos and its relationship to God and our fellow human beings" (p. 27). In the United States dislike for the city is linked to the "American dream," where the happiest state of mankind is halfway between the savage and the refined. The American dream includes an agrarian bias toward simplicity, farming, virtue, and Jeffersonian republicanism—life, liberty, and the pursuit of (individual) happiness.

Cities challenge this myth. They are urban, complex, industrial, and they require an ability to live with pluralism. Since they contradict our deep-seated notions of the good life, we flee them if we can. In doing so we create smaller myths to explain why cities are undesirable places to live. We say, "Cities are depersonalizing; individuals don't count. In the city, you're a number, not a person."

Popular songs conjure images of city

dwellers as "the lonely crowd"—upwardly mobile professionals flit from one superficial relationship to another, rural immigrants and refugees suffer severe culture shock in a chaotic mass of humanity where language, customs, and values are foreign. Missiologists see this loneliness as conducive to church growth—we must reach the lonely crowd with the gospel while they are vulnerable.

But how lonely is the lonely crowd? Conn points out that in the city people often form alternate patterns of relationships. Yuppie apartment dwellers form friendships along occupational and recreational lines. The city affords them the chance to choose their friends rather than having relationships forced on them as is the case in a village. Migrant laborers and refugees cluster together in large communities in the city. In our West Philadelphia neighborhood, hundreds of Cambodian refugees cramp together in apartment complexes. Here they retain the cultures and customs of the homeland while their children gradually adopt American ways. If we are to successfully evangelize the city, we must forsake the myth of the lonely crowd and learn to reach people in their unique social networks.

A second myth we have created is the crime generalization. Statistics document an explosion of street crime in the city and lead many to the conclusion that somehow the city itself breeds crime. Conn points out that while the increase of crime is real, suburban and rural dwellers have a fear of city crime that is out of all proportion to the facts. Since 1970, there has been a greater *relative* rise in the general crime rate in the suburbs than in large cities.

Also, Americans seem preoccupied with violent crime while paying much less attention to so-called "white collar crimes"—embezzlement, price-fixing, insider trading, and fraud. Such crimes are concentrated in middle- and upper-class communities. Since violent crimes are more sensational—and more frequently prosecuted—the erroneous conclusion is that there are many more of them. Overcoming fear and learning to minister in the city means facing the fact that the human heart is just as sinful and capable of crime in Beverly Hills as in Watts.

A third myth is the secularization myth—"Faith dies in the city." Rural and suburban folk visualize urban church buildings as vast, cavernous structures with 30 or so hardy souls straggling to Sunday services. They think of refugees and young North American (Mennonite?) adults moving to the city and losing faith

as "worldly" forces close in on them. Reality is somewhat different.

Sociologist Russell Hale spent a year studying unchurched persons and concluded that the unchurched phenomenon may be more rural than urban. Ten of the 15 largest U.S. cities have unchurched rates well *below* the national average. In Philadelphia the black church has always shown great strength. Many churches are filled to capacity and a few pastors—most notably Zion Baptist's Leon Sullivan and Bright Hope Baptist's William Gray—are political leaders.

Korean churches have shown excellent growth, and many Koreans actually *come* to Christ in the city. Faith can thrive in the city, so long as we are aware that the models of the church we find there will not necessarily resemble those we find in suburbia. If we can contextualize church life in such a way as to make it meaningful to refugees, blue-collar workers, and Yuppies, we can be optimistic about reaching the city.

Of all the urban myths I have encountered among Mennonite folk none is more pervasive than the "monoclass generalization"—"nobody in the city but poor folks." Repeatedly after I speak in churches someone will say, "Of course, your church is mostly poor and black?" They are genuinely surprised that an urban church would be white and middle class. But our blindness to the city's myriad population groups shields us from seeing the elite, the working class, the Yuppie. All disappear in a generalization that sees only the poor.

In reality, Conn says, the city is a mosaic of people groups, not always clustered by race or geographical location but often by occupation, level of education, and income. It will take a wide variety of churches to reach these diverse groups with the gospel. Moreover, since in the city people are more likely to mingle across racial and economic lines, the church should reflect that diversity in its makeup. Before we can reach the city, we need eyes to see who is really there, and hearts that sense what is needed to reach them.

Our Mennonite fear of the city will not be overcome overnight. But as we pray that God would open our eyes to the world's needs, our gaze will turn ever more frequently to the city. God is raising up writers like Harvie Conn as our guides. *A Clarified Vision for Urban Mission* is important reading for all who would see the fulfillment of our Goals for '95.—David Greiser, Philadelphia, Pa., pastor of West Philadelphia Mennonite Fellowship



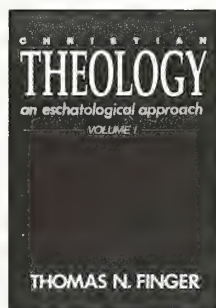
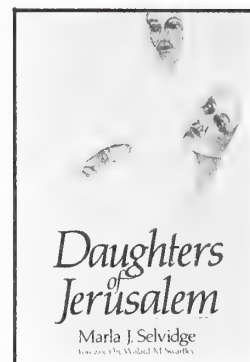
# New Insights from the Bible

## Daughters of Jerusalem

What do the synoptic Gospels say about women?

**Marla J. Selvidge** leads her readers in a careful study of the synoptic Gospels to see how these writers portray Jesus and the traditions about women. Implications for the way men and women relate today are seen as readers take a fresh look at these familiar passages.

"In this book the women of the first three Gospels become a chorus in full voice that is delightful to hear. There is here no pitting of females against males. On the contrary Selvidge is a builder of bridges. . . . Selvidge helps her readers hoist antennae to catch arresting signals from the Gospels of Matthew, Mark, and Luke that have too long suffered from some jamming of their broadcast by male dominated interpretation."—Frederick Danker, Luther School of Theology at Chicago  
Paper, \$9.95, in Canada \$13.95



## Christian Theology: An Eschatological Approach

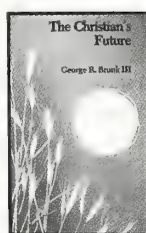
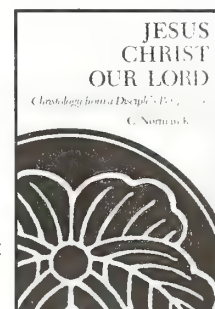
A Believer's Church systematic theology using an eschatological framework. **Thomas Finger** uses eschatology in the broad sense of claiming that a living hope motivates the believing community in all things, rather than the more narrow focus on theories about the end times.

"Recent Evangelical theology tends to be faithful but not very creative or relevant. Tom Finger's work offers us both fidelity and creativity at the same time. He takes the risk of putting eschatology first instead of last, and the results are impressive and largely convincing. His fine book may mark the beginning of an Evangelical theology willing to take some risks and therefore make some progress. I certainly hope so."—Clark H. Pinnock  
Hardcover, \$18.95, in Canada \$26.50

## Jesus Christ Our Lord: Christology from a Disciple's Perspective

**C. Norman Kraus**, writing in the Japanese context, challenges some of the unwarranted claims of orthodoxy from a consistent and rigorous biblical position. One of his most significant contributions is the development of the idea that shame and alienation, rather than guilt, control our interpretation of God's vicarious action on our behalf. Kraus provides a more comprehensive biblical vision of salvation than is typical of traditional Western theologies and delineates a discipleship which is authentic without being legalistic.

Paper, \$19.95, in Canada \$27.95

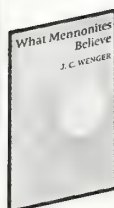


## The Christian's Future

**George R. Brunk III** briefly reviews what God says about our future. God's actions in the past are the key to understanding how God will act in the future. Brunk looks at ways that Christians have understood and misunderstood the biblical hope. He maintains that a proper understanding of the future will help Christians live more faithfully now as they anticipate a new heaven and a new earth. Number 16 in the Mennonite Faith Series.

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*The new Provident Bookstore in Lancaster, Pa., is located in the former Kresge Store.*

## Provident Bookstore in Lancaster, Pa., moves from downtown to shopping center

The newest Provident Bookstore is celebrating its grand opening, Nov. 2-7, in Lancaster, Pa. Situated in the Lancaster Center at the crossroads of Route 30, Manheim Pike, and Oregon Pike, this store had previously been located in downtown Lancaster. Grand opening week features autographing parties for some 17 authors, a late-night record party for teenagers, and a special day for the over 400 children who participated in the summer Reading Club.

While the tens of thousands of books, recordings, videos, tapes, Christian education resources, church and office supplies, gifts, stationery, and cards were moved with help from local churches last July, the job of completing the signs and displays as well as a completely new store front took until October.

"Since opening the doors in July we have seen an increase in customers of better than 60 percent," notes Jack Scott, who directs the 13-store Provident chain for Mennonite Publishing House. "The staff served nearly as many customers in July as we did last December—traditionally our busiest month—in the downtown Lancaster location. Everyone at the Lancaster store—led by general manager Richard Crockett, store supervisor Mary Zehr, and office manager Deborah Shertzer—is to be commended for their hard work in decorating, moving, merchandising, and adapting to the huge increase in customers."

The Grand Opening coincides with the start of the Great Holiday Sale (Nov. 4-21) at all the Provident stores. Copies of

the Great Holiday Sale catalog are available from Mennonite Publishing House at 616 Walnut Ave., Scottsdale, PA 15683.

## MCC Canada members hear concerns of women and Native people

Discussion about the Women's Concerns program of Mennonite Central Committee Canada began with a meditation on feminine images of God by Esther Epp-Tiessen, an exegetical Bible study about women and ministry by David Schroeder, and a personal response by Katie Funk Wiebe. When the presentations ended, the MCC Canada members could only ask, in the words of Mennonite Brethren representative Werner Schmidt, "What can we do to make this work? How can we put it into practice?"

The 30 members, appointed by the various Mennonite and Brethren in Christ denominations and by the provincial MCCs, met in Winnipeg, Man., Sept. 11-12, for a special midyear meeting. They also took time to reflect on MCC Canada's 13-year-old Native Concerns program.

As the discussion unfolded, it was apparent that the question wasn't whether to provide more leadership opportunities for women, but who should provide them. The members agreed that the purpose of the meeting, and of the Women's Concerns program, was not to tell their

denominations to include more women in leadership, but to try to discern biblically based principles for MCC Canada and to model women's involvement in leadership roles as an agency. The members agreed to a list of findings which included the establishment of a minimum number of women on the Executive Committee and an effort to include women in senior staff positions. Peggy Regehr is director of Women's Concerns.

While the members generally affirmed the goals of Women's Concerns, the feeling was not unanimous. At least two members voiced concern about the program and one, Evangelical Mennonite Conference representative Ron Penner, suggested that it would have also been helpful to have had a presentation by someone with "a more traditional view."

Turning to Native Concerns, the members heard that discussion about service to Native people in Canada cannot take place without reference to spirituality. "The primary question for us is spiritual," said Stan McKay, a United Church of Canada minister who is a national consultant on Native issues for his denomination. But, he told MCC Canada, Native people need to "define spirituality in our own way." Native spirituality, he said, includes the quest for self-determination and self-identity. He praised MCC Canada for its willingness to work alongside Native people in a process which Native Concerns director Menno Wiebe called "joint discovery."

Members also heard a review of the Native Concerns program by John Funk, Native Ministries leader for the Conference of Mennonites in Canada. He noted that the main resistance of Mennonites to Native Concerns arises when MCC Canada supports Native efforts to achieve self-determination and settle land claims, and suggested that this resistance is because Mennonites haven't admitted that a "third-world problem" exists in Canada. "Accepting this fact," he went on, "is to recognize that the same forces that made Canada a safe and prosperous haven for Mennonites are also capable of isolating and oppressing a whole nation of people in the name of progress."

The members responded by affirming Native Concerns. They agreed that MCC Canada must "stand alongside" Native people and not "dominate them," that it must emphasize a spiritual ministry, that "we need to accept the validity of Christianity expressed through and in Native cultures," that MCC Canada must involve Native people in decisions that affect them, and that "we acknowledge the rights of Native people." Among the negative comments was a caution that "not all Native demands are legitimate."



## EMC establishes education chair in honor of Byler

Eastern Mennonite College formally established its second endowed teaching chair on Oct. 10 during homecoming weekend. The Jesse Byler Endowed Education Chair will provide salary and benefits for the professor named to the chair, scholarships for teacher education students, and funds for teaching tools and equipment for the Education Department.

Byler headed the Education Department, 1971-82. He left for health reasons but continues in an advisory role to the department and to beginning faculty members at EMC. He was an educator for

over 30 years, serving as a teacher, guidance counselor, high school principal, diagnostician, and psychological consultant.

The college established a \$700,000 endowed biology chair a year ago in recognition of Daniel Suter, professor of biology and premedical adviser 1948-85.

President Joseph Lapp said 160 donors had given \$508,000 to date toward a \$650,000 goal for the Byler chair. Any contributor who gives \$500 over a five-year period can name an "effective teacher"—someone who has been an inspiration and help at any given educational level or stage of the person's life. To date, 45 living and 16 deceased persons have received this designation. The effective teachers will be listed on a plaque in

the Education Department lobby.

Also during the announcement of the Byler chair, Donovan Steiner was named its first "occupant." He joined the EMC faculty in 1982 and is director of teacher education. A graduate of Goshen College, he has an M.A. from Northern Arizona University and a Ph.D. from Southern Illinois University.

Teacher education is EMC's largest major, with 201 students enrolled this year. Majors are offered in early, middle, and secondary education; special education; and paraprofessional education. The program is accredited by the National Council for Accreditation of Teacher Education, and EMC ranks second among private colleges in Virginia in the number of graduates certified to teach each year.

## KREIDER VIEWS THE WORLD

### Economic recession in 1989?

The National Association of Business Economists predicts that the American economy will continue to grow moderately in 1988 but will fall into a recession in 1989. This would mean that instead of producing more goods and services (as has been true in every year since the last recession—1981-82) we would have to get along with less.

If the business economists are right in their forecast, will the recession of 1989 be a minor one lasting less than a year, or will it be another great one? The preponderance of opinion predicts a mild recession. But in the past year a number of books and articles have appeared which forecast a catastrophic "bust." The warnings of impending disaster usually include all or most of the following facts:

1. Government budget deficits usually decrease in a period of economic boom. During the 1975-80 boom the deficit fell from \$100 billion annually to \$6 billion. This time it has grown to over \$200 billion annually and neither Congress nor the president seems willing to take the steps necessary to correct it.

2. More than \$400 billion of these deficits have been financed by foreigners lending money to the U.S. If we have a recession in 1989 the government deficit will grow larger. Will foreigners be as willing to finance a deficit in a recession as they were when our economy was booming? If not we will be forced to finance it by raising taxes or reducing government expenditures—either of which will make the recession worse.

3. The Federal Reserve would also be powerless to stem the tide of a recession in 1989. Its usual tool is to reduce interest rates and print additional money. But they can't do that in 1989. Foreigners who

have invested heavily in American securities would quickly move their money back home if interest rates declined. This would result in a disastrous fall in the value of the American dollar and this, together with printing additional money, would result in a horrendous inflation.

Who are the people who are now predicting a catastrophic depression? Not people at the fringes like Howard Ruff and Eliot Janeway, who have been chronic pessimists for nearly two decades, but people who enjoy wide respect. One example is Lawrence Malkin, economic journalist for *Time* magazine, whose book *The National Debt* was published by Henry Holt early this year. This was quickly followed by a book by Alfred Malabre, Jr., economics editor of *The Wall Street Journal*, whose book *Beyond Our Means* was published by Random House. Then came *The Great Depression of 1990* by Southern Methodist University professor Ravi Batra, whose book has been on the *New York Times* nonfiction best seller list for more than three months.

If you have time for only one of the above three books I would suggest the one by Malabre. If this is still too much reading, be sure to read "The Morning After" in the October *Atlantic* by Peter Peterson. President Nixon appointed him Secretary of Commerce in 1972. From 1973 to 1984 he was chief executive officer of the investment firm of Lehman Brothers and he had earlier been president of Bell and Howell.

Both the Malabre book and the Peterson article make it clear that because we have been living beyond our means for so long (and have enjoyed a high living standard as a result), we are now going to find that our standard of living will be reduced. Peterson is especially worried about people who have been receiving high pensions. Government payments for Social Security and for military and government employee pensions are

the most rapidly growing parts of the federal budget. They can't grow in the future as they have in recent years.

Many of the largest of these pensions can't be defended on "need." In fact "about 10 percent of all Social Security spending goes to households with independent incomes of more than \$30,000" annually. Military personnel get full pensions after 20 years of service. Then they may enter private employment and be covered by their military pension and by Social Security and private pensions as well.

If we have the kind of collapse which Malabre thinks will result from living beyond our means, where will it lead? He paints three possible scenarios.

The first is hyperinflation—a complete collapse in the value of the dollar such as occurred in Germany in the years after World War I. He places the probability of this outcome at about 20 percent. The second is a great depression such as we had in the 1930s, and the probability of that is about 30 percent. The third scenario (probability 50 percent) is that of greatly increased governmental regulation. Either of the other two scenarios would soon lead to massive governmental controls over prices, wages, interest rates, imports, and exports. Malabre says that "this is the likely Reagan legacy." The man who vowed to "get the government off our backs" may instead have given us an economy which will require the greatest governmental controls in our history.

It could have been avoided if we had started to face the problem five years ago. But we didn't face it. Instead, government, business, and all of us have experienced the intoxication of living beyond our means. The task of the next president of the U.S. may be one of seeking to ease the suffering of the inevitable hangover. It will be a difficult and thankless job. Who in their right mind would want to be president in 1989?—Carl Kreider



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Edgar Metzler, Elkhart, Ind.

Thank you for sharing Ike Glick's courageous decision of conscience to resign from a company that might be involved in military contracts (Oct. 13). All of us in North America are inextricably involved in an economy addicted to huge military expenditures. Ike's conscience challenges especially all of us who think that the taxes we pay to build weapons of war are something for which we have no responsibility. Our stewardship teachings tell us it is God's money. How we use that resource surely must be a matter of conscience as much as the way we use our God-given talents in our occupations.

### Name withheld

I appreciate Edward Nowell's "Hear, Hear!" article on Christians in prison (Oct. 13). I, too, am in prison and am a Christian feeling the rejection and distrust he related. The Mennonite congregation I had been a part of for six years has nothing to do with me except for sporadic letters from one family. Pleas for caring and understanding have been met with demands for confession to the elders for a crime older than my time with the congregation.

No one seems to realize the hurt, humiliation, and alienation the justice and penal system inflicts on the accused and convicted. Letters to the congregation asking if I should forget about their support have been ignored. I never have asked for money or anything more than letters from friends saying they still remember me and care.

People in prison are not just heathen animals. Many are exactly like your neighbors and friends, real human beings. Most of us are guilty of something (though not necessarily what we've been convicted of); some are merely victims of the politics of the court system. We are all either fathers, mothers, sons, daughters, brothers, or sisters of someone, just like you. We may have been the one who changed your flat tire or pushed you out of a snowbank and expected nothing but a "Thanks." We may have been the one who fixed a meal for you when you weren't up to doing it for yourself. We may have been the one who took your lost child to the information desk to be reunited with you. We could have been the man or woman next door.

We need love and caring just like you—maybe more, since society and many of our friends have rejected and abandoned us. Many of us, without our prison records, would be considered role models in the church. Most of us are coming back into society some day. We need help to grow in our faith, to experience Christian fellowship, and make friends who can help us fit into the church outside the fences and walls.

### Aldine Weaver Musser, Bridgewater Corners, Vt.

Thank you, Dwight Roth, for your article, "A Teacher Hopes" (Oct. 6). Being one of Dwight's first students when he arrived at Hesston College, I can affirm Dwight that he was, even 14 years ago, a teacher of hope. He instilled a hope in me that I could contribute to society in a positive way in spite of my inner fears. His class became a favorite because he cared about me, not just the topic he was teaching. Now, as a teacher also desiring to pass on God's love and hope to my students, it was encouraging to read thoughts from a former teacher of mine who influenced the direction of my life.

### Marcus Miller, administrator, Germantown Mennonite Church Corporation, Philadelphia, Pa.

Thank you for answering our survey in your editorial, "Should the Germantown Church Enlarge Its Meetinghouse?" (Sept. 29). For those who sent in their survey forms but do not have the privilege of expressing their views on the editorial pages of *Gospel Herald*, I want to report on the tentative and unscientific results.

On the first question, "Should the 1770 Germantown meetinghouse be changed to accommodate the growth of the congregation?" 12.5 percent answered "yes" and 87.5 percent said "no." On the second question, "Is it important to you to have a Mennonite congregation meet at the building for worship?" 28.6 percent said "yes" and 71.4 percent responded "no." The form also had space for comments. The common theme which emerged from these is that too much of our history has been lost to change and modernization. I agree with this sentiment.

This is an age where Mennonites are becoming increasingly urban. Our congregation is only one example. In nearby suburbs, land farmed by Mennonite families for decades is being lost to developers who build town houses and shopping malls, instead of raising corn. At a time when our way of living is changing dramatically, might it be important to preserve those things from our past that help to show how our faith ancestors lived and worshipped?

As a member of the Germantown con-

gregation I hope our group and the Mennonite Church continue to grow. However, Mennonite Church goals will come and go, but historically significant buildings, once they are drastically changed or enlarged, are difficult to replace. We should not let church growth become the equivalent of a wrecking ball destroying all that gets in its way. Instead, let's work to preserve and interpret those things that remain from our past. They can serve as important reminders of where we have come from and, if used correctly, help us to greater understanding of who we are and of where we are going.

I too hope the Germantown congregation "can set the pace." Not by blindly chasing the idols of church growth and modernization, but by exploring ways to preserve and interpret the past, and by working to find creative alternatives to the pleasant dilemma caused by a growing congregation in an old important meetinghouse.

### Lydia Samatar, South Orange, N.J.

I don't know if *Gospel Herald* is for everyone, but it certainly is for me. Bereft of a local congregation and unable to have a continuous fellowship with Mennonites, I find myself very dependent on *Gospel Herald*. It's a great source of information and through its pages I stay in touch with my church. I feel I shall continue to need this resource.

I believe (in overzealousness?) I renewed my subscription as usual this fall and then inadvertently renewed it again for three years. I suppose this means I'm all set for the next four years!

### Joanna Reesor-McDowell, Unionville, Ont.

Thank you for publishing the article "What Can Be Done for Christians Who Abuse Their Children?" (Sept. 1). For the past couple of years, I have been hoping that the Mennonite Church will challenge some teachings common among evangelical churches that legitimize abuse of children. Incidents like those noted in the article should prompt us to review our church's teaching and evaluate whether by direct instruction or by omission we are allowing a climate that fosters abuse.

Many loving Christian parents have spanked their children because they believed it was needed as a last resort to teach them what was right and wrong. I hope the article by Stephen Roth doesn't cause unnecessary guilt for these well-meaning parents. But the line between spanking and physical abuse is gray. My husband and I would like the church to help parents of young children, like ourselves, to find effective ways of setting limits for our children that are consistent with our belief in nonviolence.



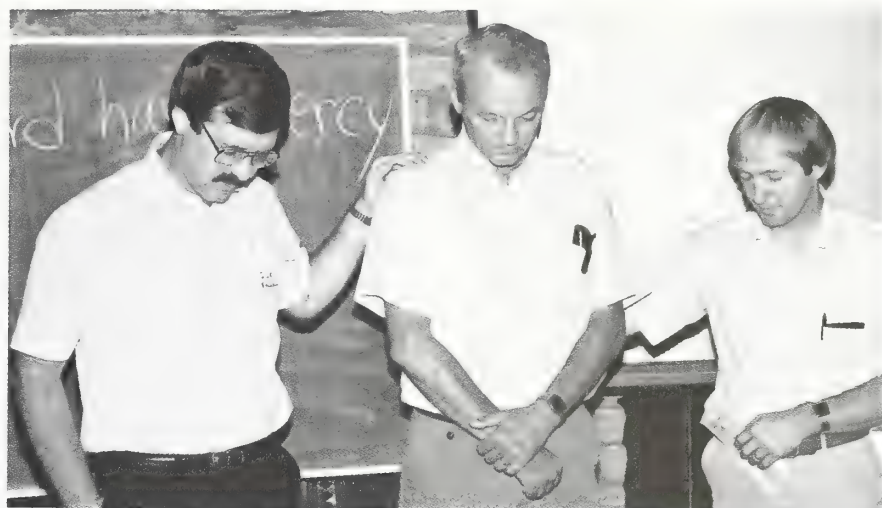
**Eastern Mennonite College honored alumni Donald Showalter and George Brenneman** on Oct. 10 during the annual homecoming weekend. Showalter was named alumnus of the year, and Brenneman received the annual distinguished service award. Showalter, a 1962 graduate, is a senior partner in the law firm of Wharton, Aldhizer, and Weaver in Harrisonburg, Va. His career includes the writing of a brief in a landmark 1971 case (*Wisconsin vs. Yoder*) for the U.S. Supreme Court that defended the right of the Amish people to operate their own schools. He is also widely regarded as a specialist in the law of agricultural cooperatives. Brenneman, a 1957 graduate, recently became maternal and child health coordinator for Indian Health Service in Washington, D.C. This follows 23 years of service as a physician among the native people of Alaska, including nine years on the remote northern coast of the state. He and his wife also helped start the first Mennonite congregation in Alaska—Anchorage Mennonite Fellowship—and served as its lay leaders, 1981-86.

**The enrollment of Mennonite Church students in Mennonite Church colleges is up 6 percent** this fall. This follows last year's one percent increase after five years of declining enrollment. The latest increase also means that the percentage of college-age Mennonites attending a Mennonite Church college is higher than 17 percent for the first time since 1980. The most dramatic increase in Mennonite enrollment is in the eastern conferences, and Eastern Mennonite College is the biggest beneficiary of that. But Goshen College still has the most students from the Mennonite Church—627. The Mennonite increases at EMC, Goshen, and Hesston come at a time when all three colleges boosted their overall enrollments in the same year for the first time since 1975.

**A record \$517,000 was raised for Mennonite Central Committee at the 20th annual Michiana Mennonite Relief Sale**, Sept. 25-26, at the Elkhart County Fairgrounds in Goshen, Ind. This was a 34 percent increase over last year's figure and broke by more than \$100,000 the previous record for any MCC benefit sale, which was set in 1985 by Michiana. A sizable chunk of the record income was due to an \$80,000 bid for a house built by volunteers with donated cash and materials. Plans are already underway for a similar project next year. Crowds at this year's relief sale were estimated at 50,000.

**Changes were recommended to Mennonite Mental Health Services** during its semi-annual board meeting, Oct. 2-3, at Eden Mental Health Centre in Winkler, Man. The recommendations came from the Mission and Structure Review Task Force appointed in the summer of 1986 by MMHS and its parent body, Mennonite Central Committee U.S. The suggested changes include a smaller board whose membership would exclude the administrators of MMHS centers and consultation with Mennonite Board of Missions about MMHS managing MBM health-care facilities. The board appointed a Mission and Structure Committee to follow up on the recommendations.

**The legacy of two Mennonite women who served for many years in Philadelphia lives on** in the Rudy-Ruth Foundation and now at the Rudy-Ruth House on Diamond Street. Both are named after Emma Rudy and Alma Ruth, who between them invested more than 60 years of their lives with Diamond Street Mennonite Church in community outreach. The foundation provides grants to educational



**Fired FBI agent joins Mennonites at retreat.** Jack Ryan (center), an agent with the Federal Bureau of Investigation who was fired for his peace views, joined 60 Mennonites at a Peace and Justice Training Retreat recently at Camp Menno Haven near Tiskilwa, Ill. Special prayer was offered for him by Dick Blackburn (left), director of Lombard (Ill.) Mennonite Peace Center, and Terry Rediger, chairman of the Illinois Conference Peace and Social Concerns Commission. Ryan, a devout Roman Catholic, refused to investigate a peace group opposed to U.S. policy in Central America—a policy which he also believes is "violent, illegal, and immoral."

Retreat participants came from 19 congregations in Illinois and Wisconsin to learn how to inform and motivate their churches on peace and justice concerns. Ed Metzler, peace and social concerns secretary at Mennonite Board of Congregational Ministries, gave biblical input and peace/justice updates. Blackburn gave practical ideas on what people can do in their congregations. Seminars were offered on such topics as Nicaragua, the arms race, the Soviet people, and draft registration. The event was sponsored by Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church.

programs for urban children and youth, and the house is a former funeral home that was purchased recently by the foundation for an infants and toddlers program. It is situated next door to Bethany Child Care Center, which will operate the program geared for the young children of single working parents. Margaret Allen, the center's executive director, counts herself as one of the many people whose families joined the Diamond Street congregation through the influence of Rudy and Ruth. Currently the second and third floors of the recently purchased house are living quarters for a voluntary service unit sponsored by Eastern Mennonite Board of Missions. Rudy and Ruth retired in the early 1960s. Ruth died about 11 years ago, and Rudy recently celebrated her 97th birthday at Landis Homes Retirement Community in Lititz, Pa.

**Mennonites are represented in the planning for Congress 88, an interdenominational evangelism festival** planned for next summer in Chicago. Ed Bontrager, congregational outreach director at Mennonite Board of Missions, is coordinating inter-Mennonite involvement, including a joint display, several workshops, and an inter-Mennonite meeting. Mennonite members of the Congress 88 board of directors are David Sherk of Eastern Mennonite Board of Missions and Jose Santiago of the National Council of Hispanic Mennonite Churches. "Anyone interested in outreach" should consider attending the event, says Bontrager. It is similar to the 1981 American Festival of Evangelism that many Mennonites attended. The exact dates for Congress 88 are Aug. 4-7. More information is available from Bontrager at MBM, Box 370, Elkhart, IN 46515.

**"United Kingdom Conference of Mennonites" is the name chosen for a new umbrella organization** for Mennonite activity in England, Wales, Scotland, and Northern Ireland. The inaugural meeting of the group took

place recently at London Mennonite Centre—the base of Mennonite activity in the United Kingdom and the original site of the country's only Mennonite congregation. "Reasons for forming the conference include the prospect of growth in numbers of Mennonites and eventually of congregations," said Robert Buchan, who chairs the new group. "As a distinctively British Mennonite movement grows up, we also wish to be in conversation with Mennonite groups internationally, using our conference as the appropriate channel of communication."

**"The Mennonites of Latin America are identifying themselves more and more all the time with the Anabaptists of the 16th century"**—with their faithfulness to the gospel of Jesus Christ despite the cost of suffering and with their radical stance at the moment of defining *who* is the Lord and *what* are the values of the kingdom of God in contrast to other lords and other kingdoms." So said Milka Rindzinski of Uruguay in reporting on the fourth Latin American Mennonite Congress of the Southern Cone recently in Aregua, Paraguay. It attracted some 90 persons from Argentina, Bolivia, Brazil, Paraguay, and Uruguay. The group noted that the Anabaptist/Mennonite way is an alternative to the "easy invitations" offered at evangelistic crusades. This way also goes against the "authoritarian culture" of Latin American countries in which even churches look for a "general" to lead them.

**"Gemeindetag" (Church Day) brought together hundreds of West German Mennonites** recently in Enkenbach, Palatinate—a historic Mennonite area. Although West Germany is the ancestral home of thousands of Mennonites around the world, that country today has only 11,000 Mennonites. But those who attended Gemeindetag—400 regular participants and 800 for the closing service—



reveled in their time together under the theme "If I Had Not Love. . . ." The activities included seminars on various subjects, a soccer game between Mennonite leaders and young people, a concert by a local Mennonite choir and orchestra in Enkenbach's medieval Catholic church, a peace prayer vigil at a nearby U.S. Air Force base, and a communion service led by local young people. The four main speakers emphasized love and service in a needy world.

**"AIDS: Challenge to the Church"** was the subject of a public lecture at Pasadena (Calif.) Mennonite Church recently. It was the second of the young congregation's Peace and Social Concerns Lectures. The speaker was Samuel Southard, professor of pastoral theology at Fuller Theological Seminary. The response panel included the director of an AIDS ministry who has himself tested positive for the virus and an AIDS educator who has personally cared for the victims of this disease.

**Half of the 36 North American young people participating in the 1987-88 Intermento program are members of the Mennonite Church.** Following an Aug. 15-17 orientation at Mennonite Central Committee headquarters in Akron, Pa., they are working and living with Mennonites in Europe for a year. The Mennonite Church participants are Randy Breneman of Palmer Lake, Colo.; Janet Gingerich of Pigeon, Mich.; Aaron Gingrich of Metamora, Ill.; Paul Hershberger of Phoenix, Ariz.; Lynette Hershey of Crooked River Ranch, Oreg.; Jeryl Hostetler of Kalona, Iowa; Angela Kreider of Harrisonburg, Va.; Janelle Martin of Waterloo, Ont.; Willis Reist of Tofield, Alta.; Jeff Roth of Tavistock, Ont.; Brian Ritzenhouse of Tempe, Ariz.; Cheryl Strayer of Worthington, Ohio; Mary Jo Swartzendruber of Kalona, Iowa; Mollie Van Loon of Pueblo, Colo.; and Philip Zimmerman of Lititz, Pa.

**Harrisonburg, Va., pastor Owen Burkholder was the Fall Spiritual Emphasis Week speaker at Eastern Mennonite College,** Sept. 21-25. He focused on the issue of personal identity as a Christian—how one's relationship with Christ can and should make a difference in all aspects of life, using the Gospel of Mark as a biblical base. Burkholder is pastor of Park View Mennonite Church.

**Uruguay missionary John Driver began a two-month teaching assignment in Central America** in September. He is conducting seminars in five countries under the auspices of SEMILLA—the Central American Mennonite leadership training program. Most of the time his topic is "Evangelization and Discipleship." Driver and his wife, Bonny, are longtime workers under Mennonite Board of Missions.

**Mennonite Mental Health Services is again awarding scholarships** to college or graduate students pursuing careers in mental health fields. To be announced next spring for the 1988-89 academic year, the scholarships are available from the Elmer Ediger Memorial Scholarship Fund. More information can be obtained from Carl Good at MMHS, Box M, Akron, PA 17501.

**Glencroft Retirement Community opened a new 40-acre campus in Phoenix called "Glencroft-North"** recently. It will eventually accommodate 700 residents. Four apartments are now occupied, an additional 17 are available for immediate occupancy, and 20 more will be constructed in the next four months. Construction will begin early next year on a congregate-living facility for 150 people. Glencroft is sponsored by several congregations, including Mennonite, in the Phoenix area. More information about the new campus is available from Glencroft-North at



**SELFHELP gets 900 volunteers.** When one person works alone in a warehouse the results may not be tremendously impressive. But when more than 900 people work together over a year, great things are accomplished. At the SELFHELP Crafts warehouse in Akron, Pa., the hours contributed by work groups and local day volunteers in 1987 will be equal to the work of seven full-time staff persons, reports warehouse manager John Kanagy. Day volunteers are most often women who work as often as one or two days each week. Work groups are most often women's clubs, youth groups, service clubs, and Sunday school classes.

*Pictured is Mervin Hess of East Petersburg, Pa., who volunteers every Tuesday at the warehouse. He is one of about 36 local volunteers who this year will help to price over 720,000 items, including these small teak elephants from Thailand.*

*SELFHELP is a program of Mennonite Central Committee that markets the crafts of third world people in North America.*

20802 N. Cave Creek Rd., Phoenix, AZ 85024.

**Hosts and employers are needed for young people from overseas** who are part of Mennonite Central Committee's International Visitor Exchange Program. They are needed for the final six months of a year-long visit that began this past August. Interested persons are encouraged to contact MCC by Dec. 1 at Box M, Akron, PA 17501, or at 134 Plaza Dr., Winnepeg, MB R3T 5K9.

#### **New appointments:**

• **Arden Godshall**, admissions director, Hesston College. He was in England for the past seven years, where he was responsible for the marketing and sales interests of Ingersoll-Rand in Europe, Africa, and the Middle East. For 12 years before that he was a development worker for two different agencies in India, Lebanon, and Yemen.

• **Walter Bachman**, associate director of development, Goshen Biblical Seminary. His duties include fund-raising with individual donors. A resident of Goshen, Ind., his work the past 14 years has been in purchasing management and sales. GBS is one of two schools on the Elkhart, Ind., campus of Associated Mennonite Biblical Seminaries.

#### **Pastoral transitions:**

• **Glen and Thelma Horner** were installed as pastors of First Mennonite Church of Morton, Ill., on Nov. 1. Thelma was also licensed by Illinois Conference. Glen served previously as pastor of Wooster (Ohio) Mennonite Church.

• **Clair Hollinger** became pastor of Lititz (Pa.) Mennonite Church recently. He served previously as a missionary in Trinidad/Tobago under Virginia Mennonite Board of Missions.

• **Alvin Graber** was installed as pastor of Lynside Mennonite Church, Lyndhurst, Va., on Oct. 11. He succeeds Vance Brydger.

• **Delbert Kautz** was ordained and installed as pastor of Millersville (Pa.) Mennonite Church on July 19. He succeeds Herbert Fisher.

• **John Kiblinger** was ordained as a member of the pastoral team at Ridgeway Mennonite Church, Harrisonburg, Va., on Oct. 4. He serves alongside Pastor Paul Yoder while continuing his studies at Eastern Mennonite Seminary.

• **Milford Lyndaker** was installed as interim pastor of Mt. Vernon Mennonite Church, Grotoes, Va., on Sept. 27. He succeeds Gene Souder.

#### **Upcoming events:**

• **40th Anniversary Celebration**, Apr. 8-10, at



Betania Mennonite School, Aibonito, Puerto Rico. All former teachers and other staff persons as well as alumni are invited. The school was founded by Mennonite missionaries. More information from the school at Box 2007, Aibonito, PR 00609.

•**Lancaster Area MEDA Chapter Meeting**, Nov. 19, at Bird-in-Hand (Pa.) Restaurant. The topic is "Solving Our Conflicts in Our Community and World," and one of the speakers is Harold Dick, former Mennonite Central Committee country representative in Israeli-occupied West Bank. MEDA is the acronym for Mennonite Economic Development Associates. More information from the MEDA office at Box M, Akron, PA 17501; phone 717-738-3715.

#### Church-related job openings:

•**Teaching position in evangelism and church development**, Associated Mennonite Biblical Seminaries, starting next August. This is a half-time position. Required is a doctorate (or candidacy) and ministry experience. Send résumé by Dec. 1 to Jacob Elias at AMBS, 3003 Benham Ave., Elkhart, IN 46515.

•**Teaching position in recreation**, Eastern Mennonite College, starting next August. Duties include program leadership, student advising, and teaching in the Camping, Recreation, and Youth Ministries curriculum. A master's degree is required, and a doctorate is preferred. Also needed is experience in camping, recreation, or youth ministry.

•**Clinical/church resource person**, Family Life Resource Center, Harrisonburg, Va. The duties include counseling, consultation, public speaking, and writing. Experience is required, as well as a master's degree or doctorate in the clinical/counseling field. The center is a program of Virginia Conference. Contact the center at 1600 N. College Ave., Harrisonburg, VA 22801; phone 703-434-8450.

•**Carpenter**, Nazareth Hospital, Nazareth, Israel. This is a two-year volunteer assignment with Mennonite Board of Missions. The person will make shelves and cabinets, repair furniture, and perform other tasks. The hospital is a Christian facility in a predominantly Arab area. Room and board provided. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**Special meetings:** *Richard F. Ross*, Orrville, Ohio, at Oley, Pa., Nov. 15-18. *Elmer Jantzi*, Irwin, Ohio, at Otelia, Mount Union, Pa., Nov. 1-4. *Richard Landis*, Clementon, N.J., at Erisman, Manheim, Pa., Nov. 8-15.

#### New members:

•**College Mennonite**, Goshen, Ind.: Calvin Swartzendruber and JoAnn Yoder.

•**Millersburg, Ohio:** Jon Brubacher, Jonathan Glick, Phil Mishler, and Kyle Schlachach.

•**Salford, Harleysville, Pa.:** Lori Frederick, Barb Koffel Moyer, Todd Moyer, and Robert Blum, Jr.

•**Oak Grove, Smithville, Ohio:** Kelli Beyeler, Kim Brady, Kira Cunningham, Alyce Douce, Stacey Elliott, Julie Gerber, Doug Hamman, Michelle Horrisberger, Marea Hostetler, Steve Morphew, Valerie Schrag, and Mike Schrock by baptism and Linda Jaquet, Cloy Miller, Martha Yoder, Deb Moser, and Darrell Wiens by confession of faith.

•**Glennon Heights, Lakewood, Colo.:** Clarice Nelms.

•**Raleigh, N.C.:** Lynette Marks, Marc Thomsen, and Jay Turner.

**Change of address:** *Glen and Thelma Horner* from Wooster, Ohio, to 250 Baltimore Ave., Morton, IL 61550. Phone: 309-263-7306.

**New Gospel Herald Every Home Plan:** *Waterloo North Mennonite Church*, Waterloo, Ont. *Peace Mennonite Community Church*, Aurora, Colo.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Beachey**, Ken and Angie (Cender), Rankin, Ill., first child, Jessica Elaine, Oct. 9.

**Blum**, Peter and Gail (Martin), Elkhart, Ind., second daughter, Elaine Martin, Sept. 22.

**Christian**, James and Judy (Schmucker), Toledo, Ohio, first child, Lavon de la Jehyms, Oct. 13.

**Gascho**, Lyle and Jeannie (Hochstedler), Pigeon, Mich., first child, Carla Joye, June 15.

**Hicks**, Jeffery and Janelle (Bohn), Cedar Falls, Iowa, first child, Braden William, Sept. 18.

**Hoover**, Keith and Carol (Craft), Schwenksville, Pa., third child, first daughter, Rebecca Ann, Oct. 3.

**Hoover**, Paul and Shirley (Dagen), Orrville, Ohio, third child, second daughter, Joanna Ruth, Oct. 7.

**King**, Marlin and Anita (Martin), West Liberty, Ohio, first child, Bradley David, Aug. 22.

**Lehman**, Gerald and Joyce (Frey), Chambersburg, Pa., second child, first daughter, Katherine Renee, Sept. 30.

**Leichty**, Greg and Kathy (Moshier), Mobile, Ala., second daughter, Kari Ann, Oct. 10.

**Maurizio**, Albert and Wendy (Horner), Windber, Pa., first child, Marla Marie, Sept. 28.

**Miller**, Derwood and Vicki, Akron, Ohio, first child, Emily Catherine, Sept. 28.

**Miller**, Joel and Janice (Yoder), Mogadore, Ohio, second child, first daughter, Jordan Deanne, Aug. 9.

**Nisly**, Gordon and Sue (Mast), North Canton, Ohio, first child, Ross Alan, June 19.

**Oswald**, David and Juanita (Birkey), Manson, Iowa, second child, first son, Steven David, Oct. 6.

**Rempel**, Marvin and Susan (Hallman), Kitchener, Ont., third child, second son, Brian James, Sept. 28.

**Rohrer**, Don and Rebecca (Nussbaum), Leola, Pa., third child, first son, Benjamin David, Oct. 9.

**Schlabach**, Bruce and Janet (Headings), West Liberty, Ohio, third child, first daughter, Jillian Kay, Sept. 25.

**Troyer**, Galyn and Lauri (Troyer), Fairview, Mich., first child, Deanna Marie, Oct. 14.

**Weller**, Richard and Judith (Birkey), Pomeroy, Iowa, fourth child, second son, Russell Alan, Sept. 22.

**Wenger**, Orie and Beverly (Hostetter), Kalona, Iowa, second child, first daughter, Lydia Rochelle, adopted Sept. 24.

**Wile**, Kenneth Lee and Sherry (Kober), Souderton, Pa., second daughter, Brittany Leigh, Oct. 6.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Bender-Longenecker**. Everett A. Bender, Ravenna, Ohio, Aurora cong., and Audrey J. Longenecker, Goshen, Ind., Bossler cong., Elizabethtown, Pa., by Fred Garber, July 18.

**Blum-Landis**. Robert Blum, Souderton, Pa., Salford cong., and Janet Landis, Harleysville, Pa., Plains cong., by Gerald C. Studer and Curtis D. Godshall, grandfather of the bride, Oct. 11.

**Graber-Wulliman**. Jonathan Graber, La Jara, Colo., United Church, and Phoebe Wulliman, Berne, Ind., First Mennonite cong., by Jerry Holsoapple and Andrew Stoner, Aug. 22.

**Hoover-Martin**. Jeffrey L. Hoover and Diane R. Martin, both of Hinkleton cong., Ephrata, Pa., by Frank E. Shirk, Oct. 10.

**MacLeod-Martin**. David MacLeod, Kitchener, Ont., Presbyterian Church, and Denise Martin, Heidelberg, Ont., St. Jacobs cong., by Richard Yordy, Aug. 22.

**Miller-Gingerich**. Dean Allen Miller, Centreville, Mich., Wasepi cong., and Darla Denise Gingerich, Zurich, Ont., Zurich cong., by Clayton Kuepfer and Jim Gascho, Sept. 5.

**Miller-Stuckey**. Kevin Miller, Pettitsville, Ohio, Tedrow cong., and Patsy Stuckey, West Unity, Ohio, Lockport cong., by Roy Sauder, grandfather of the groom, and Keith Leinbach, July 24.

**Musselman-Bingeman**. Tom Musselman and Mary Bingeman, both of Kitchener, Ont., Stirling Avenue cong., by James Reusser and Vernon Leis, Sept. 26.

**Neeb-Wideman**. Jamie Neeb, Waterloo, Ont., Lutheran Church, and Kathy Wideman, St. Jacobs, Ont., St. Jacobs cong., by Richard Yordy, Sept. 26.

**Roggie-Widrick**. Arlen Roggie, Castorland, N.Y., Naumburg cong., and Marsha Widrick, Croghan, N.Y., Croghan cong., by Julius Moser, Sept. 19.

**Weaver-Birkey**. Dave Weaver, Sarasota, Fla., Ashton cong., and Marcia Birkey, Sarasota, Fla., Manson cong., by Ken Nauman, Oct. 3.

## OBITUARIES

**Benn, Elizabeth S.**, was born on Feb. 18, 1896; died in Manheim Twp., Pa., Oct. 10, 1987; aged 91 y. She was a member of Mount Joy Mennonite Church. Funeral services were held at Landis Homes Retirement Community, East Bethany Chapel, on Oct. 13, in charge of Donald W. Good and Shelley R. Shellenberger; interment in Cross Road Cemetery.

**Bergey, Horace L.**, son of Horace and Annie (Landis) Bergey, was born in Hatfield Twp., Pa., Apr. 2, 1893; died at Rockhill Mennonite Community, Sellersville, Pa., Oct. 11, 1987; aged 94 y. On June 20, 1912, he was married to Esther Souder, who died on Nov. 12, 1986. Surviving are 4 daughters (Anna Bergey, Grace Bergey, Esther Moyer, and Elizabeth Cassel), 2 sons (Willard S. and Horace S.), 21 grandchildren, 41 great-grandchildren, and one brother (Norman L.). He was preceded in death by one grandson and one great-grandson. He was a member of Franconia Mennonite Church, where funeral services were held on Oct. 14, in charge of Curtis L. Bergey, John L. Derstine, and Wellington Alderfer; interment in Franconia Mennonite Cemetery.

**Gage, Kevin Charles Keith**, son of Peter and Heather (French) Gage, was born in Collingwood, Ont., Dec. 5, 1969; died as a result of a car accident at Owen Sound on Sept. 6, 1987; aged 17 y. Surviving are 2 sisters (Julie and Andrea Gage) and grandparents (Charles and Bertha Gage and Mr. and Mrs. Keith French). Funeral services were held at Steinmann Mennonite Church on Sept. 9, in charge of Rob Wynja and Fred Licht; interment in Riverside Cemetery, New Hamburg, Ont.

**Hess, Thelma J.**, was born in Lancaster, Pa., Dec. 12, 1936; died of cancer/blood clot at Leola, Pa., Oct. 6, 1987; aged 50 y. On July 31, 1954, she was married to Richard H. Hess, who survives. Also surviving are 2 sons (Richard and Curtis) and 3 daughters (Lucinda, Janelle, and Jewel Hess). She was a member of Neffsville Mennonite Church, where funeral services were held on Oct. 9, in charge of Terry A. Yoder, Linford D. King, and Robert Pet-



ersheim; interment in Strasburg Mennonite Cemetery.

**Kauffman, Kenneth L.**, son of Levi J. and Verna (Beachy) Kaufman, was born at Arthur, Ill., Dec. 4, 1937; died in a traffic accident at Goshen, Ind., Oct. 12, 1987; aged 49 y. On June 28, 1958, he was married to Esther Yoder, who survives. Also surviving are his parents, 2 daughters (Diane Kauffman and Joann Stutzman), one sister (Marie Miller), and one brother (Lester). He was a member of Clinton Brick Mennonite Church, where funeral services were held on Oct. 15, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

**Keener, Edwin L.**, son of Walter D. and Ada B. (Longenecker) Keener, was born in Lancaster Co., Pa., Nov. 14, 1914; died at his home in Elizabethtown, Pa., Oct. 11, 1987; aged 72 y. He was married to Esther Nissley, who survives. Also surviving are 4 sons (Kenneth, Eugene, David, and Donald), 3 daughters (Evelyn, Judith Bomberger, and Joanne Miller), 13 grandchildren, 5 brothers (Walter, Lincoln, Virgie, John, and Harold), and 3 sisters (Barbara Reed, Mary Miller, and Helen Hess). He was a member of Elizabethtown Mennonite Church, where funeral services were held on Oct. 14, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

**Koerner, Henry A.**, son of Peter J. and Mary (Christophel) Koerner, was born at Cullom, Ill., Mar. 24, 1893; died at St. James Hospital, Pontiac, Ill., Oct. 2, 1987; aged 94 y. On Sept. 23, 1917, he was married to Sadie L. Shantz, who died on Mar. 5, 1980. Surviving are 2 sons (Loray and Orie M. Koerner), 10 grandchildren, 22 great-grandchildren, and 2 sisters (Susie V. Koerner and Minnie Roeschley). He was preceded in death by a sister (Elsie) and a brother (Reuben). He was a member of the Mennonite Church. Funeral services were held at the Stewart Funeral Home on Oct. 5, in charge of Patricia Carper; interment in the West Lawn Cemetery.

**Long, Raymond M.**, son of J. Monroe and Jennie (Yoder) Long, was born on July 18, 1902; died of cancer at Goshen, Ind., Sept. 22, 1987; aged 85 y. On June 22, 1924, he was married to Ethel Stutzman, who died on Sept. 6, 1977. On June 23, 1979, he was married to Esther Mae Eby, who survives. Also surviving are one son (William), 2 stepdaughters (Thelma Gibson and Althea Albrecht), 2 grandchildren, 7 stepgrandchildren, 4 great-grandchildren, 6 step-great-grandchildren, and one sister (Helen Delcamp). He was preceded in death by one son (Charles). He was a member of College Mennonite Church, where funeral services were held on Sept. 25, in charge of James H. Waltner; interment in Violet Cemetery.

**Martin, John Driver**, son of Daniel and Savilla (Driver) Martin, was born in Augusta Co., Va., Mar. 29, 1898; died at Waynesboro Community Hospital on Oct. 10, 1987; aged 89 y. He was married to Mary Craig, who survives. Also surviving are 2 daughters (Thelma Hershberger and R. Ersel Campbell), 3 sons (Clinton E., Roy D., and J. Garland), 10 grandchildren, and 7 great-grandchildren. He served as pastor and later as assistant pastor at Greenmonte Mennonite Church, where he was a member. Funeral services were held at the Springdale Mennonite Church on Oct. 13, in charge of Richard H. Showalter, Roy D. Kiser, Evan Brenneman, and Earl Monroe; interment in the Springdale Church Cemetery.

**Moyer, G. Ioma Landes**, daughter of Joseph and Alice (Delp) Landes, was born in Lower Salford Twp., Pa., July 16, 1900; died at Souderton Mennonite Homes on Aug. 27, 1987; aged 87 y. In October 1921 she was married to Jacob D. Moyer, who died on Oct. 1, 1974. Surviving are one son (Paul L. Moyer), 4 grandchildren, 2 great-grandchildren, 3 sisters (Mary Alice Landes, Sara D. Alderfer, and Ada

Cope), and one brother (Walter D. Landes). She was a member of Salford Mennonite Church. Funeral services were held in Souderton Mennonite Church on Aug. 30, in charge of John Ruth and John Sharp; interment in Salford Mennonite Cemetery.

**Moyer, Joseph R.**, son of Daniel and Anna (Rohr) Moyer, was born in Bedminster Twp., Pa., Aug. 5, 1891; died at Souderton, Pa., Oct. 1, 1987; aged 96 y. On May 9, 1914, he was married to Mabel Groover, who died in 1962. Surviving are 6 children (Granville Moyer, Pauline Derstine, Grace Delp, Blanche Kerr, Anna Moyer, and LaVerne Moyer), 20 grandchildren, 39 great-grandchildren, 3 great-great-grandchildren, and one brother (LeRoy). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Oct. 4, in charge of Robert L. Shreiner, Phil Blosser, and Paul Derstine; interment in Blooming Glen Cemetery.

**Nisley, Mattie**, daughter of David J. C. and Elizabeth (Jantzi) Miller, was born in Goshen, Ind., Sept. 14, 1906; died following open heart surgery at St. Joseph Medical Center, Ft. Wayne, Ind., Oct. 8, 1987; aged 81 y. On Oct. 20, 1925, she was married to Monroe Nissley, who died on Apr. 13, 1986. Surviving are 3 sons (Vernon, Monroe, Jr., and Ervin), one daughter (Lorene Wine), 13 grandchildren, 11 great-grandchildren, 3 sisters (Nancy Troyer, Laura Kaufman, and Mary Beiler), and 2 brothers (Melvin D. and Irvin D. Miller). She was preceded in death by 2 infant daughters (Viola and Velda). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Oct. 11, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

**Sauder, Viola M. Yedica**, daughter of Ameil and Rosa (Basinger) Yedica, was born in Fulton Co., Ohio, Feb. 26, 1906; died at Fairlawn Haven, Archbold, Ohio, Sept. 25, 1987; aged 81 y. On Jan. 14, 1925, she was married to Harry Sauder, who died in 1979. Surviving are 3 daughters (Betty Troyer, LeAnna Gautsche, and Donna Nagey), 13 grandchildren, 17 great-grandchildren, and 2 sisters (Frances Smellie and Rosetta Dunbar). She was a member of Inlet Mennonite Church. Funeral services were held at Central Mennonite Church on Sept. 29, in charge of Dale Wyse and Homer E. Yutzy; interment in Pettisville Cemetery.

**Short, Mary Ann Wyse**, daughter of Christian J. and Magdalena (Stutzman) Wyse, was born in Archbold, Ohio, Aug. 15, 1891; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Oct. 8, 1987; aged 96 y. On Mar. 15, 1912, she was married to Ezra Short, who died on Dec. 22, 1958. Surviving are 3 sons (Glen, Wilmer, and Chester), one daughter (Letha Beck), 13 grandchildren, 43 great-grandchildren, 7 great-great-grandchildren, and one sister (Bertha Britsch). She was preceded in death by one son (Earl). She was a member of Central Mennonite Church, where funeral services were held on Oct. 11, in charge of Charles Gautsche and Roger Steffy; interment in Pettisville Cemetery.

**Showalter, Lala Marie Bender**, daughter of Amelius and Emma (Gunden) Bender, was born in Johnson Co., Iowa, May 4, 1908; died at her home in Kalona, Iowa, Oct. 1, 1987; aged 79 y. On Sept. 8, 1929, she was married to Harry Showalter, who died in November 1960. Surviving are one daughter (Dorothy), 3 sons (Donald, Dale, and Darrel), 11 grandchildren, and 5 great-grandchildren. She was a member of Kalona Mennonite Church, where funeral services were held on Oct. 3, in charge of Elton Nussbaum; interment in West Union Cemetery.

**Steinman, Sarah Kennel**, daughter of Christian and Barbara (Schrage) Kennel, was born in Wellesley Twp., Ont., Apr. 2, 1898; died at Cambridge Memorial Hospital on Sept. 21, 1987; aged 89 y. On Sept. 19, 1923, she was married to Emanuel Steinman, who died on

Aug. 23, 1974. Surviving are one son (Ray McAllister) and 2 grandchildren. She was a member of Steinmann Mennonite Church, where funeral services were held on Sept. 24, in charge of Fred Lichti, Elmer Schwartzentruber, and Vernon Zehr; interment in Steinmann Church Cemetery.

**Vannoy, Deward B.**, son of Guy and Sarah (Wilson) Vannoy, was born in Morgantown, W. Va., July 8, 1918; died of a heart attack at Sellersville, Pa., Sept. 22, 1987; aged 69 y. On Dec. 5, 1944, he was married to Vyril Miller, who survives. Also surviving are one daughter (Sharon Winter), 4 sons (John, David, Kent, and Brian), 8 grandchildren, 2 brothers (Gaylord and Glen), and 3 sisters (Dessel Hauenberry, Madeline McDonald, and Frieda Woods). He was a member of Salford Mennonite Church, where funeral services were held on Sept. 27, in charge of John Sharp and John Ruth; interment in Salford Mennonite Cemetery.

**Wagler, Ivan**, son of Noah and Magdalena (Bender) Wagler, was born in South East Hope Twp., Pa., Sept. 17, 1914; died in St. Mary's Hospital, Kitchener, Ont., Aug. 25, 1987; aged 72 y. On July 3, 1940, he was married to Dorothy ———, who survives. Also surviving are one son (Don Wagler), 2 daughters (Shirley Koch and Judy Shantz), 10 grandchildren, and 3 brothers (Henry, Omer, and Lorne). He was preceded in death by 2 brothers (Elton and Elmer). He was a member of Steinmann Mennonite Church, where funeral services were held on Aug. 28, in charge of Vernon Zehr, Elmer Schwartzentruber, and Fred Lichti; interment in the Steinmann Church Cemetery.

**Yoder, Harold C.**, son of Freeman and Florence (Nelson) Yoder, was born at LaGrange Co., Ind., May 3, 1909; died of Parkinson's disease at Goshen, Ind., Sept. 28, 1987; aged 78 y. On Feb. 11, 1934, he was married to Sadie Miller, who survives. Also surviving are 2 sons (S. Glenn and Don), 2 daughters (Carolyn Leichty and Marilyn Zellinger), 9 grandchildren, 2 great-grandchildren, and one brother (Maynard). He was a member of College Mennonite Church, where funeral services were held on Sept. 30, in charge of James H. Waltner; interment in Forest Grove Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Atlantic Coast Conference fall festival of missions, New Holland, Pa., Nov. 7  
Mennonite Mutual Aid board of directors, Sarasota, Fla., Nov. 6-7  
Illinois Conference fall meeting, Fisher, Ill., Nov. 6-7  
Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Mennonite Central Committee Great Lakes annual delegate meeting, Montgomery, Ind., Nov. 13-15  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21  
Mennonite Church Nominating Committee, Lombard, Ill., Dec. 4-5  
Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30

## CREDITS

Cover design by Gwen Stamm; cover photo by Robert Maust; photo on p. 779 by Dale D. Gehman.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Nonregistrant gets harshest sentence since Vietnam War era

Draft nonregistrant Gillam Kerley has been sent to jail for three years and fined \$10,000—the harshest sentence for draft resistance since the Vietnam War. Kerley, who for conscience' sake refused to register with the U.S. Selective Service System when he turned 18, was denied bail while appealing his conviction and began serving his sentence recently at Leavenworth (Kans.) Prison Camp. He must serve at least one year before he is eligible for parole. No other nonregistrant has stayed in jail more than six months since the Vietnam War.

During the sentencing, Judge John Shabaz accused Kerley of "counseling" others to evade the draft in his role as executive director of the Committee Against Registration and the Draft (CARD). He also criticized religious groups for their support of Kerley. The San Diego-based Military Law Task Force released a statement asserting that "by accusing Gillam of aiding and abetting others, a charge for which there is no substantiation in the case, Judge Shabaz sought to criminalize his acts of political dissent. Simply put, Gillam Kerley is a political prisoner."

### 'Contra' attacks on civilians continue at high level, says Witness for Peace

The continued high level of "contra" rebel attacks on civilians in rural Nicaragua—documented in a new report from Witness for Peace—underscores the urgency of a Central American peace agreement, says the Washington-based U.S. religious group. The U.S.-backed contras are routinely attacking farm cooperatives, assassinating community leaders and social service workers, and kidnapping women and children, according to the report.

The report documents incidents from February through July, in which 350 civilians were victims of contra attacks, assassinations, ambushes, land-mine explosions, torture, mutilation, and kidnapping. "This report underlines the vital need for the success of the Central American peace plan with the U.S. government firmly in support," said Senate Foreign Relations Committee chairman Claiborne Pell, who was present for the release of the report recently at the U.S. Capitol. Pell and

others are critical of what they see as attempts by the Reagan administration to undermine the peace plan.

### Christian TV monitoring group calls off boycott against Mazda

A 1,600-member coalition of Christian leaders has ended a boycott of Mazda Motors of America after reaching an agreement with the car company over its sponsorship of television programs they say contain sex, violence, and profanity. Christian Leaders for Responsible Television (CLear-TV), which includes the heads of 70 church bodies, said it has decided to end the boycott following "an agreement by Mazda to reduce the amount of sex, violence, and profanity the company helps sponsor on network television." In a prepared statement, a Mazda spokesperson said, "We don't want to discuss publicly the nature of our dialogue with CLear except to say that we understand CLear's concerns and hope that the results of our discussion will help them to meet their objectives."

### Interreligious effort organized to combat AIDS epidemic

Jewish, Catholic, and Protestant leaders met recently at American Jewish Committee headquarters in New York for an unprecedented interreligious effort to combat the AIDS epidemic. The National Interreligious Consultation on the AIDS Crisis was designed to establish a network for dealing with the issue. Participants called for the involvement of laity and clergy from all major faiths in collecting information on the disease and prescribing preventive measures. Rabbi James Rudin said the motivation for the consultation was the fact that while much work is being done independently by religious organizations to deal with AIDS, there hasn't been enough effort to share the work. "It's a case of the right hand not knowing what the left hand is doing," he said.

### Robertson could learn from Koop, fundamentalist editor says

Pat Robertson could learn some things from U.S. Surgeon General Everett Koop about how to apply biblical principles to public policy, the editor of *Fundamentalist Journal* said recently at a conference on fundamentalism at Concordia College in Moorhead, Minn. Edward Dobson said he believes the fallout from the PTL scandal will "seriously damage" Robertson's ability to establish credibility as a Republican presidential candidate. He said that although the Christian Broadcasting Network founder claims to be a businessman and not a TV preacher, the public identifies him with the latter image.

Dobson suggested that Robertson "has a lot to learn from" Koop, "an evangelical and deeply religious man" who, for example, advocates—as a public official—the use of condoms for sexually active people, both homosexuals and heterosexuals, while maintaining a personal belief that the answers to the AIDS problem are abstinence and monogamous relationships.

### Survey finds U.S. Catholics disagree with ban on women clergy

Most American Catholics disagree with the church's ban on women priests, but most Catholics and other Americans agree with its stance that homosexual behavior is sinful, according to a *Los Angeles Times* poll. Opposition to the Catholic Church's ban on women clergy was registered by 60 percent of the Catholics surveyed, 66 percent of the Protestants, and 65 percent of the population as a whole. But the church's position against homosexual behavior was supported by a ratio of 2 to 1 of the Catholics, 4 to 1 of the Protestants, and 3 to 1 of all Americans.

White fundamentalists had the least favorable impression of the pope of all the religious groups covered in the survey. Eleven percent regarded him negatively, but more than four times as many had a positive impression. The thing that respondents admired most about Pope John Paul II was his "efforts for peace," followed by "the fact that he travels widely." His least liked quality was the belief that he is "out of step with American Catholics."

### Costa Rica leader, peace plan author, greeted at prayer service

Costa Rica's President Oscar Arias, whose Central America peace plan has met with an icy response from some U.S. officials, began his latest diplomatic mission in Washington, D.C., in more friendly surroundings—an interfaith prayer service in his honor. Religious leaders from around the country gathered at the Lutheran Church of the Reformation, just two blocks from the Capitol, for an hour-long service dedicated to the peace initiative led by the determined young president. He is principal author of a peace accord signed in Guatemala in August by the presidents of Central America's five nations. "As we join in song and prayer, we uphold President Arias's further service in the cause of peace, and we share our common commitment to work for diplomatic alternatives to war and violence in Central America," said a joint statement by two dozen national Protestant, Catholic, and Jewish organizations that sponsored the event. A few days after the service, Arias won this year's Nobel Peace Prize.



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## The suffering children

On the way to lunch I came upon a bus picking up kindergarten children. It stopped me with its lights while a child crossed the road and clambered into the bus. The mother waited watchfully and waved as the bus pulled away.

I was reassured as much by this mother's presence at home in the middle of the day as by her evident concern. Too many children do not have the support of a parent at home. And this is not the worst of it. The richest country in the world is seemingly deserting its children. Is this not an obvious sign that we are a culture in decline?

Not all of the children, of course. I do not know the economic status of the mother who waved her child off in the middle of the day and whether to stay at home required great economic sacrifice for her and her family. But some families have no choice. According to *The Washington Spectator* (Oct. 15), the number of American children in poverty increased 37 percent in the early years of the Reagan administration.

It cites a report from the Children's Defense fund regarding four- and five-year-old children in the U.S. "One in four is poor. One in three is nonwhite or Hispanic, two in five of whom are poor. One in six has no health insurance. One in six lives in a family where neither parent has a job. One in two has a mother working outside the home, but only a minority receive quality child care. One in seven is at risk of dropping out of school."

The care of the young is a task which all mammalian species must accept if they are to keep from dying out. For some this is completed in a summer or a year. For humans it is extended, complex, tedious, and expensive. It requires 16 to 20 years at the minimum. During this time it should be expected that all available economic and spiritual resources will be devoted to this task.

Who is sufficient for the work of raising children? Many of us who once made the effort will confess that it was a greater responsibility than we had expected and that we were not always adequate. Thus we view with more than a little consternation the reports that numbers of families with children today are forced to exist on the very edge of society. Seventy-five percent of the homeless in New York City are reported to have children. If raising children is overwhelming given reasonable resources, what must it be like to try to provide socialization on the street?

What has brought the most prosperous country in the world to such a state? We know that in certain countries children are hungry because of drought and famine. In

others, children are oppressed by the dislocations of war. We do not have these excuses. The U.S. is overwhelmed by surplus food, and there has been no organized warfare on our turf for more than 100 years. So we have to look deeper for the answer. If there is a single answer, and if so it must be quite a general one, it is in the individualism which has become the American style.

I do not hear it said that large numbers of people are negative toward or angry at children. We do not hear of infanticide as in China where the society's efforts to restrict population has brought reports of the killing of female babies. I think in the U.S. it is more a case of neglect and of different priorities.

Some of the responsibility must rest on adults who have not used every effort to provide good homes for children. Couples divorce because, they say, they are suffering. Their children who have no choice in the matter, suffer more. Adults who were abused as children tend to abuse their children. Family resources are wasted on drugs and pleasures when they should have been shared with children. "Where there is no vision, the people perish," says Proverbs 29:18. Traditional skills for coping with life can be lost in a generation.

But we cannot lay all of the blame on individuals and family units. There is a sickness in our society—a turning away from concern about the best interests of others. Don't blame me, they say. I just work here.

Thoughtful people agree, for example, that children are badly served by television. There is too much sex and violence. But who shall do something about it? William Fore observes that "actors say they only do what they are told by the writers and directors; writers and directors say producers require them to put more sex and violence into the shows; producers say it is the networks that demand more sex and violence; networks say their choices are limited, the competition is brutal, and the sponsors demand results. Everyone agrees they don't like the amount of exploitative sex and gratuitous violence which they, together, create" (*Television and Religion*, p. 147).

So, apparently, it is also with the government. Children are a fine thing, but military expenditures are more important. If we must bankrupt the country and destroy our children to keep up military appearances, nobody said it would be easy, did they?

It is reported that some voters are asking presidential candidates about what they propose to do on behalf of children. I can't think of a better question to put to them.—*Daniel Hertzler*



# GOSPEL HERALD

## VSers make a difference

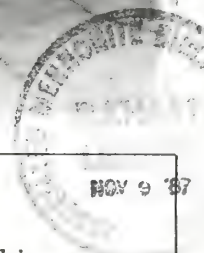


*Above: Bryan Kehr (left) coaches a basketball team in a low-income Hispanic neighborhood of San Antonio, Tex.*

*Right: Nancy Thiessen (left) and troubled teenagers get ready for a clown routine at a nursing home in Elkhart, Ind.*



*The world is a little bit better place because of Voluntary Service workers like Nancy Thiessen and Bryan Kehr.*





# There's so much need!

*by Anita Yoder Kehr*

On Bryan Kehr's first day in San Antonio, Texas, he was introduced to Rod Radle, codirector of Inner City Development. Rod and his wife, Pattie, are volunteer directors of this community center which for nearly 20 years has provided a large summer program for children, after-school recreation, and distribution of clothing and food.

The all-volunteer, community-based, ecumenically supported center serves one of the poorest neighborhoods on San Antonio's west side. The oldest public housing project in the United States is located there, with many of the apartments now deteriorating. Median income of the residents, 98 percent of whom are Hispanic, averages \$3,500 annually. The neighborhood has many single-parent families; the school dropout rate is over 50 percent. (The population of San Antonio is one million.)

**Typical day.** A typical day at Inner City begins with preparation of lunch for homeless men and women. It continues with distribution of food and clothing to families in need from the surrounding neighborhood. By late afternoon volunteers begin arriving for the tutoring program, to help coach a sports team, or to run a track meet.

In the fall of 1985, when Bryan and his wife, Anita (and 10-month old Hannah), began a two-year Voluntary Service term in San Antonio with Mennonite Board of Missions, Inner City was expanding its program and its physical facilities. Rod felt relieved to be able to turn over the primary responsibilities of running the athletic programs to Bryan.

Bryan grew up in Wakarusa, Indiana, and has always been active in sports. He graduated from Goshen College with a degree in physical education and family life education. He then spent several years working as assistant archivist at the Archives of the Mennonite Church and coaching a variety of sports at Bethany Christian High School before entering VS.

Bryan tackled his assignment at Inner City with enthusiasm and good organizational skills. In the two years since his initial visit with Rod, the after-school recreation

program has grown from 56 children in the spring of 1986 to 106 this year.

Bryan has coordinated soccer, basketball, and volleyball leagues; track and running programs; swimming; and a play-in-the-park program. With the help of two other VSers, he added softball to the roster last summer. He

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**Median income is \$3,500 annually; the school dropout rate is over 50 percent.**

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has also organized and publicized four fund-raising weekend basketball tournaments which have progressed from just breaking even to raising over \$300 for Inner City.

Bryan has become sensitized to the poverty and need in San Antonio's west side through his work there. "Because the west side is so poor, there are lots of nonprofit agencies," he says. "There is a need for cooperation among these organizations so they don't overlap. I've tried to do some coordination when I organize and run sports leagues, but more needs to be done."

Because of the nature of his job, Bryan has had many opportunities to relate with area elementary schools. Last February he accepted a job as physical education teacher at one of these—J. T. Brackenridge Elementary School. He continued his VS term and his paycheck went to help support the VS unit. He found that giving up his mornings with Hannah was difficult, but he has enjoyed teaching. He has learned to know more children in his new job, and, as a result, the spring basketball league at Inner City blossomed. "I feel prepared to teach anywhere now that I have taught and worked in this neighborhood," he adds with a smile.

**Stayed in San Antonio.** Bryan and Anita decided to remain in San Antonio after their initial VS term ended this past August. They are thinking seriously about settling on the west side of San Antonio. "I know quite a few people in the neighborhood, and I feel as if people recog-

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Anita Yoder Kehr, San Antonio, Tex., is a Voluntary Service worker with Mennonite Board of Missions. She is the local VS project coordinator.



nize me when I walk down the street," Bryan says. "I think it's important to live where the people you work with live."

Bryan continues to teach at Brackenridge and to volunteer at Inner City, although at reduced time. He also is a member of Inner City's board of directors. Anita serves as VS project coordinator in San Antonio.

Bradley Yoder of Accident, Maryland, began a one-year

VS term in October as Bryan's replacement at Inner City. Bryan celebrated when he learned Brad had accepted the assignment. He's glad a comprehensive recreation program can continue. With teaching duties, Bryan could not juggle both a large after-school program and family responsibilities. "There's so much need on the west side!" says Bryan. "I'm glad to see VS continue its involvement in that area."



# Unconditional love

by *Leanne Farmwald*

"At first, I was afraid of the girls," says Nancy Thiessen as she reflects on her 3½-year term as girls' Lifeline director with Youth for Christ in Elkhart, Indiana. Lifeline is a program for teens in trouble either in school or with the law. Nancy's work with Youth for Christ (January 1984-July 1987) was a Voluntary Service assignment with Mennonite Board of Missions.

Nancy overcame her fears by simply talking with the girls. She also did not ask about the girls' offenses. "I didn't want to categorize them as a shoplifter or drug user. I wanted to be able to accept the girls as individuals," she says. "I may be the first person who has loved them unconditionally."

Most of Nancy's time was spent in helping girls who are referred to Lifeline by the courts and schools. That included attending juvenile court sessions to give emotional support to the girls.

**High crime rate.** Elkhart (population 41,000) has a high crime rate, with some juveniles involved. As a result, juvenile court in Elkhart averages 20 persons a week. Cases include theft and truancy, much of which is drug-related, and problems at home. Lifeline presently has a waiting list of 15 teenage boys and girls.

Nancy felt that it was important to be a positive role model to the girls and their families. One of the ways she was able to do this was by opening the VS house to the girls and to include them in their lives by playing games and eating meals with them.

The greatest reward, according to Nancy, was seeing some of the girls she worked with come to the Lord. "If it weren't for Lifeline, many of them would never have heard the gospel," she says. "As in most mission work, we are sowing seeds. Though we may not see the harvest, there is hope for Christian growth."

During the school year Lifeline provides weekly club meetings for recreation, some spiritual input, and a meal. The teens are taught moral development in the meetings and by example of volunteers. The girls are rewarded for school and church attendance, Bible memorization, Lifeline attendance, and home chores with summer camping

trips. Residential camps are also held during the summer.

Irv Polk, director of the Elkhart Lifeline program, says Nancy did a tremendous job starting the girl's Lifeline program and "put it on solid ground. We will keep building on that." She was the first full-time Youth for Christ staff person working with girls.

Irv describes Nancy as energetic, sincere, and insightful. "She was a friend for the girls, spending time and

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**"I may be the first person  
who has loved them  
unconditionally."**

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listening when they had problems. She was also firm with the girls but showed she cared. She always had their best interests in mind and helped them see what they could be."

**Back to Ontario.** This past July, Nancy moved back to Ontario. As she was leaving, she said, "It feels right to leave at this time. It will be nice to be in my home area for a while and reestablish family relationships while exploring job options." Though she was ready for a move, she knew she'd miss her job. "I wish I could pack up the staff and girls and transplant them to Canada!"

Nancy would like to find a job where she can continue helping people. "I want to work with troubled people," she says.

A native of Vineland, Ontario, Nancy is a graduate of McMaster University in Hamilton, Ontario, with a BS degree in nursing. Before she entered VS, Nancy worked as a public health nurse. While in Elkhart she took several courses at Associated Mennonite Biblical Seminaries. Nancy is a member of Vineland Mennonite Brethren Church.

Martha Neufeld of Elkhart replaced Nancy (but not as a VSer) as Elkhart Lifeline director for girls. She previously served a one-year VS term with MBM in Richmond, Virginia. Martha attends Silverwood Mennonite Church in Goshen, Indiana.



Leanne Farmwald, Nappanee, Ind., was a volunteer writer for Mennonite Board of Missions from November 1986 to August 1987.



# Matchmaking: a neglected task

by Waldemar Janzen

Several years ago I suggested to Bernie Wiebe, then editor of *The Mennonite*, that his paper should carry a column devoted to helping single Mennonites find marriage partners. Many respectable European church papers offer that service. Some time later, he informed me that a new organization, Crossroads, had been founded to serve as “a church-oriented way to put like-minded people in touch with each other.” Its advisory board includes Wiebe. I am delighted that a start has been made. (The Crossroads address is Box 32, North Tonawanda, NY 14120.)

We affirm that marriage is willed and instituted by God. “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh” (Gen. 2:24). The New Testament affirms this divine intention in many places (Matt. 19:5-6; Mark 10:7-8; Eph. 5:31). We have made it our own in countless wedding sermons.

**By happenstance?** But how are marriage partners to find each other? Does the Bible teach that men and women should wait for a romantic spark to jump at some happenstance meeting? That could happen even in Old Testament times, as the story of David and Michal illustrates (1 Sam. 18:20). It can also be the source of sin and disaster, as David’s life demonstrates when he sees Bathsheba (2 Sam. 11). In his family, the story of Amnon and Tamar teaches a weighty lesson concerning passion-initiated relationships (2 Sam. 13).

The unassisted, individualistic origination of marriages from romantic attraction is not the Old Testament pattern for the establishment of marriages, however. The first couple was brought together by God (Gen. 2:22). In ancient Israel, this God-initiated task of matchmaking was taken over by the extended family. There were provisions and safeguards for family-arranged marriages.

In many other cultures of the world, the same practice can be found. Rather than condemn it as heathen and backward, we should see in it a remnant of God’s order of creation. The family that nurtures children is also responsible for the wise establishment of new nuclear families. That such a process is open to abuses should not surprise us. We can certainly not claim that our courtship system, based on individual dating and romantic love, is free of them. Nor was love absent from arranged marriages; only the order was different. While we expect romantic love to lead to commitment and faithfulness, they expected commitment to lead to covenant-keeping love (the Hebrew language has a special word: *hesed*)—and perhaps even to romantic love. The goal of marriage, however, was—in addition to procreation—a community of companionship and mutual help (Gen. 2:18; Prov. 31:10-31).

While the Christian church continued to take the im-

portance of the extended family for granted, the new emphasis on personal commitment to a new community placed the believer into a new social context also, namely the “extended family of faith”—the church.

In Western industrial society, with its breakdown of primary groups and its high mobility, the extended family has largely ceased to be the supportive context for individuals in their decision-making. For Mennonites, this process has often been delayed, and therefore we have been slow to respond to the new needs of a new situation. We have learned, though only recently, that couples need help in staying together when difficulties arise. Marriage enrichment and marriage counseling are coming to be seen as tasks of the extended family of faith. Should we not be even more concerned to be present with counsel and help in leading men and women into desirable Christian marriages?

Of course, informally we do so. Families still counsel their children. Parents are glad if their children happen to meet suitable partners in church schools or at conferences. Why then should Christian singles clubs or dating services be ridiculed so often? If something is desirable when it “happens,” should it not be our task to provide it when it does not “happen?”

**Introduction service.** There are those who see an introduction service as a “dating game for losers.” Yet every minister or other Christian working with people knows well that it is often a person especially sensitive, gifted, or dedicated to service who fails to “pick up” a partner. Some are unsuccessful at first-impression-making, but are sterling personalities. Some have greater hesitation than many to marry outside of the church.

There are those who are critical of an introduction service because the resultant marriages seem to be based on pragmatic considerations, rather than “real love.” But “real love” usually means romantic love, a form of love which, though wonderful in itself, must be transformed to covenant love (*hesed*, loyalty, faithfulness) in any marriage that is to last. (Romantic love is not excluded, but it is not the essence of marriage.)

It is here, I believe, where so many marriages fail, because the partners wrongly define the essence of marriage as romantic love, rather than faithful companionship and help surrounded by romantic love. Of course, a Christian introduction service merely introduces. It assumes that marriage will follow only where love develops, though it assumes that the emphasis on companionship and help will be strong from the very beginning.

We are inexperienced in this particular branch of Christian service. Crossroads is a beginning, and as such it deserves our support as well as our counsel. Congregations and Christian agencies would do well to think about their possible roles and responsibilities in helping to mediate Christian marriages.



Waldemar Janzen, Winnipeg, Man., is a professor at Canadian Mennonite Bible College.



# Some of our missionaries are under 25



YES team and members of the Musson Church engaged in street ministry in Arlon, Belgium.

**E**ach year scores of young adults serve in short-term missionary assignments through the Discipleship Ministries programs of Eastern Mennonite Board of Missions.

Working through VS, YES, STAT, and AIM, they partner with local churches—stateside and overseas. And they attempt to exemplify Christ and communicate the gospel through verbal witness and ministry to human needs.

Church planters, pastors, mission leaders, and members of congregations from the Caribbean territories and four continents have testified to the impact of Discipleship Ministries' involvements. The short-term workers agree that their cross-cultural experiences will impact them for life:

*"I asked a teenage boy if he would be willing to invite Jesus into his heart and life and he said, 'Yes.' Awesome!"*

*-Jim Diller*

*"People in a Honduran refugee camp told us stories of brutality and injustice and said, 'We have no voice but your voice.'"*

*-Darlene Burkholder*

*"Many people are hurting deeper than any bag of food we give them will ever reach."*

*-Denise Keener*

*"The assignment has confirmed my goal to become a long-term missionary."*

*-Wendy Wilson*

Through Home Ministries, Overseas Ministries, and Discipleship Ministries, Eastern Board is spreading the good news on every continent and in over 20 countries. With some 140 overseas missionaries, 100 home workers, and scores of Discipleship Ministries volunteers—many of whom are still under 25. And we need your continued support and prayers, and more workers—young, old, or in-between.



**Eastern Mennonite Board of Missions**  
Salunga, PA 17538-0628  
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## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### Let's learn followership

As I was growing up, my father sometimes expressed his concern about the lack of leaders in the Mennonite Church. He noted that there weren't people like Daniel Kauffman, Orie Miller, H. S. Bender, or Allen Erb developing within the church. I've thought about it recently as we return to a community with a Mennonite church and as I assume a management position in a church institution. I am not sure the problem is a lack of leaders, but rather a lack of followers.

My wife and I were discussing a person we know who has great ideas, tremendous enthusiasm, and unbounded energy, particularly within the church context, but has few followers. She thinks he is a tremendous leader who is perhaps unappreciated. I argue that he is a tremendous resource and person but not a leader at all. In management, leadership is defined as having people follow you.

So when Dad says he is concerned about there not being leaders emerging, I wonder if it isn't because there aren't followers. Following is often difficult. On the one hand I hear my parents wish for leaders like the bishops of their youth, but they abhor the restrictiveness and control of those same leaders.

We have been influenced very much by society's emphasis on individualism, autonomy, individual rights, self-worth, and focus on self. We have started wondering if following is bad. Most of us want to be leaders. I wonder if in our churches we are a bunch of frustrated people doing our own little thing, complaining because there is no ground swell of support and followers. Our churches may lack a unified sense of direction because we all want control.

Ask my father what he thinks of "manipulation." He doesn't like the word. A follower would never let that happen, but then my dad will fondly tell you about how well prepared H. S. Bender was for meetings and how he nearly always got his way.

Lyle Schaller, in what I think will be a classic book, *Getting Things Done* (Abingdon Press, 1986), states: "Does a Christian have the right to manipulate people in a manner designed to make others respond in a way the leader desires?... Do leaders intentionally and deliberately seek to influence the beliefs and behavior patterns of others? For some, including this writer, that not only is the central

issue, it is also a definition of leadership."

Leading is not bad, manipulating is not bad, following is not bad. But our fear of all of them is a problem. Jesus manipulated. He had many more than 12 followers who tried to obey him. They trusted him and put their own goals, pet projects, and personal preferences aside.

God was angered when Adam and Eve, perhaps like us, decided they wanted to lead for themselves. God, his church, and our church leaders need followers. I suspect there are enough leaders, just not enough followers.

There is an old saying, "Lead, follow, or get out of the way. If one does not have followers, one is not a leader. If one is not leading or following, one is in the way. Jesus calls us to "follow him." God suggests that we should submit to his will and to each other. We need followers in the church. Let's learn followership.

—Karl Birky, Albany, Oreg.

### A silence that confuses

When Congressman Bob Walker of Lancaster, Pennsylvania, was confronted about his pro-military support, he reportedly responded, "The Mennonites must approve of what I do. They don't tell me otherwise."

With few exceptions, we as Mennonites appreciate the benefits of living in a democracy. Even though our form of government is not the kind that prevailed during biblical times, we have come to accept and even promote it as being superior to more centralized forms.

We have not, however, assumed a very active stance in our faithfulness to speak to those who represent us in this democracy. We cringe at the voicelessness of citizens who live under totalitarian governments, but when has your congressman or president last heard from you?

Bob Walker hit the nail on the head. His pro-military position draws little response from the very people in his constituency who profess to follow the ways of peace.

The results of the survey of Lancaster Conference Mennonites which appeared in *Lancaster Conference News* (May 31) and in *Gospel Herald* (Aug. 4) are both encouraging and revealing. They seem to show that we really do care about the gospel of peace (84 percent), but when it comes to speaking to government about our concerns, we seem to relegate that function to the Mennonite Central Committee Washington Office (70 percent).

I am grateful for the work of our MCC Washington Office. It is an effective voice. But think of the thunderous impact that voice could have if thousands of us

here at the grass roots also sounded in with the same theme. Your voice and mine need not be framed in eloquence, but it must be heard.

We have long since passed the era where our government's decisions affect only us here at home. Our Mennonite church is an expanding international body of believers. Our own sisters and brothers in countries around the world are impacted by the actions of our government.

Our silence can only help Bob Walker and President Reagan think we Mennonites give our approval to their policies that do not follow the paths of peace.

—Charles Longenecker, New Holland, Pa. (reprinted with permission from "Lancaster Conference News")

### Choose this day which calendar you will serve

American greeting card companies have created another holiday: Grandparents Day. Apparently it has been fixed on the second Sunday in September, primarily because this was an "open spot" in the greeting-card calendar and helps space out business throughout the year.

Now how can anyone be opposed to honoring grandparents? I certainly am not. Yet it is disconcerting to see this holiday being referred to in church services and accepted without question. It is particularly disconcerting, since many Mennonites voice strong objection to observing the traditional church year. How ironic that people object to the traditional church year because it supposedly has "pagan origins" (which is really not accurate critique) unwittingly let the greeting-card companies set the agenda in this instance!

Furthermore, there is already a day within the traditional church calendar that would make a fine day for honoring grandparents. It is July 26, the day when the church honors Anne and Joachim, the grandparents of Jesus. (The fact that the church felt compelled to invent grandparents for Jesus is a testimony to the church's concern that Jesus be part of an "extended" family.) Interestingly enough, only shortly before the greeting-card Grandparents Day is September 8, the day the church celebrates the birthday of Mary, the daughter of Anne and Joachim and the mother of Jesus.

My quarrel is not with honoring grandparents on a Sunday morning. My question is why we ignore a very carefully thought-out traditional church year which takes account of the four seasons (Christmas at the winter solstice on December 25; the Annunciation on March 25 and Easter, both in the spring; John the Baptist's birth on June 24, the date of



the summer solstice, six months before his cousin Jesus' birthday; and Michael the Archangel's day on September 29, as we thank God for angelic protection upon entering the dark time of fall and winter), the cycle of birth and death (from the conception of Christ on Annunciation Day to his birthday nine months later to his death and resurrection at Easter), and many other symbols and images.

Yet, although we are reluctant to follow a carefully planned church year we are ready to accept without much reflection whatever our commercial, school, sports, patriotic, and office calendars throw our way. To give only one more example—what happens to church activities on Super Bowl Sunday in your congregation?

Don't misunderstand me—some of what the commercial and school calendars, even perhaps the patriotic calendars, throw our way is not harmful. Grandparents Day and Mother's Day are examples of commercial holidays with good intentions. My point is that there can be no neutrality on the calendar questions. Either we follow a deliberately Christianized calendar, or we of necessity follow a non-Christian pagan calendar.

That is why the church year began in the first place. There was no neutral possibility. If Christians were not going to continue to follow a Roman or Germanic pagan calendar, they had to develop their own calendar.

Whether we honor grandparents on July 26 or the second Sunday in September, whether we honor mothers on January 1 (the celebration of Mary's motherhood of Jesus, the God-Man) or on the first Sunday in May, whether we honor fathers in June or on May 16 (Joseph's day), let's be deliberate about it. A full-orbed, carefully planned Christian calendar has already been developed. If we don't want to follow it, we at least need to recognize that we will be following someone else's calendar. There may be good reasons for the latter choice. But let's not slide into it.

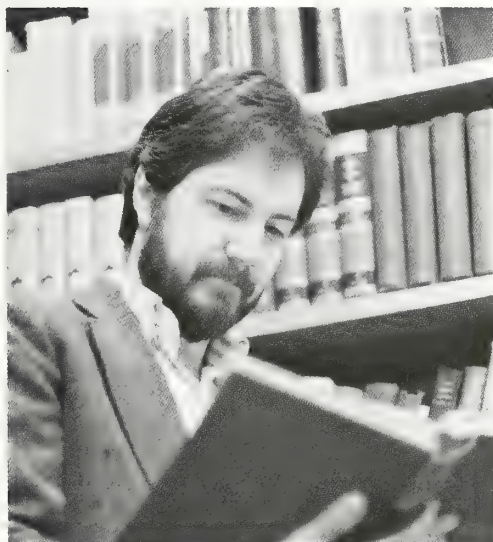
I am writing this on the 19th Sunday of Pentecost season, on the memorial day for fifth-century preacher John Chrysostom (according to the Roman Catholic calendar), on the anniversary of the martyrdom of Christian Langedul (according to the Mennonite calendar), on Grandparents Day (according to the greeting-card company calendar), and on

September 13, 1987.

—Dennis Martin, Elkhart, Ind.

*Editor's note:* I asked Dennis Martin for information for the use of anyone who may wish to consider taking the church year more seriously. He replied as follows—

There is no single handbook that will meet Mennonite needs. I would suggest you list (1) my article in *Gospel Herald* (Feb. 11, 1986)—that is intended to get people started and it has a list of further resources at the end. Then I would add (2) *The Common Lectionary* (Church Hymnal Corporation, 1983) for weekly Scripture readings (not covered in my 1986 article). Then (3) regarding saints, martyrs, and heroes, also not covered in my 1986 article, you could mention that I have an annual cycle of Anabaptist martyrs combined with the major general Christian saints and suggestions for further reading that I will send free of charge to anyone sending me a stamped, self-addressed envelope. My address is Associated Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, IN 46517.



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## Inter-Mennonite meeting seeks common Mennonite vision

In their role as group of final review for four North American Mennonite-related denominations, the Council of Moderators and Secretaries called an "Inter-Mennonite Consultation and Review of Inter-Mennonite Agencies." Meeting at Cabrini Retreat Center, Des Plaines, Ill., Oct. 22-24, the consultation pondered the question of church renewal from an organizational standpoint.

Earlier consultations called to review inter-Mennonite activity had been held in 1974 and 1982. A report brought by Wilbert Shenk of Mennonite Board of Missions indicated that a current survey found a total of 115 inter-Mennonite "agencies, boards, and committees engaged in some activity conducted on an inter-conference basis." This, he reported, has increased from 72 in 1974, although 19 of those included in 1974 are no longer in existence. (Though not always clearly stated, "inter-Mennonite" is intended to include also the Brethren in Christ Church, which has membership on the Council of Moderators and Secretaries, along with the Mennonite Brethren Church, the General Conference Mennonite Church, and the Mennonite Church.)

Not all 115 inter-Mennonite organizations were invited (summoned?) to the consultation. But several dozen appeared. Some questions posed at the beginning of the consultation were: How do the various activities fit within a common vision? Is there a common vision? Where do inter-Mennonite groups find accountability? A good time was had by all, but, as near as I could tell, none of these questions was answered by the consultation.

Indeed, the less-than-representative nature of the Council of Moderators and Secretaries itself illustrates the problem. Although repeatedly invited to participate, a number of smaller Mennonite groups have not come to the meetings of the council. So whenever the council speaks, its words must be qualified by the knowledge that it does not represent all North American Mennonites.

Three types of inter-Mennonite organizations were invited to the meeting and

gave reports: (1) program agencies, (2) councils, and (3) associations. As I review my notes on the program, it does not appear that the differences between the three sorts of organizations are as clear-cut as might be implied. However, organizations of the first sort would seem to need the most attention from the standpoint of support and accountability.

Mennonite Central Committee, for example, is the most widely supported and generally recognized inter-Mennonite organization. At first glance its task would seem obvious: giving food to the hungry and clothes to the naked. But a second and third glance reveal that its work is complex and multi-faceted. How shall MCC be made accountable for its work and financially supported to meet its opportunities? As MCC executive secretary John Lapp observed, "We have had to use the denominational network. But we don't get through so we create our own network and then we create an overload."

Similar questions face Mennonite World Conference, another task-oriented worldwide inter-Mennonite organization which asks for modest offerings from Mennonites around the world and receives even more modest contributions. "Where in the 21st century will be the mandate for inter-Mennonite activities?" wondered MWC executive secretary Paul Kraybill.

Councils and associations have less need to be concerned about support and accountability since each has its own source of these. Councils, it was observed, are "to stay in touch." Associations are "to do things together." Florence Driedger, president of the General Conference Mennonite Church, observed that "if we were all one church we would still need councils to get together."

Brooding over the assembly was the question of whether North American Mennonites could find their way to some kind of organizational unity. No one present saw a clear route to this. Indeed some wondered what might be the effect of a merger of the two largest groups—the Mennonite Church and the General Conference Mennonite Church. If this were

brought about, would it improve or hamper the overall atmosphere of Mennonite unity? "This change could upset the equilibrium," observed Lapp, and Kraybill wondered "what would this say to our global relations? What about groups around the world that have traditionally related to one or the other? Have they been consulted?"

Paul Lederach, pastor of Franconia Mennonite Church, was concerned about the idea that if Mennonites get everything together, everything will be under control. He suggested that a merger of two Mennonite groups would result in three: the new group plus members of each of the two former groups who refuse to go along.

Yet considerable discomfort was expressed by some with the term "inter-Mennonite" as more than a transitional expression. Can it not lead to a time when there will be one North American Mennonite Church? Paul Hiebert, a Mennonite Brethren anthropologist from Fuller Theological Seminary, suggested that "maybe at this point we need to set up more ways for cooperative work than looking at ourselves. There are very few denominations who do as much in ministry."

John Stoner, executive secretary of MCC U.S. Peace Section, said, "I think Mennonites near the end of this century have an understanding of how Christ was sent that has value for evangelism. There are many views of Christ, but our view is not one to be apologetic about."

Don Shafer, general secretary of the Brethren in Christ Church, asked, "What can we do together to attack a culture which is leading us down the wrong way? We are being squeezed by the enemy. The culture that's inundating us is very organized."

James Lapp, executive secretary of the Mennonite Church, summarized at one point, "I hear two things called for: (1) Keep looking for clarity on a common vision. (2) There seems also to be a need for a group that gives direction to this common effort."

Among the observations of the Findings Committee was the concern for accountability of inter-Mennonite organizations and the suggestion that the Council of Moderators and Secretaries would be one place for this to lodge. An inter-Mennonite consultation has no authority to give the council such a mandate. Indeed, is it not true that anything Mennonites do is expected to have its ultimate authorization in local congregations? Has this strength becomes a weakness?

—Daniel Hertzler for Meetinghouse





*MCC leaders plant a redspire flowering pear tree in honor of Executive Secretary Emeritus William Snyder (right) during the Executive Committee meeting. Handling the shovel is Snyder's wife, Lucille. Waiting their turns are (left to right) MCC board chairman Elmer Neufeld, Associate Executive Secretary Reg Toews, and Executive Secretary John Lapp.*

## MCC tries to keep strong overseas program despite tight budget

Keeping a strong overseas service program despite tight budget circumstances was a key concern of the Executive Committee of Mennonite Central Committee which met Sept. 25-26 in Akron, Pa. Committee members were enthusiastic about increased giving from U.S. supporters during the first nine months of this fiscal year but disappointed about lagging contributions from Canadian supporters.

MCC staff said there is less money available for overseas programs in 1988 than in 1987. After a considerable decline in income a year ago, MCC Canada forwarded \$1 million in fund balances to MCC for the 1987 budget. Such accumulated balances will not be available a second year. So in 1988 to cover fixed increases in MCC U.S. and headquarters budgets and to maintain the designated two to three months operating balances at year's end would require the overseas budgets to be cut by 10 percent, reported Executive Secretary John Lapp.

The committee was troubled that "as we face fiscal restraint, we find it easier to trim abroad than at home." Secretary Larry Kehler penned a resolution that proposed overseas cuts be no more than 5 percent, even if that means "lowering operating balances somewhat." The statement called for continued high priority in refugee aid, food production, and job cre-

ation. It also urged that staff "continue to look seriously at places where headquarters costs can be reduced." Kehler's proposal was not acted upon, but was given to staff for further study.

The board set aside an hour to discuss a paper by Gerald Schlabach, former MCC worker in Honduras and Nicaragua, on "Identification with the People in a Revolutionary Situation." He said "MCCers are taught to identify with the poor and the suffering, but when poor and suffering people identify themselves with an armed revolutionary struggle, the search to understand and find answers is anguishing. Workers are told in response to their questions that 'identification is good, yet 'taking sides' is questionable," he said. "Is there really a difference?"

Committee member Florence Driedger suggested that "identification with people is different from taking sides." One identifies with the poor, but gives the people space to figure out for themselves what direction they should take. But member Phil Rich noted that sometimes "we do take a side and in fact play an advocacy position for one side or another."

Latin America secretary Rich Sider suggested that the answer to the dilemma is to allow oneself to choose to side with the poor, but "maintain a healthy skepticism about any political movement. Remember, you are called to love the enemies of whatever side you choose."

## New seminars offered to young urban churches

A new seminar for young adult-oriented congregations is being made available by Student and Young Adult Services of Mennonite Board of Missions and Commission on Education of the General Conference Mennonite Church. It is entitled "Urban Peace Church Evangelism Seminar: Unleashing the Urban Congregation for Witness with Integrity."

The seminar is designed for congregations in large or small urban areas. It is especially geared for congregations in a development mode, with under 100 members and strong involvement of young adults (under 30 years old) and baby-boomers (ages 30-45).

"The seminar was developed as a result of a 1986 young adult congregational profile study. The study showed these young adult-oriented urban congregations want to be empowered and motivate their members for outreach and evangelism," said Tim Stair of MBM. "But they want to do so with a strategy that has integrity with the congregation's context, that stresses the concept of shalom and reconciliation, and that will use the gifts and callings of members in the congrega-

tion." Stair is young adult urban congregation consultant and Student and Young Adult Services staff associate.

Stair, who will lead the seminars, hopes to conduct the first seminars this fall or winter. Two options are available: (1) seminars for a specific congregation on two Saturdays 2-3 months apart and (2) regional seminars for pastors and lay leaders on two 1½-day sessions about two months apart.

The seminars will include handout materials and video input from Tom Sine, Anthony Campolo, Gordon Cosby, Myron Augsburg, Vincente Martinez, Sally Schreiner, Marilyn Miller, and others. Videos will also be used to share aspects of current urban ministries.

More information is available from Stair at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

## Normal 89 planning committee finalizes goals, format

The members of the Normal 89 planning committee approved a statement of purpose for the convention during their Sept. 25-26 meeting at the convention site in Normal, Ill. It calls for a full exploration of the theme, "Many Peoples Becoming God's People," so that it will become an "experiential reality wherever the Mennonite family sojourns."

Normal 89, scheduled for Aug. 1-6, 1989, at Illinois State University, is the second joint convention of the Mennonite Church and General Conference Mennonite Church. In its purpose statement, the committee said Normal 89 should "give the General Conference and Mennonite Church families opportunity to become acquainted organizationally and experience each other as Christian brothers and sisters of the common faith and heritage."

The committee also finalized the format for the Normal 89 program. Each day will generally start with an hour-long worship service, followed by business sessions and concluding with an evening worship service. Business sessions will end on Aug. 4 so that a study conference and seminars can be held on Aug. 5. (The Brethren in Christ and the Mennonite Brethren will also be participating in this study conference.) Normal 89 will conclude with a morning worship service on Aug. 6.

In other action, the committee commissioned a hymn, sculpture, songbook, and musical presentation especially for Normal 89.

The youth planning subcommittee selected the theme "The Jesus Difference" for the Normal 89 youth gathering.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Nancy J. Brubaker, Lancaster, Pa.**

Has it not been that euthanasia ("Newspeak, Churchspeak, and Minitrue," Oct. 20) has become an issue only since people in the rich nations of the world have come to expect a long life free of sickness and discomfort as their right? The discoveries and "advancement" of Western medicine have brought a dilemma with them: doctors can do so many things, but at so high a cost. Soon only the richest people in America will be able to afford the high-cost health care of which life-sustaining measures are only one example. Already it is difficult or impossible for families of modest income to buy their own health insurance.

On an individual basis, no doctor should have to decide who should get organ transplants, or heart-bypass operations, or whose life should be sustained "against all odds." We as Christians must take more initiative in pursuing wellness and in considering Christian stewardship in the medical care we seek. How stewardship can enter the decision when it is *my* child or spouse who needs a medical miracle is questionable.

From a worldwide perspective, it seems grossly unjust that so many lack access to even modest medical care, while we race to be the recipients of ever more sophisticated and expensive procedures. After spending several years in a rural Kenyan community where the care offered by the local government clinic was very basic (Western medical personnel might say "appalling"), the extravagance of medicine as practiced in the U.S. is overwhelming. I do not have the answers to these problems, but I would welcome discussion from other readers.

### **Rick Murphy, Mountville, Pa.**

Thanks for having the courage to reprint "Newspeak, Churchspeak, and Minitrue" from Harold O. J. Brown (Oct. 20). It speaks for many of us in the grassroots and in the leadership of the Mennonite Church.

I came from an evangelical background (Southern Baptist), passed through another evangelical group (independent charismatic), and landed in another evangelical group (Mennonite)—or so I

thought. Sadly to say, much of what I have experienced beyond the grass roots in our publications and educational institutions is not historic Anabaptism nor is it evangelical. I am ready to let the Holy Spirit interpret what is sound doctrine for today in tandem with our tradition. But much of what I hear in those circles is beyond a sound interpretation.

I agree with Brown—churchspeak and minitrue have crept into our midst. Changing the language is an example of that. I say that, taking the risk that I will be misunderstood about a woman's place in the church. I affirm the gifts God has given men and women and want to see them used to the fullest capacity. I believe God shows us all aspects of fulfilled humanity—male and female—in his character and in his Word. But I am not ready to rewrite the Bible or our hymns to get that interpretation. It is there without changing the terms for God or man as the human race. That is playing trivial pursuit while Rome burns.

I am not a fundamentalist in the sense used to describe extreme right wingers. But I am ready to take some more absolute stands on the Word than we are comfortable with in some Mennonite circles. I do that with a high regard for both historical/critical biblical study and enlightenment by the Holy Spirit. We need the spiritual *and* the rational. Extremes on either side do not give a balanced interpretation.

If we are going to be salt in the earth we have to have some savor. That means being willing to take some definite stands on what it means to be born again, to find salvation, to be a follower of Jesus. And also what it doesn't mean. In our efforts to avoid offense we have made some of those definitions fuzzy.

### **Mahlon D. Miller, Morton, Ill., president of Mennonite Renewal Services**

"Can We Have Renewal Without Confusion?" by Norman Derstine (Oct. 6) is certainly not helpful and at the least confusing.

In his reference to the 1977 General Assembly statement, he failed to refer to the statement that specifically addresses the baptism of the Holy Spirit experiences. It states, "For God's intention to be realized in our experiences as Christians, a person's response may vary due to such factors as *individual differences* of understanding of God's plan for us, or of *differing degrees of willingness* to enter upon it. God is honoring the phrase 'the baptism in the Spirit' to help many persons appropriate more fully what he intended at conversion" (p. 7, italics mine).

It is also confusing to refer to a study document summary and to assume that

everyone in the Mennonite Church is at the same place. Anabaptists have *always* had a lot of diversity of both belief and practice. The 1963 Confession of Faith, which was *unanimously adopted*, states that Mennonites believe that women should be veiled (p. 16). Yet, I observe no uniformity in practice on this document. Lack of uniformity does not necessarily mean confusion. There is diversity in Christ's body and that is good.

To accuse Mennonite Renewal Services of not teaching according to Mennonite understandings is grossly unfair. MRS represents the broad spectrum of understanding of Mennonites on this point. Our official teaching outline on the baptism in the Spirit says, "Baptism by Christ in the Holy Spirit is a definite personal experience *during* or *after* conversion and is expressed in and through the body of Christ." I believe and teach that it is God's intention that people are baptized in the Spirit at conversion. That was my own experience. However, God is sovereign and he meets people where they are.

I do agree that one's experience dare not be our authority. It has to be God's Word that judges our experiences. We must, however, guard against being doctrinally correct and spiritually dead because there has been no experience of the reality about which the doctrine seeks to communicate (in other words, new birth).

### **Sam Steiner, Waterloo, Ont.**

My remarks (as a nondelegate) at Purdue 87 during the discussion on "Human Sexuality in the Christian Life" have come under scrutiny several times in "Readers Say." I would like to make two comments:

1. My longer statement at Purdue 87 was intended to caution that the Scripture itself does not speak to all the issues surrounding homosexuality with the precision and clarity of the statement adopted by the delegates.

2. I would gently remind those who have admonished me that we all read Scripture filtered through eyes of interpretation. For some it is through the eyes of a 20th-century fundamentalism that sees Scripture as a law, science, and history book. Through other eyes it is God's inspired Word constantly addressing anew each cultural and historical situation. What "could not be clearer" to one interpreter has a distinctly different message for the other.

### **Vernon Leis, Kitchener, Ont.**

As I read Janet Weidman's response to the profiles of women in ministry ("Readers Say," Sept. 29), I concluded that she may have overlooked a variety of state-



ments of commitment and concern that the articles included.

For example, in the Aug. 4 article, Marty Kolb says, "I would wish that the church could get to the point of calling forth the giftedness in all persons and utilizing them wherever the gifts can be best used" (p. 555). One week later the profile of Mary Mae Schwartzentruber concludes with the concern, "We need to learn to love God, our neighbor, and ourselves and to keep them all together" (p. 573). The Aug. 18 issue quotes Emma Richards as saying, "When you are faced with people's deep needs and the difficult Scriptures, you realize your own inadequacy and your need to spend time in prayer" (p. 589).

For me such statements are evidence that the Holy Spirit continues to prompt women to share the good news of the kingdom.

#### **Naomi Yoder, Boyertown, Pa.**

The young people who wrote the article "Would Menno Simons Roll Over?" (Sept. 29) should be commended for their desire to maintain the practice of nonresistance, believer's baptism, etc. The prayer veiling for women should also be included. But because these teachings originated with our Lord and not with man they should be maintained in order to be Christian, not Mennonite. When we add names to the scriptural name Christian we are to that extent violating Jesus' teachings on love and unity. My question is, Would Menno Simons roll over if he would see what has been done with his name?

#### **Jeni Hiatt Umble, Chengdu, China**

I read with dismay the name change of New Haven (Vt.) Mennonite Church to Circle of Love Fellowship ("Mennoscope," Sept. 29). Although I don't know the reasons behind this particular church's decision to change its name, I do know that this is part of a growing trend to drop the name "Mennonite" from our churches and, in some cases, from our conferences (see "Mennoscope," Aug. 18)!

Some people evidently feel that the label "Mennonite" prevents an effective Christian witness. My experience in Texas, however, indicated just the opposite. No one asks, "What is a Christian?" but I was often asked, "What is a Mennonite?" Others may fear that prospective church members will perceive the church to be an ethnic, exclusive group. This challenge is not new to me. The emerging Fort Worth (Tex.) Mennonite Church, of which I am a charter member, faced this question. Ironically, the non-ethnic Mennonites pleaded most vehemently to retain the name "Mennonite." A few may be repelled, but many are also attracted to the family-like at-

mosphere of our churches.

Another reason given for discarding "Mennonite" is that denominational labels don't matter. Some churches prefer to describe themselves only as "Christian." That is a worthy ideal, but the Reformation indicated that Christians cannot agree on what aspects of their faith should be emphasized. Do we think of ourselves in the same way we think of all others who claim the title of "Christian"—Roman Catholics, Methodists, Presbyterians, Baptists? It is my observation that Mennonites are very different from these groups. Retaining the name means retaining that distinction.

I came into the Mennonite Church because what I heard from the pulpit and observed in daily life conformed with what I read in the Bible. Specifically, I embraced the Mennonite concepts of discipleship, of church as a fellowship of believers, and of the ethic of love and non-resistance (defined by H. S. Bender as the Anabaptist Vision). In my current assignment with Mennonite Board of Missions I strive to be a witness to these truths. And when I return to the U.S., I will seek the fellowship of a congregation which also strives for the ideals embodied in the name "Mennonite."

#### **John Shearer, Wilkes-Barre, Pa.**

Just want you to know that this former church planter was grateful we could give *Gospel Herald* to prospective church members (as you suggested in the Sept. 22 editorial).

Regarding the concern that *Gospel Herald* has too much debate and diversity, I agree with you that our

weekly publication somewhat parallels the Bible in this regard. The Bible's contents are truly unique when contrasted with other literature of its time of origin. Our spiritual ancestors recorded both the tragic and the good of our history. Their ancient neighbors generally deleted the debatable and tragic.

Christians are perhaps best described as ministers of reconciliation. The Bible gives us the history of God's and men's reconciliation struggle. And it is out of this very struggle that inspired revelation comes. From this source we find instruction and inspiration to keep working with God in the continuing ministry of reconciliation (2 Cor. 5; Eph. 2; Matt. 18).

An evangelism (and a *Gospel Herald*) that does not include the reality of conflict and debate is at best only one third of the gospel. And, in the process, the emerging believer is set up for some unnecessary shocks and confusion.

#### **Eugene Neer, West Liberty, Ohio**

This is in response to "God and I Are Not a Minority" by Sandra Shantz ("Hear Hear!" Sept. 22). "Has truth and conviction changed" or "is it compromise for the sake of unity?" It appears, Sandra, you have asked the same questions others are asking!

Perhaps no other doctrine in Holy Scripture has been so misinterpreted as that of "divine headship and authority." When this order is out of order, then we have no basis for any order! God has spoken through divine revelation—that we can *not* change. It's best we believe it as delivered by holy men of God, as they were moved by the Holy Spirit.

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## MENNOSCOPE

**Ralph Lebold will step down as president of Conrad Grebel College in June 1989.** He told the school's Board of Governors on Oct. 16 that he will not be available for another term of office after his current term ends at that time. The board had invited Lebold to serve another term, said board chairman John Lichti, "but he reported that having moved through the discernment process with a board-appointed Presidential Review Committee and having gained helpful perspectives from that process, he was declining the invitation." Lebold has been president of the inter-Mennonite school in Waterloo, Ont., since 1979. He was a pastor, chaplain, and conference minister in Ontario before that. This past summer he began a two-year term as moderator of the Mennonite Church.

**Penn View Christian School in Souderton, Pa., has set an enrollment record for the third consecutive year.** This fall it has 736 students in nursery school through eighth grade. Some 60 percent of them are from Mennonite congregations. Penn View, operated by Franconia Conference, is the largest Mennonite school below the college level in North America.

**Some 15 Mennonite elementary school administrators gathered at Camp Hebron near Halifax, Pa., Oct. 8-9, for the annual administrators conference sponsored by Mennonite Elementary Education Council.** The main speaker was Bethany Christian High School principal William Hooley, who stressed the importance of understanding one's own leadership style. The major concern during the business session was raising funds for the new Bible curriculum project sponsored jointly by Mennonite Elementary Education Council and Mennonite Board of Education.

**A Mennonite-related insurance company in New Holland, Pa., will merge with another local firm on Jan. 1.** The former is 61-year-old Goodville Mutual Casualty Company and the latter is 104-year-old Earl Mutual Insurance Company. The purpose of the merger, said Goodville president Frank Shirk, is to increase efficiency of operations and provide better service to policyholders.

**Rates for Mennonite Mutual Aid's annually renewable term life insurance plan will decrease between 9 percent and 26 percent.** The standard rates will be 9-18 percent lower, depending on a person's health, age, and amount of insurance. A special rate, 18-26 percent lower, will be offered to people who get a physical examination and are in excellent health.

**The Mennonite Church in Zaire has resolved its leadership dispute** with the help of the country's Protestant umbrella organization. The Protestant group convened a special session of the Mennonites' General Assembly, which rejected the claims of two competing presidents and elected instead Tshibuleno Shakayimbo. The leadership dispute came to a head last May when a specially called session of General Assembly removed President Mbonza Kikunga from office for abuse of power and elected a new president. Mbonza, who was Mennonite World Conference's vice-president for Africa at the time, disputed the legality of the action and refused to step down. The 50,000-member Mennonite Church in Zaire—one of three Mennonite groups in the country—is the largest Mennonite body outside North America.



**Bible commentaries shipped to Soviet Union.** When the two trucks from Toronto came into Scottsdale, Pa., with their sea containers, not many recognized anything significant about their arrival. And their departure two hours later attracted little more notice. What happened while they loaded at Mennonite Publishing House, however, was a giant step in international relations. The trucks started the journey for the Russian-language Bible commentary to their destination: Moscow, Soviet Union.

In their load were 26 pallets of red-covered books, translations of the Barclay Commentary on the New Testament. Congregations affiliated with the All-Union Council of Evangelical Christians/Baptists—the country's main Protestant body—will use the books as they study the Bible. Pictured is MPH employee Don Frick, who nails bracing to keep the 2,000-pound skids from shifting during the trip half way around the world.

The project is a cooperative venture between Mennonite Central Committee and Baptist World Alliance. Translation and printing have been carried out over the last five years in Europe and North America. Some 5,000 each of 15 volumes were printed and stored at MPH until they could all be shipped together.

One of the truck drivers commented that "Canadians probably don't view the Russians as enemies. But some people in the States do." A Canadian departure for the shipment was needed since American dock workers wouldn't handle goods headed for the Soviet Union. Routing the 75,000 books was a special challenge for Don Reist, shipping and receiving coordinator for MPH. The shipment traveled across the Atlantic Ocean on the Soviet ship "Romas," departing from Montreal on Oct. 20.

**Should Mennonites tell the government how to defend the country?** That was the question before the Executive Committee of Mennonite Central Committee Canada on Sept. 10 in Winnipeg. Committee members debated whether they should sign a response to the government's "white paper" on defense policy. The response, which criticizes government policy and offers advice on military defense, was prepared by Project Ploughshares, of which MCC Canada is a member. Some committee members felt they should sign the response because it addresses the growing problems of militarism and calls for arms reductions. But others noted that the response still assumes that a country needs to defend itself militarily—and that is inconsistent with Mennonite theology. In the end that view prevailed, and the response went unsigned.

**Mennonite Central Committee sent 1,800 metric tons of food to Nicaragua** in September to help people who are often unable to buy or grow enough food for their families. Fighting between "contra" rebels and government troops has rendered much farmland unproductive and has caused rampant inflation and other economic hardships. The food aid includes 1,000 tons of beans, 600 tons of corn, 100 tons of powdered milk, and 100 tons of vegetable oil. It is being distributed by

CEPAD, the country's evangelical Protestant committee for aid and development.

**Photocopy pages of the 1919 Mennonite peace petition are available** from the Historical Committee of the Mennonite Church. Some 20,000 Mennonites signed the post-World War I petition that asked the U.S. government to "pass no laws which will force militarism upon those who have religious convictions against it." The petition was displayed at the Purdue 87 convention of the Mennonite Church in July and attracted considerable attention. The signatures are organized by state and by communities within those states, so persons wanting photocopies should indicate the town they want. The copies can be obtained from Leonard Gross at the Historical Committee, 1700 S. Main St., Goshen, IN 46526.

**The emerging Mennonite congregation in Baltimore has purchased a building** that was previously used by a Church of the Brethren congregation. The purchase price was \$300,000. The emerging group, called North Baltimore Mennonite Church, made a \$5,000 downpayment and hoped to raise an additional \$95,000 by Oct. 15. Pastor Frank Nice says the location of the building—at 1615 Roland Ave.—is "ideal for our group and ministry."



**The Casselman River Area Amish and Mennonite Historians dedicated an archives in Grantsville, Md., recently.** Located in the Casselman Inn, the archives will "encourage and implement the collection, preservation, and accessibility" of historical materials, said Ivan Miller, local historian and retired Conservative Conference bishop. The dedication was part of the annual meeting of the three-year-old historians group. Nearly 30 people attended, representing the various Mennonite and Amish groups in Garrett County, Md., and Somerset County, Pa. Resource persons at the meeting were Laban Peachey of Goshen, Ind., and David Miller of Irwin, Ohio. Both are Mennonite leaders whose roots are in the Casselman River area.

**A new Chinese congregation in Philadelphia held its first public worship service** on Sept. 20. Ten people became charter members of the newly named Logan Chinese Mennonite Church, including founding pastor Ted Yao. Half of the charter members were baptized in Asian refugee camps before coming to the United States. Yao himself was a refugee five times during his 71 years. The new congregation is a church-planting effort of Eastern Mennonite Board of Missions, Oxford Circle Mennonite Church, and Paradise Mennonite Church.

**An interracial congregation has been formed in a racially divided Mississippi county.** It is called "Fellowship of Hope," and it currently uses a community building in Macon, the county seat of Noxubee County—remembered by many Americans for racial troubles during the 1960s. The congregation grew out of an informal gathering of two black families and two white families for fellowship, Bible study, and discussion of community needs. The first formal Sunday worship service was held on Sept. 13. Each of the families comes from different church backgrounds, but the congregation hopes to be a "fraternal member" of Gulf States Fellowship—the local Mennonite Church conference.

**The emerging Mennonite congregation in the Texas state capital began meeting at a Seventh-Day Adventist church** on Oct. 18. It is located at 301 W. Anderson St. Called Austin Mennonite Fellowship, the group had been meeting at Colonial Inn for six months. Its leader is Lewis McDorman.

#### Pastoral transitions:

- **Wayne North** will become lead pastor of Harrisonburg (Va.) Mennonite Church on Jan. 1. A former pastor and school principal, he served most recently as executive secretary of Mennonite Church General Board.
- **Richard Ross** was installed as pastor of Sonnenberg Mennonite Church, Kidron, Ohio, recently. He served previously as pastor of two other Ohio congregations—Orrville and Hartville.

- **Rojelio Feliciano** was ordained as pastor of Bethel Fellowship, Amsterdam, N.Y., on July 17. He has been pastor of the congregation since its beginning 10 years ago.

- **David Neuenschwander** was licensed and installed as pastor of Mobile (Ala.) Mennonite Church on Oct. 11. He attended Trinity Evangelical Divinity School and lived most recently in Ft. Lauderdale, Fla.

- **Glendon Blosser** was installed as overseer of two Virginia Conference congregations in Ohio—Chestnut Ridge of Orrville and Dayspring of North Canton—on Oct. 4. He succeeds Linden Wenger, who served 24 years.

#### Upcoming events:

- **Vision '95 Training Event**, Jan. 15-17, at Lakewood Retreat, Brooksville, Fla. Sponsored by five boards of the Mennonite Church, it is intended for representatives of each conference. The event will introduce a seven-week worship/education/mission resource for use on Sunday mornings between Easter and Pentecost next spring. The resource uses biblical themes underlying the denomination's Vision '95 goals. The event includes daily Bible studies led by professor-missionary-author Norman Kraus. More information from Marlene Kropf at Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515; phone 219-294-7536.

- **Consultation on Christians and AIDS**, Jan. 15-17, at Laurelville (Pa.) Mennonite Church Center. The speakers are Ann Showalter, pastoral director of the AIDS Pastoral Care Network in Chicago; Willard Krabill, campus physician at Goshen College; and Michael Banks, moderator of the Council of Mennonite Churches in New York City. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

- **Interchurch Conference on Peacemaking in a Nuclear Age**, Nov. 20-21, at St. Francis of Assisi School, Wichita, Kans. The seventh annual event is sponsored by Churches United for Peacemaking—a local group that includes three Mennonite congregations. The theme is "Power and Nonviolence: Jesus' Gospel Message," and the main speaker is theologian-author-professor Walter Wink. Also offered are 31 workshops, a peace fair, and a film festival. More information from Churches United for Peacemaking at 1103 Jefferson, Wichita, KS 67203; phone 316-685-1854.

- **25th Anniversary Celebration**, June 18-19, at University Mennonite Church, State College, Pa. All past members and attendees are especially invited. More information from Joel Weidner at 455 E. Foster Ave., State College, PA 16801.

#### Church-related job openings:

- **Head administrator**, Belleville (Pa.) Mennonite School, starting next June. Responsibilities include overall administration, principal of secondary or elementary school, staff selection/supervision, and budget planning. Qualifications include a master's degree in

educational administration or course work and experience in administration. Contact Ray Yoder at the school, Box 847, Belleville, PA 17004; phone 717-935-5352.

- **Teaching/research position in Anabaptist and 16th-century studies**, Associated Mennonite Biblical Seminaries, starting in August 1989. A Ph.D. or equivalent is required; ministry or mission experience is preferred. Send résumé by Dec. 1 to Jacob Elias at AMBS, 3003 Benham Ave., Elkhart, IN 46517.

- **Position in physical education**, Eastern Mennonite College, starting next August. The person will teach kinesiology, measurement/evaluation, health education, and secondary or elementary methods. The person will also possibly coach cross-country, track/field, or baseball. A doctorate is preferred. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

- **Educational coordinator**, Neighborhood Learning Center, Washington D.C. This is a one- or two-year Voluntary Service assignment with Mennonite Board of Missions. The center, a ministry of Washington Community Fellowship, serves both children and adults. Qualifications include a B.A. in education, experience or interest in computer-assisted instruction, and experience or interest in urban ministry. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

**Special meetings:** William R. Miller, Harrisonburg, Va., at Morning View, Singers Glen, Va., Nov. 8-15. Harold Shantz, Milverton, Ont., at Bethel, Alma, Ont., Nov. 12-15. Leon Oberholtzer, Lancaster, Pa., at Hershey, Kinzers, Pa., Nov. 11-15.

#### New members:

- **Clinton Frame**, Goshen, Ind.: Jackie Bontrager, Craig Chupp, Michelle Clemmer, David Coil, Janelle Miller, Lana Miller, Todd Miller, and John Troyer.

- **Powhatan, Va.:** Julia Kirby and Clyde Kirby.
- **Salem, Ore.:** Paul Wagner and Cindy Wagner by confession of faith.

- **Independence Gospel Fellowship, Independence, N.Y.:** Janna Buckwalter, Keith Herr, and Dick Helms by baptism and Gene and Donna Smith by confession of faith.

- **Charlotte Street, Lancaster, Pa.:** Cindy Horst, Melissa Smith, and Cauleen Smith by baptism, and Barney and Rosalie Smith, Owen Hartz, and Karen Yoder by confession of faith.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Beck**, Thomas and Jamie (Wilson), Whitehouse, Ohio, second child, first son, Justin Thomas, Sept. 12.

**Bontrager**, Pete and Jan (Hochstetler), Millersburg, Ind., second son, Caleb Scott, Oct. 20.

**Hooley**, Don and Mary Ina (Flisher), Iowa City, Iowa, first child, Sunita Renee; born on Oct. 16, 1985; received for adoption on Oct. 16, 1987.

**Hostetler**, Lynn and Sabrina, Hesston, Kans., second child, first son, Elijah Scott, Oct. 8.

**Hunsberger**, David and Tina (Auker), Mifflintown, Pa., second son, Abram Bryce, Oct. 18.

**Jansen**, Joel and Donna (Koch), Monroe, Wis., third child, second son, Daniel Carl, Oct. 17.

**Jantzi**, Craig and Sherlyn (Miller), Lenexa, Kans., first child, Jacob Aaron, Sept. 28.

**Lichti**, Tim and Judy (Chilcoat), Shickley, Nebr., second daughter, Kathleen Jane, Sept. 29.

## Pontius' Puddle



Joel Kauffmann



**Marner**, Michael and Bernice (Snyder), Wellman, Iowa, third child, second daughter, Lanae Irene, Aug. 7.

**Mishler**, Kent and Carla (Hochstetler), Howe, Ind., first child, Jeffery Allen, Sept. 29.

**Mulato**, Jorge and Issoulet, Hesston, Kans., first child, Jonathan Ezekiel, Oct. 10.

**Myers**, Merv and Doris (Good), Blountstown, Fla., second son, Nicholas Kyle, Oct. 13.

**Myers**, Rodney and Rhonda (Knepp), Manhattan, Kans., first child, Alyssa Kelly, Aug. 1.

**Roth**, Curtas and Marion (Hostetler), To-field, Alta., second daughter, Megan Kay, Sept. 29.

**Scherzberg**, Kurt and Bev (Brunstetter), Telford, Pa., second child, Tyler Robert, Sept. 22.

**Schindler**, Randy and Lorna (Busjahn), McConnell, Ill., first child, Paul Edward, June 27.

**Smoker**, Reuben and Gayle (Sollenberger), Gap, Pa., second child, second son, Jamiel Dion, Sept. 13.

**Wesman**, Dan and Phoebe (Steiner), Apple Creek, Ohio, first child, Christopher Patrick, Oct. 12.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Clark-High**, Donald G. Clark, Jr., Lancaster, Pa., and Lisa High, Lancaster, Pa., Neffsville cong., by Robert Petersheim and Linford King, Oct. 17.

**Derstein-Bilbrough**, Doug Derstein, Souderton, Pa., Souderton cong., and Shari Lynn Bilbrough, Harleysville, Pa., by Gerald Clemmer, Oct. 17.

**Driedger-Shantz**, Daniel Driedger, Chesley, Ont., and Darlene Shantz, Walkerton, Ont., both of Hanover-Chesley Fellowship, by Maurice Martin, Sept. 12.

**Gawlinski-Petersheim**, Edward Gawlinski, Boston, Mass., and Anna Ruth Petersheim, East Earl, Pa., by Paul R. Yoder, Sr., Aug. 15.

**Heller-Goldfus**, Randy Heller, New Holland, Pa., and Anita Goldfus, Lancaster, Pa., Neffsville cong., by Ross M. Goldfus, Oct. 10.

**Kniss-Zehr**, Robert Kniss and Brenda Zehr, both of Harrisonburg, Va., Ridgeway cong., by Richard Zehr, father of the bride, and David Gerber, Oct. 17.

**McCoy-High**, Scott McCoy, Middletown, Pa., Nazarene Church, and Sandra High, Manheim, Pa., Neffsville cong., by Terry A. Yoder and H. R. Prouse, Oct. 17.

**Weaver-Guy**, Rodger Glen Weaver, Colorado Springs, Colo., New Holland (Pa.) cong., and Beverly Sue Guy, Elbert, Colo., House Fellowship, by Jim Johnston and Cleon Nyce, Sept. 26.

**Weber-Snider**, Steven Weber and Linda Snider, both of Chesley, Ont., Hanover-Chesley Fellowship, by Maurice Martin, Oct. 10.

## OBITUARIES

**Byers, Steven Andrew**, adopted son of James L. and R. Irene Byers, was born in Manila, Philippines, July 28, 1968; died as the result of an auto/pedestrian accident near Knoxville, Tenn., Sept. 19, 1987; aged 19 y. Surviving are his parents, 2 sisters (Anna M. and

Jane L. Byers), one brother (Robert J.), paternal grandparents (Raymond and Julia Thompson), maternal grandparents (Aquila and Mary Stoltzfus), paternal great-grandfather (Fay Thompson), and paternal great-grandmother (Myrtle Carlisle). Funeral services were held at the First Church of the Brethren, in charge of Berwyn Oltman and Aquila Stoltzfus; interment in Memorial Gardens, St. Petersburg, Fla.

**Eash, Ernest B.**, son of Daniel T. and Katie (Bontrager) Eash, was born in Middlebury, Ind., Jan. 26, 1903; died at Fountainview Place, Goshen, Ind., Oct. 14, 1987; aged 84 y. Surviving is one brother (Melvin T.). He was a member of Clinton Frame Mennonite Church. Funeral services were held at Miller Funeral Home, Middlebury, Ind., Oct. 17, in charge of Vernon E. Bontreger; interment in Miller Cemetery.

**Gerber, Oswin George**, son of Jacob and Lydia (Gerber) Gerber, was born at Dalton, Ohio, Aug. 7, 1908; died of heart failure at Lombard, Ill., Oct. 19, 1987; aged 79 y. On June 7, 1934, he was married to Luella Amstutz, who survives. Also surviving are one son (John), 2 granddaughters, and one brother (Gilbert). He was preceded in death by one daughter (Mary Kay Hartley). He was a member of Lombard Mennonite Church, where funeral services were held on Oct. 22, in charge of Joe and Emma Richards.

**Hochstetler, Eliza E.**, daughter of Emanuel B. and Mary Hochstetler, was born in Johnson Co., Iowa, Aug. 25, 1903; died at University of Iowa Hospital, Oct. 20, 1987; aged 84. Surviving are 5 sisters (Lizzie Hochstetler, Edna Teets, Katie Swartzendruber, Mary Hochstetler, and Ella Roderer). She was preceded in death by one sister (Barbara Meyers). She was a charter member of Kalona Mennonite Church, where funeral services were held on Oct. 23, in charge of Elton Nussbaum and David L. Yoder; interment in Sharon Hill Cemetery.

**Hunsberger, J. Norman C.**, son of Norman K. and Mary (Clemmer) Hunsberger, was born at Harleysville, Pa., Mar. 21, 1919; died at Grandview Hospital, Sellersville, Pa., Oct. 8, 1987; aged 68 y. He was married to Viola B. Erb, who died in August 1947. He was later married to Edith Nace Hunsberger, who survives. Also surviving are one daughter (Nancy L. Cressman), 5 grandchildren, and one brother (Clarence C.). He was a member of Souderton Mennonite Church, where funeral services were held on Oct. 12, in charge of Samuel Janzen and Gerald Alan Clemmer; interment in Souderton Mennonite Church Cemetery.

**Magnuson, Ruth Salome Smucker**, daughter of Frank and Mary (Albrecht) Smucker, was born in Tiskilwa, Ill., Oct. 9, 1898; died in Glendale, Ariz., Oct. 10, 1987; aged 89 y. On Feb. 7, 1926, she was married to Carl Magnuson, who died in November 1975. Surviving are one foster son (Donald), one foster daughter (Doris Chavis), 6 grandchildren, one great-grandchild, one sister (Esther Hodel), and two brothers (Mark and Milton Smucker). She was a member of Sunnyslope Mennonite Church in Phoenix, Ariz. Memorial services were held at the Pleasant Hill Mennonite Church, East Peoria, Ill., on Oct. 14, and at Sunnyslope on Oct. 15; interment in Pleasant Grove Cemetery, Morton, Ill.

**Saltzman, Brian Charles**, son of Roland E. and Leona (Goosen) Saltzman, was born in Geneva, Nebr., Sept. 17, 1969; died as a result of a traffic accident in Lincoln, Nebr., Oct. 13, 1987; aged 18 y. He is survived by his parents, one brother (Gene), and 2 sisters (Linda Hochstetler and Jenny Saltzman). He was a member of Salem Mennonite Church, where funeral services were held on Oct. 16, in charge of Wilton Detweiler; interment in the church cemetery.

**Souder, Asher B.**, son of Jacob and Amanda

(Benner) Souder, was born at Skippack, Pa., Aug. 23, 1903; died at Souderton Mennonite Homes, Souderton, Pa., Oct. 15, 1987; aged 84 y. On June 20, 1925, he was married to Viola Bickel, who survives. Also surviving are 2 sons (Gerald and James), 2 daughters (Doris Souder and Elizabeth Hoover), 15 grandchildren, 4 great-grandchildren, and one brother (Harry). He was a member of Finland Mennonite Church, where funeral services were held on Oct. 19, in charge of Steven Landis and Claude Shisler; interment in Finland Mennonite Cemetery.

**Stuckey, Chester J.**, son of Aaron and Sarah (Eicher) Stuckey, was born at Archbold, Ohio, Sept. 10, 1911; died at Medical College of Ohio, Toledo, Ohio, Oct. 1, 1987; aged 76 y. On Feb. 18, 1937, he was married to Ilva Roth, who survives. Also surviving are 5 daughters (Sharon Wyse, Mary Lou Beck, Joan Short, Donna Chupp, and Elaine Stuckey), 2 sons (Richard and Lynn), 21 grandchildren, 2 great-grandchildren, 2 sisters (Anna Aechliman and Clara Frey), and 6 brothers (Walter, Joseph, Earl, Ivan, Arthur, and Donald). He was a member of Lockport Mennonite Church, where funeral services were held on Oct. 5, in charge of Earl Stuckey, Walter Stuckey, Keith Leinbach, and James Groeneweg; interment in Lockport Cemetery.

**Zehr, Rozina**, daughter of John and Lydia (Springer) Zehr, was born in Foosland, Ill., Sept. 7, 1907; died in Gibson City Hospital on Oct. 19, 1987; aged 80 y. Surviving is one brother (Silas Zehr). She was a member of East Bend Mennonite Church, where funeral services were held on Oct. 22, in charge of Millard Osborne; interment in East Bend Memorial Gardens.

**Zimmerman, John H., Sr.**, son of H. Graybill and Mary (Warner) Zimmerman, was born in Lancaster Co., Pa., May 20, 1905; died at Lancaster General Hospital, Lancaster, Pa., Oct. 11, 1987; aged 82 y. In October 1928, he was married to Emma E. Ressler, who survives. Also surviving are 4 sons (John H., Jr., Carl R., Richard E., and Melvin L.), 6 daughters (Laura M. Haverstick, Mary Jane Wehbe, Joyce E. Simmers, Mildred A. Risser, Margie A. Zimmerman, and Martha J. Zimmerman), 3 sisters (Charlotte Zeiset, Esther Bowman, and Anna Kreider), and 2 brothers (David M. and Paul M.). He was a member of Risser's Mennonite Church, where funeral services were held on Oct. 14, in charge of Gerald Heistand, Donald Pickell, Robert Hess, and Ralph Ginder; interment in Risser's Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Church General Board, Lombard, Ill., Nov. 12-14  
Mennonite Central Committee Great Lakes annual delegate meeting, Montgomery, Ind., Nov. 13-15  
Franconia Conference fall assembly, Franconia, Pa., Nov. 14  
Southwest Conference delegate meeting, Blythe, Calif., Nov. 21  
Mennonite Church Nominating Committee, Lombard, Ill., Dec. 4-5  
Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30

## CREDITS

Cover design and photo on p. 796 by David Hiebert; cover photos by Mennonite Board of Missions; photo on p. 793 by Jim King.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **'Two-thirds-world' evangelical leaders seek renewed antiapartheid campaign**

Some 60 "two-thirds-world" evangelical leaders issued a ringing plea to evangelicals worldwide to launch a renewed campaign against the apartheid system of racial segregation in South Africa during a recent conference in Kabare, Kenya. According to the "Kabare Declaration," the basic issue is the credibility, integrity, and future of the gospel in that country.

Delegates were appalled by reports of Western evangelists who visit South Africa and urge people to support the present white minority government. And they were dismayed by the fact that such actions drive black South African youth away from Christian faith. Many, in fact, are turning to communism.

The signers of the declaration were attending a conference of "two-thirds-world mission theologians." The South Africa statement received immediate support in the United States from a "Campaign for Christian Credibility on Apartheid." North American evangelicals are being invited to co-sign the Kabare Declaration as a signal of their "commitment to stand with those engaged in costly struggle for justice and freedom in South Africa."

### **Marty on Constitution: 'Godless document' reflects biblical views**

The U.S. Constitution is a "Godless document," says noted church historian Martin Marty, but in its emphasis on individual rights it reflects the framers' biblical and enlightenment views. Speaking recently to a convocation observing the bicentennial of the Constitution at St. Olaf College in Northfield, Minn., Marty said, "The U.S. Constitution is highly aware of original sin, and I think that is what makes it such a good document." James Madison, a leading framer of the Constitution, he said, was an Episcopalian who studied under Presbyterian John Witherspoon at Princeton University and received there "a strong dose of original sin, which means don't trust anybody."

Despite a Constitution which does not mention God, Marty said Americans claim to be godly, citing polls which indicate that 94 percent believe in God. When Americans "are alerted to the absence of God in the Constitution, they tend to argue that they would like God in the Constitution, and had the framers

thought about it they would have put God in it." But, said Marty, the framers did think about it and did not put God in the Constitution. Even when things seemed to be falling apart before the great compromise was worked out in July 1787, they declined Ben Franklin's suggestion that they seek help in prayer. The framers' argument was that if word got out that things were so bad that they had to resort to prayer people would lose all confidence in them, he said.

### **El Salvador's archbishop pleads for U.S. support for peace plan**

The Roman Catholic archbishop of El Salvador, on a visit to the United States, voiced hope that the Reagan administration will support the Central American peace plan and made an appeal on behalf of Salvadoran refugees in the United States. Archbishop Arturo Rivera Damas said his wish is that the peace efforts by the presidents of Central America's five nations "will be supported by the president of the United States." He spoke in Spanish at a Mass for Salvadoran refugees in Washington recently and at another one in New York City a day later.

### **Role of women emerges as key issue at international Catholic synod**

By far the overriding theme dominating the early proceedings of the international Roman Catholic Synod on the Laity, held in Rome, is the place of women in the church. The theme has come from so many geographical areas that Archbishop John May of St. Louis, president of the U.S. National Conference of Catholic Bishops, said that the issue "can no longer be considered an American aberration."

What has emerged from speeches at the month-long synod is the understanding that while the role of women in society varies according to cultures, concern for the role of women in the church is almost equally strong throughout the world.

### **Smiling witnesses but nasty letter at hearings on televangelists**

It was late in the afternoon, and the hearing chamber at the U.S. Capitol was nearly empty. All the TV evangelists and their entourages had left, nearly all the reporters had rushed off to make deadlines, camera crews were packed up, and only two legislators remained. No one was ready for the jolt in a letter hand-delivered to Rep. J. J. Pickle of Texas, head of the congressional panel looking into the financial practices of TV ministries.

Pickle, interrupting closing testimony by two experts on tax law, announced he had just gotten a "shocking" fund-raising

letter sent out by the National Religious Broadcasters and signed by its director, Ben Armstrong, who had testified earlier. It conveyed quite a different tone from what had been heard during the day, accusing Pickle and his subcommittee of trying to harass ministries into non-existence and strangle constitutional protections of religious freedom.

For nearly eight hours before that, television evangelists and lawmakers had lavished praise on each other at kiss-and-make-up hearings on the financial practices of TV ministries. Leading evangelists pledged to do all they could to help in the congressional inquiry, and members of the panel thanked the preachers for their cooperation and saluted their in-house efforts to clean up TV evangelism in the wake of the PTL sex and money scandals. But that was all before the letter arrived. NRB's Armstrong later apologized for the fund-raising letter.

### **Church relief agencies warn of new famine in Ethiopia**

Officials of U.S. relief organizations are warning that Ethiopia is once again in grave danger of widespread starvation, this time as a result of a summer drought that has badly damaged the harvest. Spokespersons for both Catholic Relief Services and National Council of Churches said the looming crisis is caused by the lack of rain, which has ruined crops in the northern and southeastern sections of the country. The Ethiopian government has projected a food deficit of nearly one million tons for 1988, which is likely to affect seven to eight million Ethiopians.

### **Showdown between NCC and its relief agency temporarily averted**

The National Council of Churches has temporarily defused a potentially explosive dispute between its chief executive and leaders of Church World Service, the council's largest and most financially independent division. The council's Executive Committee recently authorized appointment of a 17-member "church leaders' panel" to "provide options for action" to NCC general secretary Arie Brouwer and his advisers.

Brouwer, who took over as head of NCC in 1985, has been trying to bring Church World Service, the council's relief agency, into line with a policy that requires it to "be integrated within the whole structure" of the council. The latest incident underscores a tension that has historically existed between the relief group and the rest of the council. Much of the tension arises from the percentage of the council's budget controlled by CWS—about 75 percent in recent years. That amounts to \$33 million this year.



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## Renewal of the church

Four persons addressed the consultation on and review of inter-Mennonite agencies (See news story, p. 792). The general thrust of these addresses was toward renewal and clarification of vision. The opening lecture by Mennonite Brethren anthropologist Paul Hiebert was entitled "Institutionalization and Renewal." It dealt with the manner in which institutions inevitably arise, and he made some suggestions on how to breathe new life into old ones.

Institutions are necessary, he said, for routine and efficiency. Like habits, they save time and energy. Habits, indeed, as we all can recognize, improve our lives by saving us from a lot of decision making. Institutions get results by specialization and concentration. One gets an idea of the force of an institution by comparing a sandlot baseball team to a team in the major leagues.

Yet the danger of institutions is seen here also. If the objective is for everyone to get exercise and have a chance to play, the sandlot is a better place to be. So with a congregation, as Hiebert observed. In a new congregation there is widespread involvement and intense effort to make this church go. But then institutionalization sets in as it must—not everybody is good at everything—and the time comes when persons decline to take responsibility because "that's not my department."

Worse than this is the deadening effect of routinization. By the third generation, says Hiebert, members of the church tend to become nominal Christians. A related tendency is for the church to begin to serve itself in the name of its mission. Paving the parking lot is seen as more important than support of overseas ministries. The parking lot is more visible.

But institutions can be revived. Churches can be renewed. Indeed one might observe that, beginning with Abraham, the story of the Bible is a story of renewal. Symbols and rituals can be renewal agents, Hiebert asserted, even though Anabaptists have been chary about them, no doubt because of what they observed in the church they came from.

Hiebert noted two types of rituals: (1) rites of intensification such as the weekly Sunday morning services; (2) rites of transformation such as revival meetings or retreats. It seems a useful classification. Every meeting of the people of God is assumed to have as its intent the renewal of the people—clearing up the vision, intensifying their loyalty. In the same way, it is possible to be addressed by God on the way to work or while working in the garden.

But weekly may become deadly. One goes to worship with the same old people and hears a sermon by the same old pastor. This is all comforting, but it may not provide the jog needed to keep the congregation open to the work

of the Spirit and sensitive to their opportunities. So there is a need for special renewal experiences—spiritual activities involving a change of place or a change of face.

This may be one argument in favor of a semiannual celebration of the Lord's Supper which I believe is more or less the normal practice in our Mennonite churches. In many denominations the Supper is kept much more frequently and there seems to be no specific reason why this should not be done. Yet there may be more renewal value in the semiannual celebration than in doing it weekly or monthly which would seem to be more easily routinized. I think also these celebrations have more stir value if they include an opportunity for review of our Christian pilgrimage and a chance to make a new resolve. A sermon I heard a week prior to communion in my local congregation called upon us to undertake this sort of personal exercise.

Beyond this, of course, the additional edge provided by a revival meeting or special weekend is that the resources typically come from outside the congregation. This does not mean that they are necessarily better than the inside people. But they are different and that differentness may provide the edge needed to get our attention, to set us thinking about our responsibilities and opportunities.

One of the ambiguities involved with institutional renewal is the potential for conflict. Institutions typically resist renewal and the upshot may be fracture. The work of Jesus, for example, an effort at renewal on a grand scale, ultimately resulted in a split in the community of faith, a rupture between Jews and Christians which continues until this day. Again, the Protestant Reformation broke open the church, which had been one institution seeking to hold Europe together. But one hesitates to imagine what the history of our world would have been without the impact of these renewal efforts.

For the church, the ultimate renewal message is persecution which sloughs off the half-committed and helps to clarify the faith of those that remain. This is not something we ask for. Indeed the Lord's prayer in the wording of the Jerusalem Bible asks "do not put us to the test." Yet many who have been through persecution will testify to its renewing effect. Zhen Duo Zhang, who came to the U.S. from China in 1984, told Nathan Hege that during the Cultural Revolution "we kept faith in our hearts although the restrictions to Christian expression were severe" (*Missionary Messenger*, November 1987).

From Isaiah to Revelation biblical leaders have fretted over the dullness of hearing even among the people of God. The last word on renewal comes in the latest book of the Bible: "He who has an ear, let him hear what the Spirit says to the churches" (Rev. 2:29)—*Daniel Hertzler*



# GOSPEL HERALD

## Learning peace in China

*by Rob and Anna Lisa Yoder*





# Learning peace in China

by Rob and Anna Lisa Yoder

In going to China as English teachers with China Educational Exchange, our expectation was that for two years we would learn about the Chinese people and their beliefs. We never anticipated that we would learn so much about ourselves through our experiences.

We learned the importance of exchange; that the agenda the Chinese had for our time in China was every bit as important as our own agenda. Our idea of “presence” mission in a communist country had seemed clear and precise before we left for China, but at times it became muddled and confusing as our perceptions of ourselves and the Chinese people changed.

**Atypical Americans.** We had thought of ourselves as atypical Americans with certain convictions about Christianity and pacifism that were shared by relatively few Americans. Our Chinese friends, however, made us aware of how American we really are. Once when we naively challenged a request from a superior, some fellow teachers who were present commented in surprise, “Americans are very frank!” In their custom, one rarely challenges a superior. When the Chinese criticized or challenged American attitudes or customs, we were often surprised to find ourselves defending some of the same Americanisms we had resisted months earlier.

One day in class our students offered their ideas about economic and political systems. They came out with practiced lines such as, “In capitalism, all relationships are based on money,” and “The peoples’ spirit is low.” As we listened in class and in other settings we found it difficult to know in which situations we should defend our country. Most of what our students had heard about the United States was negative.

We had thought of ourselves as atypical, pacifist Americans, but our impatience with frequent delays and crowds of people probably made us appear as aggressive Americans. To remain calm and peaceful when faced with a wall of bodies shoving their way onto the same bus we were trying to get off seemed both useless and impossible. In China, the huge population coupled with insufficient transportation and other facilities often cause a mad rush

and an extremely contagious feeling that we must push, shove, and fight or we won’t go anywhere.

The situation may sound insignificant, but after spending much of our lives talking about theoretical conditions in which a pacifist should act a certain way, we were em-

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## Our perceptions of ourselves and of the Chinese people changed.

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barrassed by what seemed to be our natural aggressive reactions to an unruly crowd or an unexplicable delay. For us, peace in China had to be *learned* rather than being an inherent behavior. It was an internal struggle to shake that fearful rush of the crowd.

As we struggled with our own impatience at certain aspects of life in China, we were amazed at the patience of our own Christian friends in the Nanchong church. How would we react if our government told us that we could no longer practice our faith? What would we do if our church building was taken from us and turned into a factory? Forced to work in that factory, producing buttons which proclaimed the glory of the new “god ruler” Chairman Mao, could we remain pacifist and not become impatient with the Lord?

**We’re complacent.** These long-suffering and patient people in the Nanchong church made us think a lot about how complacent we become as Christians in the U.S.

The minister of the church is a cheerful little man who preaches God’s Word with witty vitality, and the pain of his suffering does not show behind his toothy grin. As his church was taken away and turned into a factory during the cultural Revolution (1966-76), he spent his most productive years in prison. He waited on the Lord and on his country and is now able once more to proclaim the Word as loud as he likes to the people (mostly elderly) who pack the church every Sunday. He speaks in the local Sichuan dialect, warming hearts and the drafty, unheated building with his good news. There is none of the bitterness in this man’s voice that we sometimes

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Rob and Anna Lisa Yoder, Sellersville, Pa., recently completed two years of teaching English at Southwest Petroleum Institute in Nanchong, China. They were Mennonite Board of Missions workers serving with China Educational Exchange.



heard in our own as we complained about relatively small inconveniences.

The music leader of the church is a vibrant little lady. She was raised by German missionaries and learned from them about praising God through music. Then soldiers came and forced the Germans to leave (1948-49). They closed the church and told our friend that her belief in God was superstition. On that day she was expected to forget all she had learned. But now she sits behind her little pump organ each week, playing and singing hymns to God with all her might. Her bold voice can be heard loud above all the rest as she teaches new hymns. During our

first Christmas in Nanchong, this wonderful woman sang "Silent Night" in German. Perhaps it wasn't the best musical performance we'd ever heard, but it was certainly the most touching.

**A prayer.** This is a prayer we have to offer to end our complacency: "Lord, help us to be patient and pacifist like our friends in the Nanchong church. Help us to be long-suffering as they were. Let us use our freedom to worship you and let us live as if tomorrow our church will be taken away. Help us to use our time for you. Lord, thank you for being patient with us." 

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## BOOK REVIEW

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### A bridge made from metaphors

**Jesus Christ Our Lord: Christology from a Disciple's Perspective** by C. Norman Kraus. Herald Press, 1987. 288 pp. \$19.95 (\$27.95 in Canada).

As a pastor I see myself as a mediator between the world of academic biblical or theological studies and the practical questions people wrestle with every day. To aid me in that task I want books that interact with the scholarly world but also give me pointers for practical application of scholarly insight. I find few such books. Most seem to stay largely in the scholarly world and speak mainly to other scholars, or to address practical questions without allowing the scholarly world to ask its helpful critical questions.

The subtitle of C. Norman Kraus' new book, *Christology from a Disciple's Perspective*, implies an attempt to bridge the gap, as do Kraus' prefatory comments that the book grew out of trying to theologize about Jesus in the context of missionary work in Japan. Kraus shares a Christology that has clearly been affected by conversation with the realm of critical scholarship, but one which also moves beyond that realm to ask how the issues he addresses might be relevant to the disciple's daily concerns.

Kraus' concerns include asking who Jesus is and what his mission was and is. As he works at answering those questions, Kraus interacts with a wide variety of possibilities, including those proposed

by both liberal and orthodox Protestantism as well as more Eastern thought styles. He suggests that Protestantism has tended to produce rationalistic answers floating up in a sky of metaphysical abstractions. This has tended to "substitute theoretical justification of logical statements for an authentic practical response of the church to Jesus Christ as *Lord*. In Eastern contexts Jesus tends to become a symbol of a mystical oneness at the heart of the cosmos, which also tends to divorce Jesus from the flesh-and-blood reality of daily living. Kraus contrasts this with the Anabaptist concern for a lived theology embodied in the real world of historical forces.

This concern for a lived theology leads Kraus to suggest that the best way to understand the atoning work of Jesus is through personal metaphors rather than the more abstract legal or moral metaphors that often dominate in Protestant theology. An important personal metaphor for Kraus is that of parent-child. We are the children who, having sinned, are in broken relationship with God our parent. In Jesus we see what God's response to that brokenness is, and it is to offer a love willing even to die on a cross in order to break through our alienation and restore us to membership in God's family. From this restored position we are then called to reach out to the alienation of others through expressing our solidarity with them as Jesus demonstrated to us God's solidarity with us.

More than such a brief sketch can indicate, Kraus' book serves as a helpful summary of countless biblical, theological, and epistemological issues that must be

dealt with in arriving at a solid Christology. He does a good job of pulling out of such complexity a Christology compatible with Anabaptist concerns for peace and an understanding of salvation that applies it to all levels of life in the world, not just a personal and private one. I will often turn to it as a reference work.

Kraus does frustrate me at points. For one, though he does begin to explore some of the implications of theologizing across cultural contexts, he could have done more, and I read his preface as promising more. For another, I found it difficult to pull out for review purposes thematic threads that could be made intelligible in a few words for a nonspecialist audience.

This is partly because Kraus does not, in the end, completely bridge the gap between academia and the disciple's world. He poses the "disciple's" perspective as an alternative to more abstract approaches to Christology, but manages to pull this off only at a relatively abstract level. At a few points he uses stories as helpful illustrations. He could have done this more. Since he didn't, the reader is left with a tremendous amount of work in moving from theory to application, from theology to discipleship.

Perhaps the promises I read into Kraus' subtitle and his preface were different ones than he intended to make. Or perhaps I am revealing only my own dense mind. In that case my frustrations are my problem, not his. And no matter whose problem they are, they do not destroy a good book.—**Michael A. King**, pastor of Germantown Mennonite Church, Philadelphia, Pa.



# We'll miss the music

*by Patricia Lehman McFarlane*

A final odyssey began in September when Lancaster's Choraleers directed by Arnold Moshier left Pennsylvania for Lowville, New York, on the start of a three-month tour. It is the last trip across North America for the singing group which has been in existence since 1960. Prior to the trip a large map hung on Arnold and Maietta Moshier's wall with their route plotted. Churches in 25 states and two provinces will hear the Choraleers for the last time.

Moshiers have decided to end the Choraleer ministry. "It's time to unschedule our lives," Arnold remarked. "We've had such a scheduled life for many years, so I'm looking forward to doing some things we haven't had time to do."

One of those things might be another trip to Central America, this time with Maietta, a licensed practical nurse, serving on a Christian medical team. It will be their first time to Central America without the Choraleers accompanying them. For since 1969 the Choraleers have been to Central American and Caribbean countries 12 times.

**Trip to penitentiary.** Choraleers began nearly 28 years ago when Lancaster Mennonite High School gave permission for music director Arnold Moshier to take 24 students from Senior Chorus to Lewisburg Penitentiary on Palm Sunday. Permission was granted, Arnold noted, because the purpose of the choral singing was evangelistic outreach. At that time special music was not readily accepted in Lancaster Conference churches.

On the ride home from Lewisburg some members asked, "Can we get together and sing some more?" They met in various homes and at the end of that school year traveled to Arnold's home community in Lowville, New York, where choral music was already accepted. There they presented several programs.

The next year the group continued to sing and chose the name "Acappella Choraleers." They presented their first local program at Maple Grove Mennonite Church.

The ministry of Choraleers expanded as more and more local churches heard their music and wanted to hear more. At the end of each school year, Choraleers set out on a week-long bus tour to various parts of the eastern United States and Canada with the goal of providing worship which honored Jesus. Lancaster Mennonite High School seniors and those one or two years beyond high school comprised the ever-changing group—"a teenage choir organized to inspire."

In 1969 the Choraleer ministry expanded further when a team traveled to Jamaica. It was then that they added accompanied music and drama to their program. At that

time Acappella Choraleers became simply "Choraleers." The drama component of the program began when they were asked to act out Bible stories for the deaf people in Jamaica who couldn't hear their music. When the team returned home, they were invited to Mt. Joy Mennonite Church for a "reflection" program which included slides of the team's ministry. They included drama and the guitar in the program. "It was so evident that the church was ready for this transition," reflected Maietta. "God's Spirit can minister in many ways."

Arnold and Maietta continue to be sensitive to the needs and desires of the churches where they will sing. "One church on this tour wants more drama," Arnold chuckled. "At three places in the tour we will present our program in local high schools rather than in churches because of concerns about instrumentation and dress."

"We have always tried to maintain a middle-of-the-road attitude in these areas," Arnold remarked. "The



*Maietta and Arnold Moshier: on their final tour with Choraleers.*

Patricia Lehman McFarlane, Lancaster, Pa., is an English instructor at Millersville University and a former member of Choraleers.



positive response had always been much stronger than the negative." One woman at Kralls Mennonite Church echoed this sentiment after hearing a recent Choraleer program: "We don't have to be ashamed to send that kind of program anywhere in the United States."

Throughout the years until 1979 Choraleers grew to approximately 36 members. In the 1970s the group continued its school-end tour and then divided into three teams for other tours, with one team going to Central America and two teams traveling within North America.

A unique part of the Choraleer ministry became singing in national parks on eight cross-country tours. Arnold and Maietta had traveled West themselves and stayed at

church organist.

Moshiers' personal philosophies have held the group in good stead throughout the years. Good changes come slowly, they believe. "In the early years a lot of us worked hard to show that choral music could be an act of worship with trained musicians and good directing," said Arnold. He has told many Choraleer groups through the years, "We work hard to make it look easy." He has also emphasized with many a tired tour group the importance of conditioning the mind. "We are what we want to be," he sometimes shares during the prayer time always held before each program.

Moshiers estimate that well over 300 Choraleer alumni are now scattered around the world. At least 15 couples now married were both members of Choraleers.

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## Churches in 25 states and two provinces are hearing Choraleers for the last time during the current tour.

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many national parks. After this Arnold wrote letters to the national parks requesting permission to sing at fireside gatherings and worship sites within the parks.

Their first trip to the parks came in 1973. Since then they have traveled West about every other year. In 1980 they provided music at the Easter sunrise service in Grand Canyon National Park with 2,500 people present. "The rangers at the bottom of the park heard our music," Arnold remembered. "And it was so cold our guitarists had to wear gloves between songs!"

**Dramatic switch.** In 1979 the Moshiers decided on a dramatic switch in numbers, reducing the group in one year from 36 members to only 13. The reason? 1979-1980 was Arnold's sabbatical from Lancaster Mennonite High School, and Choraleers planned a four-month tour through Florida, Texas, Mexico, Guatemala, Honduras, El Salvador, Nicaragua, and Costa Rica. When they left each country, a missionary from the next country would meet them at their last program in the country where they were or at the border to assist them in the transitions.


"We feel the church in Central America has been broadened and deepened by the Choraleer ministry, although we ourselves have not caused church growth," noted Arnold. "Local pastors often felt led to give invitations after our programs, and people accepted Christ as Savior."

One man in Costa Rica saw the Choraleer poster in the living-room window of missionaries Elmer and Eileen Lehman. He was attracted to the faces of the young people he saw in the picture. Eileen noticed his curiosity and invited him to the program. Later he sat beside her in church while Choraleers portrayed the story of the ten virgins.

"Is it really going to be that way?" he asked Eileen when he saw the virgins who were left behind.

"Yes," she replied. This man came to faith in Christ and became involved in the local church, eventually serving as

**Final program.** The group's final program will be a "reflection" program at New Danville Mennonite church near Lancaster in January. Fifteen recordings made throughout the years are still available and will continue to minister to many Choraleer music lovers.

But when the final notes of the last measure of live music die into the winter air, memories of their music and ministry will linger in the minds of Choraleer alumni. So too for many people with whom they have worshiped across the United States and Canada as well as in Jamaica, Mexico, Belize, Guatemala, Honduras, El Salvador, Nicaragua, and Costa Rica. These are the people who will remember, who will miss the music, but for whom the music will never really die. 

## Rooms

This mansion of many rooms  
has high ceilings; windows wide,  
open to the breeze. Yellow light  
buffs the floor, uncluttered space  
where my soul stretches, sighing.

I'll choose a room facing north or south,  
blue or gold, traditional or modern;  
One free and fine as another,  
all bright with possibility,  
like apple trees at the window  
blooming with bees.

I'll kick off my shoes; lace tight my boots.  
Let down my hair, or put it up;  
Breathe the air of all things:  
the hear and the hurt; the wrestle and the rest.  
Here's Place, prepared outside time,  
for our dwelling with Love forever.

—Barbara Esch Shisler



# In defense of Christian symbols

by *Ted Shattuck*

I am a Christian and a Mennonite today not because of evangelism, but in spite of it.

Unlike Lancaster County, Pennsylvania, for example, in my home area of New England there are no external symbols associated with the Christian church. So my only way of knowing if someone was a Christian was by his words. And my experience was that often the most vocal professing Christians seemed to offer the least. As a result, I and most of my family became adamantly anti-Christian. (This as distinct from anti-Christianity.)

What we heard was an offensive, inept, ill-considered, and often judgmental witness. What we saw were lives that rarely seemed to correspond with what was preached. What was built was not a foundation for conversion but a barrier which discouraged us from examining Christianity. So, for me, traditional evangelism didn't remove barriers but erected them. It took God working through the Amish to break the barriers down.

**Refreshing contrast.** I was attracted to the Amish by the refreshing contrast of their silent witness. Their approach was not to pursue me with admonitions and tracts. Instead they attracted my attention by their plain dress and held it by their consistent Christian living.

Initially I was disheartened to learn that what they professed was Christianity, but their subtle evangelism was so powerful that I continued to pursue them and their faith. Imagine that! Now I was pursuing the Christians! Through the silent witness of the Amish and the ministry of Mennonite Information Center in Lancaster, Pennsylvania, I eventually found the church. Or was it the other way around? The important point is that it was the externals, the symbols, that began the process.

As Christians, we all remember and respect those persons and things which drew us to our faith. So, I've been saddened to find the Mennonite Church moving away from some of the very things that attracted me to it. Some Mennonites have done so thoughtfully and prayerfully. They have sincerely felt that some of these symbols

are hindrances to their ministries. I acknowledge their sincerity and respect their decisions. But others seem to have abandoned traditional Anabaptist symbols because they are embarrassed to be different. They appear to feel they've attained a level of spiritual sophistication that allows them to shrug off such things merely because

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**I've been saddened to find the Mennonite Church moving away from some of the very things that attracted me to it.**

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they're not popular. And they are even embarrassed by any association with the more traditional church.

I'm not suggesting that all symbols are on the same level as baptism and the Lord's Supper, which were so important to the first Anabaptists. But it seems to me that any symbol that effectively reminds us of Christian truth is not to be discarded lightly.

Symbols remind us of who we are and what is expected of us. Symbols speak to others, outside the church, about who we are as well. For example, in Numbers 15 we read of the tassels that God commanded the Israelites to wear. They were attached to their garments to remind them to obey the Lord's commandments. Not only were they distinctive in appearance, but they swirled about as the wearer walked, acting as a constant memory prod.

**Flight from symbols.** With our ambitions Ten-Year Goals in mind, I would like to suggest, then, that our flight from symbols may not be as productive to evangelism as many think.

Jesus said, "I will build my church." If we are sincere in our desire to be his instruments, shouldn't we acknowledge every tool that he uses? In our enthusiasm to find innovative ways to attract people to the church, shouldn't we also reconsider some of the traditional ways we've abandoned?

Ted Shattuck, Lakeville, Mass., is a retired state trooper. He is a member of Good Shepherd Christian Fellowship and chairman of the New England Unit of Mennonite Disaster Service.



# An MCC financial update

- **MCC may have less money for worldwide needs in 1988 than in 1987**  
The reason is simple. After the drastic decline in income in 1986, MCC Canada sent MCC an extra \$1 million to help MCC avoid extreme program cuts. These funds came from balances they had on hand. This will not occur a second time, so we may be forced to reduce our response to urgent need in 1988.
- **Giving to MCC in the U.S. is up and in Canada down**  
It is anticipated that U.S. contributions will be about 5% (\$500,000) over budget. MCC Canada expects its contribution income to be about \$500,000 below budget. 1987 expenditures will be about as budgeted.
- **Hunger and human need continue unabated in many places**  
Ethiopia, Sudan, Mozambique and Angola continue to face severe food needs. They remain in the grip of civil wars, which impede food distribution, disrupt agriculture and leave many refugees. Severe drought in Laos and flooding in Bangladesh have created emergency food shortages. In many countries local churches and groups request assistance in agriculture, gardening and job creation programs aimed at preventing hunger.
- **Worldwide need calls for your help**  
Refugees, disaster victims, the hungry, the sick and the homeless need our caring response. With your help there is much that MCC can do to respond to need around the world.



**Mennonite  
Central  
Committee**

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**SERVING** *Binds us  
together!*





## General Board appoints Stiffney as Vision '95 staff person

The Mennonite Church is "developing a dream for the future, a vision, a sense of what God is leading us toward. I think it is the first time in at least 100 years—some would say 450 years—that we've had a relatively defined sense of the future." That is the opinion of Rick Stiffney, who began a quarter-time assignment in September as the denomination's Vision '95 staff person. Accountable to General Board executive secretary James Lapp, he is responsible to integrate, coordinate, and inform the church regarding the 10-year witness and stewardship goals adopted in 1985.

Stiffney has been an administrator with Mennonite Board of Missions since 1979. He is currently vice-president for home ministries, and is continuing in that capacity on a three-fourths-time basis. Prior to joining the MBM staff, Stiffney worked six years at College Mennonite Church in Goshen, Ind., with youth and young adults while teaching at Bethany Christian High School and studying at Associated Mennonite Biblical Seminars.

In the stewardship area, Vision '95 calls for the doubling of giving to the church from the present level of about 5 percent per member to 10 percent. In the witness area, it calls for the doubling of overseas workers from about 500 to over 1,000 and the establishment of 500 new congregations in North America. Stiffney is optimistic that the goals can be realized, "but only with a fundamental change of heart"

so that commitments to Jesus and kingdom life become "much greater priorities."

"The unique element of Vision '95 is the specificity of it," according to Stiffney. And that, he said, also is its Achilles' heel. He warns that "it's easy to miss the stated goals' first paragraph, a call to renewal in Jesus Christ and the commitment to prayer," which must precede any attempt to reach the goals. Although Stiffney said he believes all conferences have taken ownership in Vision '95, many congregations have not yet made a commitment to the goals.

According to Stiffney, 200 to 300 congregations have reflected at some level on Vision '95. A study conducted by Virginia Conference shows that congregations which have taken Vision '95 seriously are growing at twice the rate of congregations which have not. While the collectors of this data realize that other variables, besides an awareness of the goals, may be at work, Stiffney said he finds the possible correlation interesting.

Stiffney acknowledges that "a healthy debate" has emerged within the denomination over whether measurable numbers should or should not have been included in Vision '95. "Some bail out emotionally because they claim we're involved in a numbers game," he said. "They feel measurable goals are just a reflection of the 'bigger is better' value of North American culture." He views the debate as a healthy and consciousness-raising one.



Rick Stiffney

More people probably are bailing out due to frustration at accomplishing the goals, rather than because they feel caught in a numbers game, according to Stiffney. He said he hopes to foster a spirit of optimism and faithfulness. Even if Vision '95 "fails" in terms of reaching measurable goals, Stiffney said he expects at least three important learnings to take place for Mennonites: they will come to grips with the significance of vision and how important it is in the life of a people, they will learn about the importance of prayer and be made more conscious of the work of the Holy Spirit, and they will become more aware of the importance of calling and training leaders.

He is particularly encouraged at the involvement of youth in attempting to make the goals happen. As part of their activities at Purdue 87 last summer, 120 church youth groups filled out "gift certificates" making a formal pledge to take specific action on Vision '95. Such vision and willingness to work on the part of a new generation of church leaders gives Stiffney reason to believe Vision '95 can become a reality.—Jane Halteman

## Bible teaching in Côte d'Ivoire takes step forward

A Mennonite Board of Missions Bible-teaching ministry in the West African country of Côte d'Ivoire took a step forward recently when 60 people from 26 Dida Harrist villages gathered in Dougako for the first annual Bible Conference. It was led by MBM worker James Krabill and members of Bible classes he has taught since he and his family arrived among the Dida Harrists.

The first full day of the conference was spent examining the theme, "The Life and Teaching of Jesus Christ." The Bible students carried out the program, which included two 60-minute meditations based on Matthew 5 and Matthew 6, two skits on the prodigal son and the good Samaritan, two small-group studies

based on a recent translation of the Gospel of John in the Dida language, and a two-hour film, *The Life of Christ*.

The next day, Beugre Modeste of Yocoboue reviewed the history of MBM/Dida Harrist relationships, followed by discussion of the proposed Dida training school. The discussion resulted in a decision to hold future meetings—three one-day quarterly seminars and one weekend annual Bible conference. The conference participants also organized "The Dida Harrist Group for Biblical Studies."

The conference, said Krabill, "was one of the most satisfying experiences I have had in the past six years, seeing students and church leaders come together from all over Dida territory to discuss a vision to which I have given so much time and energy."

MBM has been relating to Dida Harrists since 1979. The Dida people are an ethnic group within the Harrist Church,

an African independent church growing out of the efforts of African evangelist William Wade Harris in the early 1900s. (The Harrists are one of many independent churches on the continent that have developed their own strain of Christianity apart from the churches established by Western missionaries.)

Krabill noted that Harrists in Yocoboue, where he and his family lived for several years, intended to use MBM personnel as early as 1979 to establish a Bible training center which would bring Dida Harrists together for serious instruction. When that didn't develop, Krabill began using a teaching-by-extension approach. The result, he said, "has been an emerging network of 80 Harrist communities in eastern Dida territory—covering 120 miles north to south and 40 miles east to west—who have participated in one way or another in the Bible study program."



## Sisters & Brothers nears production stage for Sattler film

After almost four years of development—and input from North American and European Mennonites—the *Pilgrim Aflame* film project is one step closer to production. France, Switzerland, and West Germany are about to become the locations for the film. The story will focus on Michael Sattler, an early Anabaptist leader, and will deal with issues of faith, life, death, and Anabaptism.

After scouting locations in Europe, Oct. 23-27, Sisters & Brothers—the Mennonite media group that is producing the film—decided on locations to be used for *Pilgrim Aflame*. Included are settings such as monasteries, castles, cobblestone courtyards, and ancient libraries.

Sisters & Brothers has added to the production team a group of veteran filmmakers. Robert Nowotny of Houston will serve as producer. His most recent credit was as co-executive producer for *Billy Galvin*, which aired on PBS's *American Play House*.

Raul Carrera will be director and Harry Thompson production designer for the project. Together they produced and directed *The Passage* for which they expect a theatrical release later this year.

Michael Bucher, director of photography, is a seasoned cinematographer from Helena, Mont., and has extensive experience with feature films and film for television.

Max Wiedmer of Basel, Switzerland, is responsible for production coordination in Europe. He will organize European casting as well as volunteer and in-kind contributions to the project. He will coordinate as many as 1,000 peasants and 100 men on horses for one of the scenes.

Pierre Andre Luithy of Lausanne, Switzerland, one of the top sound engineers in his country, will be in charge of sound for the production.

Sisters & Brothers is also in dialogue with several internationally recognized actors.

All persons committed to *Pilgrim Aflame* are working for significantly reduced wages. They cite reasons such as enthusiasm for the historical period, their commitment to the Anabaptist faith story, and the relevance of the message to the contemporary world.

"The Anabaptist story," says Nowotny, "is not just for the Mennonites, but for a much larger audience. Its dramatic components and the heroism of the Anabaptists have something to say to us today." He believes there is enough interest in North America alone to justify shooting the film in 35mm. He is working at distribution arrangements which would provide additional funds for the project.

Assuming successful distribution ef-



Director Raul Carrera (left), production coordinator Max Wiedmer (center), and production designer Harry Thompson evaluate a possible film location in Colmar, France.

forts, and assigning current dollar values to services and in-kind contributions, the *Pilgrim Aflame* budget becomes equivalent to \$1.8 million.

"*Pilgrim Aflame* is the most ambitious project Sisters & Brothers has attempted," says Michael Hostetler, a member of the group who serves as executive producer for the project. "I am convinced it will be a lasting call to Christian commitment and obedience."

Production is slated to begin in late February.

## Unified Congregational Giving Plan gets support

It's not often that a college or seminary sends part of its contributions to another school. But that is exactly what has been happening during the past six years. It's all part of the Unified Congregational Giving Plan developed by the Mennonite Church schools. At the end of the past fiscal year, which ended on June 30, Goshen College sent \$21,000 to Eastern Mennonite College and \$17,000 to Hesston College, and Goshen Biblical Seminary sent \$10,000 to Eastern Mennonite Seminary.

The plan was developed several years ago as a way for congregations to support all the churchwide colleges and seminaries rather than only those in their areas. Traditionally, congregations in the East sent their contributions to Eastern Mennonite College and Seminary, those in the Midwest to Goshen College and Goshen Biblical Seminary, and those in the West to Hesston College and Goshen Biblical Seminary. (Some conferences,

such as those in Ontario, had their own support arrangements—to include Conrad Grebel College, for example.)

Alumni and student loyalties did not always respect the old territorial boundaries, however. Alumni moved from one region to another. Students traveled some distance to attend the schools of their choice. Many congregations had students and alumni from several or all of the schools. Members wanted to support the total higher education program of the Mennonite Church, not just one specific college or seminary.

Responding to this new spirit of unity, Mennonite Board of Education approved the unified plan to make it possible and convenient for congregations and conferences to support the three churchwide colleges and both seminaries. Several conferences and congregations chose to continue the traditional support arrangement, but most adopted the new one.

The unified plan was implemented beginning with the 1981-82 school year. The schools had agreed upon a formula for distributing "unified" contributions. The formula is based on the average church giving to each school for the two years ending June 1979. Increases or decreases from this base are shared among the schools in proportion to their operating expenses.

The funds distributed are not large—less than one percent of total unified giving in the first and fifth years and three percent in the other three years. The gains, however, have been more than symbolic. The unified plan has helped to minimize financial competition among the schools.

More information about the plan is available from MBE at Box 1142, Elkhart, IN 46515.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Beth Gerig, Kalona, Iowa

Thank you for the direct editorial on AIDS (Oct. 20). I am saddened by those who view AIDS as God's judgment on homosexuals. What is needed is physical, emotional, and financial care for those who are touched by this disease. It is my hope that the Mennonite Church will respond with this care.

### John W. Eby, Harrisonburg, Va.

"Items and Comments" for Oct. 13 contains a report of the deaths of two Catholic missionaries in Ecuador at the hands of the Auca Indians. The report is written in an unnecessarily ethnocentric way. It says the Aucas lack a strong culture. Any culture that can survive the harsh Amazon jungle environment has many strengths. Nor are the Aucas "fickle," as the article states, because their concepts of justice and righteousness are different from ours.

This story, like all others, has more than one side. A Knight-Ridder report quoted by *The Washington Post* on Aug. 30 gives some additional information that casts a different light on this event. (I am aware that this information may also be incomplete.) For four years a group of 15 U.S. and European oil companies invited by the Ecuadoran government have been exploring the six million acres of virgin jungle in this area in hopes of finding oil and settling the region. With this exploration comes roads, construction workers, settlers, dynamite blasts, bulldozers, chain saws, flu, measles, and chicken pox.

According to the *Post*, in March and April of this year the priest who was killed had a contract with Ecuador's State Petroleum Corporation to contact the Indians. He had close contact with high-ranking officials in the corporation. It would be easy to see how the Indians could reach the conclusion that powerful international oil companies, the Ecuador government, and the church were working together to drive them from their land and destroy their way of life. Not only Indians react to such situations with violence! The *Post* article also suggests that the missionaries were not as sensitive to the Indian culture as they might have been.

While the facts are not totally clear, there are a number of things we might learn. *Gospel Herald* should be careful to

use words that do not reflect negatively on other cultures. We should be reminded of the complexity of sharing the gospel with other cultural groups and the need for Spirit-given sensitivity. We also need to be very careful about linking the sharing of the gospel with the expansion of corporate or governmental interests. Violence comes in many forms. The Indians' violent and brutal killing of the missionaries is wrong, but so is the destruction of the Indian culture in the quest for oil.

### Maripat Grams, Delta, Pa.

Thank you for your editorial "Giving and Receiving" (Oct. 13) and on new individuals receiving *Gospel Herald* (Sept. 22). Coming into the Mennonite faith from a vastly different background, I would like to make a few comments:

- My family has been on the receiving end (not once but three times) from our Mennonite brethren. Without their generous gifts of food, money, and help our family would not have enjoyed as fully as we did the arrival of two more children, to enlarge our family total to seven. Also, with my husband's temporary loss of employment due to a job injury, their help allowed us to meet our responsibilities.

- Our love of fellow members in our congregation, and their examples of self denial, have given us an example of giving, and we now do not say "Can we help?" but "What do we do!" and make our actions our faith.


- We have been receiving the *Gospel*

*Herald* in our home since regularly attending a Mennonite church. (Just being able to see into the Mennonite faith was rewarding.) But with our "new birth" we have received more. There are always opposing ideals on any topic, but a *biblical stance* will be the only answer and this *Gospel Herald* has taught us to look for. As Christians, every topic does not have two Christian viewpoints, but we read it carefully. This then causes us to consider and search our conscience as Mennonites and form our stances to speak to non-Christians and our Mennonite brethren.

### R. Herbert Minnich, Hesston, Kans.

Norman Derstine's concerns ("Can We have Renewal Without Confusion?" Oct. 6) stimulate many memories in me. Twelve years ago the fledgling Mennonite Renewal Services responded to Norman's 1975 article of the same title by printing replies in *Gospel Herald* by Harry Kraus (Jan. 27, 1976) and James Sauder (Mar. 2, 1976). I also wrote a brief article, on behalf of the MRS Executive Committee, titled "What Is a Normative Christian Experience?" (*MRS Newsletter*, summer 1976). We thought most of the confusion had been dispelled, although disagreements probably would remain.

I believe Norman's question has a clear-cut answer. We are experiencing renewal, with or without confusion. Thousands of Mennonites, hundreds of ministers, and dozens of congregations witness to the empowering work of "the baptism." ("He will baptize you with the Holy Spirit and



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with fire," Luke 3:16b.) This "baptism" opens a person to the fruit and the gifts of the Holy Spirit in a way not previously experienced by the individual.

I think charismatic Christians would agree with Norman that the ideal time to be baptized by Jesus with the Holy Spirit would be at conversion. However, the testimony of many of us is that we didn't receive that baptism at our conversion. We all have been baptized by the Holy Spirit into the body of Christ at conversion (1 Cor. 12:13). So whenever you become aware of the baptism in/with the Holy Spirit, that's the time to ask and receive your "personal Pentecost," as we like to call it.

After 12 years I can hardly ask Brother Norman to agree with this distinction between the "baptism of the Spirit" and the "baptism in/with the Spirit." But I think the past decade demonstrates we are having renewal in spite of some disagreements. Perhaps the question we all need to pursue more carefully is: "What is the nature of a genuine New Testament Christian experience?" Nelson Litwiler repeatedly asked this during his life. Is our theology and experience faithful to God's Word on this? Do we see the joyful, faithful, and effective witnessing among us described both in Acts and in the

Epistles? And what about signs, wonders, and miracles in the ministry of the church? Don't we all have a long way to grow, and a lot to learn?

We may disagree on a few points, but let's emphasize the vast array of scriptural truth about Christian experience on which we agree. Let's look to God's Word and the Holy Spirit for understanding, guidance, and power. I believe this will be our most helpful antidote to confusion.

**Steve Friesen, director,  
Hans Herr House, Willow Street, Pa.**

A few words of response to the editorial on enlarging the Germantown Mennonite Church (Sept. 29).

I agree wholeheartedly that it is vital to maintain the living tradition of the Germantown congregation that meets in the Germantown meetinghouse. Yet to view changes to the historic meetinghouse as the only option to cope with anticipated growth may not be good stewardship.

Hertzler concedes that the building has architectural and historical significance but says that renovation of the building would be in line with its history since an addition was created already in 1906. However that addition was not made to enlarge the meeting area but to create ad-

ditional facilities behind the original meetinghouse. To renovate the meetinghouse to create a larger area for worship would mean changing the original 1770 space. The historical character of the building would also be changed.

A meetinghouse is indeed a place for worship, study, and fellowship, as Hertzler noted. In the case of sites like the Germantown Mennonite Meetinghouse or the Hans Herr House it can also be a special place for reflection upon our past. Such places help us connect with the past and to see God working within our history. These historic sites also offer an opportunity to witness to non-Mennonite visitors. They are not particularly sacred but they are more than simply buildings in which we happen to worship.

When we speak of stewardship we must remember that our past is as much a resource as our time, money, or land. Too often we Mennonites have squandered or ignored the material remains of our past. It took outsiders to initiate efforts that eventually saved both the Germantown Meetinghouse and the Hans Herr House and opened for all to enjoy. The Germantown Mennonite congregation could provide a model for good stewardship of our past rather than expansion at the expense of our heritage.

As a church we have traditionally emphasized the importance of the community of believers and have kept such community by expanding through church planting rather than expansion of individual congregations. But we have been influenced far too much by the American Protestant approach which aspires to build large congregations and large buildings. Germantown Mennonite Church could adopt a "small is beautiful" orientation which would preserve one of American Mennonites' most important meetinghouses and provide a model for church growth which is more in line with our heritage.

**Erma Stutzman, Sarasota, Fla.**

I have been reading in "Reader's Say" the different opinions on women in ministry or leadership. It has concerned me much for some time that the leaders of the Mennonite Church are allowing this to happen. They are consenting and ordaining women to pastor and to lead when God gave a specific order for men and women. In Ephesians 5:20-32, Paul talks to the men and women. Also in 1 Timothy 2 and many other places.

When I first became a member of the Mennonite Church, a woman was not even allowed to be a leader in a Sunday evening service. We have come a long way, but let's not go against the plain Word of God. Sandra Shantz said it better than I am able to express it. "Amen" to her article in the Sept. 22 issue.

## Bigger is better—

A popular church resource just got bigger—and for many people that may mean better. The new large-print Uniform Series *Adult Bible Study Guide* is now available in a size about 1½ times bigger than the *Adult Bible Study Guide* regular and leaflet editions. Shown in proportion to the other two editions, the new large-print edition is exactly like the regular and leaflet editions except for the size. The easy-to-read copy will be especially useful to teachers who can

quickly scan the large-print and people who have trouble reading smaller print. Price: individual subscriptions—\$2.95, large-print edition; \$2.00, regular and leaflet edition. Bulk rate also available.

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## MENNOSCOPE

**Twelve relief sales across Canada this year raised \$984,000 for Mennonite Central Committee.** That compares to last year's \$800,000 from 11 sales. The new sale this year was at Black Creek on Vancouver Island in British Columbia. The largest sale, which raised \$268,000, was in New Hamburg, Ont. The 10 other sales were in Ontario (3), Manitoba (2), Saskatchewan (2), British Columbia (2), and Alberta (1).

**An Arizona family has given \$250,000 to the Pastoral Ministries Program at Hesston College.** "Through this gift we are stating our belief in the Mennonite Church as being a positive force in our society," said Henry and Eleanor Kochsmeier and their son David. Henry and Eleanor are cotton farmers near Casa Grande, and David is a chaplain intern at Glencroft Retirement Community near Phoenix. Mother and son are Hesston graduates. The gift more than doubled the endowment fund—to \$400,000—for the three-year-old Pastoral Ministries Program. The goal for the fund is \$800,000.

**The presidents of all three Mennonite Church colleges spoke at the annual meeting of Southeast Conference** recently at Bayshore Mennonite Church in Sarasota, Fla. Addressing the theme of the 20th annual event, "Preparation for Service," were Victor Stoltzfus of Goshen College, Joe Lapp of Eastern Mennonite College, and Kirk Alliman of Hesston College. The keynote address on "Biblical Style of Leadership" had 26 points—for the 26 letters of the alphabet. That was the way Peter Wiebe, pastor of Trinity Mennonite Church in Glendale, Ariz., covered the book of Nehemiah.

**Lancaster Conference is calling on its members to urge congressional support for the Central America peace plan** and the withholding of aid to the "contra" rebels in Nicaragua. The call comes from the conference's Peace and Social Concerns Commission in response to pleas from Mennonites in Central America. Many Central Americans believe the current peace plan, signed in August by the presidents of their region, is their best hope and that the United States should stop its military involvement in the region. Lancaster Conference members are encouraged to write or call their senators and representatives as soon as possible.

**Mennonite Central Committee has sent 500 metric tons of rice and 60 metric tons of fertilizer to drought-stricken Laos.** When the rice reached Laos in October, it was the first food aid to enter the country since the emergency situation was announced in August. An additional 400 metric tons of rice will be sent later. The rice, most of which was purchased in neighboring Thailand, is being distributed by the government's Ministry of Agriculture. The May to July drought was the worst in major rice-producing Asian countries in decades.

**A major church building project in Tanzania is stalled once again due to inflation.** The growing 260-member Mennonite congregation in the capital city of Dar es Salaam has been trying to complete its enlarged facility since 1982. The latest setback was in the cost of the roof trusses, which doubled in price just before the church placed the order to have them made. Earlier this year church members raised \$2,000 through a "charity walk," only to discover that they had barely kept ahead of inflation. Eastern Mennonite Board of Missions has promised to match funds raised locally.

**Mennonite Central Committee workers in Brazil are supporting land-reform efforts in that country,** where 90 percent of the land is owned by only 10 percent of the people. Meanwhile some 12 million farmers have no land on which to plant crops. This group is joined by other Brazilians in calling for fairer distribution of land, but wealthy landowners are fighting back. In the past five years, more than 500 farmers, union leaders, priests, and others involved in the struggle have been killed. An example of MCC support for the struggle came recently when MCCers in Pitanga near Recife helped buy food for 90 landless farm families who took over a public park in front of the governor's mansion for four months until they were granted some land by the government.

**Mennonite Publishing House mailed 1988 datebooks to pastors** several weeks ago. Pastors who did not receive one should contact Nelson Waybill at MPH, 616 Walnut Ave., Scottdale, PA 15683.

### New appointments:

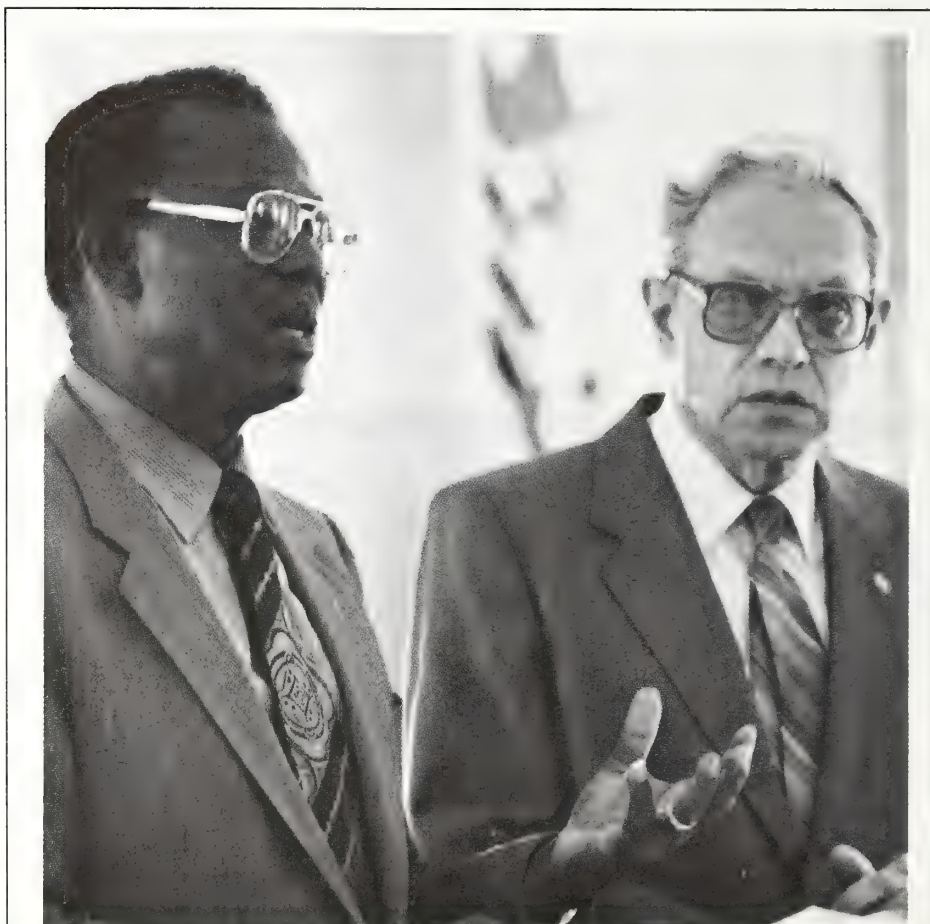
•**Darrel Hostetter**, administrator, Mennonite Disabilities Committee, Goshen, Ind. He is a former high school teacher, day-care center director, and overseas service worker. He has also been assistant pastor of North Goshen Mennonite Church and continues in that role part time. Mennonite Disabilities Committee serves the disabled and their families in northern Indiana and southern Michigan.

•**Franklin Showalter**, president, Alumni Association of Eastern Mennonite College, starting in October. He succeeds Miriam Housman. Showalter, a 1965 graduate, served previously as vice-president. He is principal of John Myers Intermediate School in Broadway, Va.

### Pastoral transitions:

•**Jan Kraus Schwartzentruber** was ordained and installed as pastor of Danforth Morningside Mennonite Church, Toronto, Ont., on Oct. 18. She served previously as a chaplain.

•**Wayne Nitzsche** was installed as pastor of



**African church leader visits Indiana.** A church leader in Africa associated with Mennonite Board of Missions work in Benin visited MBM headquarters and other Mennonite centers in the Elkhart/Goshen area of Indiana recently. The visit of Harry Henry, a Methodist pastor in Benin, was coordinated by MBM Africa director Ron Yoder. Four MBM missionaries currently serve with the Interconfessional Protestant Council of Benin, of which Henry is president. Pictured is Henry (left) and translator David Shank, a missionary who has been MBM's primary contact person with Henry for the past 14 years.

In one of his many speeches to local groups, Henry told 25 pastors and others that they should work to break down barriers and establish bridges between churches. He pointed to churches in his country as an example. Some 25 Protestant groups, ranging from mainline denominations to African independent churches, work together in the Interconfessional Protestant Council of Benin. Henry said the council felt it needed someone outside the country to help its members study the Bible. That person has been David Shank of nearby Côte d'Ivoire, who has led four Bible seminars for the council since 1984. As a result of those seminars, MBM missionaries are now serving in Benin.

Henry expressed appreciation for the spiritual exchange that took place during his five-day stay in Indiana. "I learned people here are willing to hear from those outside," he said, noting that in the exchange "we bring new insights and share with each other."



Wooster (Ohio) Mennonite Church on Oct. 11. He succeeds Glen Horner.

•**Art Byer** was ordained and installed as pastor of Bethel Mennonite Church, Elora, Ont., on Sept. 20. He succeeds Amsey Martin.

•**Mary Burkholder** was licensed and installed as pastor of Valleyview Mennonite Church, London, Ont., on Oct. 25. She succeeds Millard Osborne.

•**Karen James-Abra** was ordained as pastor of Nairn Mennonite Church, Ailsa Craig, Ont., on Sept. 27. She was licensed in 1985.

•**Brian Bauman** was ordained as pastor of Preston Mennonite Church, Cambridge, Ont., on Sept. 13. He was licensed in 1983.

•**Ann Weber Becker** was licensed and installed as copastor of First Mennonite Church of Kitchener, Ont., on Sept. 13.

•**Jan and Jeff Steckley** were licensed and installed as assistant pastors of Steinmann Mennonite Church, Baden, Ont., on Aug. 9. They work primarily with youth and young adults.

•**Willard Metzger** was licensed and installed as assistant pastor of Floradale (Ont.) Mennonite Church on Sept. 27.

•**Lorraine Sheeler** was installed as minister of Christian education at Bayshore Mennonite Church, Sarasota, Fla., on Sept. 13. She came from Lancaster, Pa., where she was a school-teacher and Sunday school teacher at various levels.

•**Don Sheeler** was installed as minister of music at Bayshore Mennonite Church, Sarasota, Fla., on Sept. 13. He served previously as an elementary school music teacher and minister of music in Lancaster, Pa.

•**John Duckworth** became minister of music at Ashton Mennonite Church, Sarasota, Fla., recently. This is a quarter-time position while he continues his work at a bank.

#### Upcoming events:

•**School for Leadership Training**, Jan. 18-21, at Eastern Mennonite College and Seminary. The annual event, traditionally called Ministers Week, will feature addresses, workshops, Bible study, music, and discussion on the theme, "The Church Released for Mission." The guest speakers include Myron Augsburg of Washington (D.C.) Community Fellowship and Freeman Miller of Eastern Mennonite Board of Missions. Duane and Nancy Sider of Community Mennonite Church, Harrisonburg, Va., will lead daily worship. More information from John Kreider at EMC&S, Harrisonburg, VA 22801; phone 800-368-2665 (in Virginia and Canada call collect 703-433-8711).

•**Art 87**, Nov. 20-21, at The People's Place, Intercourse, Pa. The featured artists are Susan Ebersole and Rodney Harder of New York City. The annual event at the Mennonite/Amish heritage center includes lectures by the artists and the opening of a show by them. More information from The People's Place in Intercourse, PA 17534; phone 717-768-7171.

#### New books:

•**The Christian's Future** by George Brunk III. This is volume 16 of the Mennonite Faith Series. The author is the dean as well as a New Testament professor at Eastern Mennonite Seminary. The book, published by Herald Press of Mennonite Publishing House in cooperation with Mennonite Board of Missions, is available for \$1.50 (\$2.00 in Canada).

•**Tending the Vision, Planting the Seed** by Elaine Stoltzfus. This is a history of Mennonite Central Committee work in Haiti, which started in 1958. The author was an MCC worker in that country for six years. The book, published by MCC, is available for \$5.00 (\$3.00 for MCC Haiti alumni) from the Latin America Department at MCC, Box M, Akron, PA 17501.

#### Church-related job openings:

•**Director of development**, Christopher Dock Mennonite High School, Lansdale, Pa., starting in January. Responsibilities include or-



**Twenty from Mennonite Church begin MCC service.** Twenty people from the Mennonite Church were among 54 people who began assignments with Mennonite Central Committee following orientation, Sept. 8-18, at MCC headquarters in Akron, Pa. They are:

Front row (left to right)—Violet Manske of Kitchener, Ont., Choice Books worker in Kitchener; Melita Rempel of Winnipeg, Man., director of a prisoner visitation program in Winnipeg; Ruth Boehm of St. Jacobs, Ont., interim director of Community Dispute Centre in Winnipeg, Man.; Brian Bowman of Elida, Ohio, agriculture promoter in Haiti; Chris and Eileen Gingrich of Champaign, Ill., agricultural economist and agriculture extensionist in Haiti; and Les and Gwen Gustafson-Zook of Portland, Oreg., and Denver, Colo., youth skills trainer and administrator/educator at Faith Centre in Jamaica.

Back row—Gary and Ruby Moore of Newton, Kans., community development workers in Uganda; Jodi Hostetler of Columbus, Ohio, registered nurse at Charity Hospital in New Orleans, La.; Cynthia Nolt of Lancaster, Pa., legislative research assistant at MCC U.S. Peace Section Office in Washington, D.C.; Irvine Manske of Kitchener, Ont., Choice Books worker in Kitchener; Nancy Chupp of Goshen, Ind., researcher/writer for Church Women United in Washington, D.C.; Eleanor Moyer of Kitchener, Ont., clerical worker for Project Ploughshares in Waterloo, Ont.; Anita Beidler of Leola, Pa., quilt room manager at MCC Material Aid Center in Ephrata, Pa.; Kathryn and Francis Kulp of Hatfield, Pa., workers at Selfhelp Crafts store and tea-room in Ephrata, Pa.; Diane and James Keegan of Indiana, Pa., social/health worker and peace educator in Washington, D.C.

Not participating in orientation but beginning MCC assignments are Dale and Vienna Fielitz and Ora and Ruby Wyse of Archbold, Ohio, who are working in the shipping department of Selfhelp Crafts in Akron, Pa.

ganizing the annual fund campaign, soliciting gifts for endowment, and contacting pastors/congregations. Send résumé to Elam Peachey at the school, 1000 Forty-Foot Rd., Lansdale, PA 19446.

•**Systems analyst**, Mennonite Mutual Aid. The person will lead large-system development projects. Requirements include experience in software development. A B.A. degree or equivalent is preferred. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219-533-9511.

•**Teacher**, Noah's Ark Children's Center, La Jara, Colo. This is a one- or two-year Voluntary Service assignment with Mennonite Board of Missions. The person is responsible for 15 children as well as teacher aides. Teacher certification is required; awareness of Hispanic culture is preferred. Noah's Ark is a church-related preschool and day-care center. Contact Sandy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

#### New members:

•**Filer, Idaho**: Andi Nofziger, Steve Nofziger, Jill Nofziger, Diana Eichelberger, Craig Schweitzer, and Brad Schweitzer.

•**Washington, Iowa**: Shannon Roth, Ronda Leichty, Sara Leichty, Andrea Litwiller, Krista Roth, Kelly Slagel, Jeremy Miller, and Chad Litwiller.

•**Salem, Wooster, Ohio**: Larry and Donna Wengerd by confession of faith.

•**Pine Creek Chapel, Arcadia, Fla.**: Bunnie, Debbie, and Becky Copeland by baptism and Bo Copeland by confession of faith.

•**Erisman, Manheim, Pa.**: Judd Buckwalter, Susan Felpel, Shelby Huber, Jay Kready, Karen Miller, and Yvonne Zimmerman.

•**First Mennonite, Indianapolis, Ind.**: Scott and Pam Vore.

•**Hershey, Kinzers, Pa.**: Gail Hershey and Greg Stoltzfus.

**Change of address**: David Eshleman from Grafton, Ohio, to 649 University Ave., Elyria, OH 44035. Phone: 216-322-8089.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Cline**, Allen and Lois Jane (Coakley), Dayton, Va., first child, Sara Jane, Oct. 23.

**Draper**, Roy and Barb (Frey), Elmira, Ont., second son, Daniel Roy, Oct. 1.

**Elliott**, Bane and Wanda (Mullet), Fayetteville, N.C., first child, Stauncy Danyell, Sept. 24.

**Geiser**, Steve and Rhoda (Gerber), Dalton, Ohio, first child, Benjamin Tyler, Oct. 22.

**Gerber**, Bruce and Debra (Brodrecht), Baden, Ont., first child, Joel Douglas, Oct. 13.

**Gerig**, Winston and Sibyl (Graber), Barberton, Ohio, second child, Adrienne Marie, Sept. 12.

**Haller**, J. Richard and Joyce (Hollinger), Ephrata, Pa., first son, Austin Charles, Sept. 22.

**Harbaugh**, Jerald and Katherine (Pierce), Hubbard, Oreg., third child, first son, Stanton Mills, Oct. 22.

**Helmuth**, Sanford I. and Sheila (Heatwole), Bridgewater, Va., second child, first son, Joshua Ira, Oct. 20.

**Hernley**, Roger and Louise (Amstutz), Scottdale, Pa., third child, second son, Henri Rendell, May 18.

**Hooley**, Dan and Julia (Stauffer), Canton, Ohio, second daughter, Sylvia Ann, Oct. 12.

**Kizziar**, Ronald and Lori (Yoder), Hutchinson, Kans., second child, first daughter, Kylee Beth, Sept. 17.

**Kratzer**, Doug and Donna (Musselman), Dalton, Ohio, second child, first son, Joel Aaron, Oct. 19.

**Longacre**, Stephen and Wendy (Kite), Bally, Pa., first child, Aaron Scott, Oct. 1.

**Love**, Bob and Rose (Lehman), Indianapolis, Ind., third son, Joel David, Aug. 3.

**Marshman**, Kevin and Emily (Miller), Indianapolis, Ind., first child, Joshua James, Sept. 20.



**Martin**, Nathan and Barbara (Lehman), Columbiana, Ohio, second and third sons, Kyle Jay and Kurt Daniel, Oct. 3.

**Metzger**, Willard and Lois (Cherry), Elmira, Ont., first child, Matthew Ryan, Sept. 11.

**Meyer**, Steve and Rachel (Wiebe), Sedgwick, Kans., second child, first daughter, Tamara Dawn, Oct. 24.

**Newby**, Steve and Nita (Havel), Haven, Kans., second child, first daughter, Gloria Ann, Oct. 25.

**Patterson**, Donald and Sharlene (Albrecht), Haven, Kans., third child, second son, born on Apr. 8, 1987; adopted on Sept. 14.

**Phelps**, Charles and Rachel (Blough), Heston, Kans., second son, Walter Israel, Oct. 17.

**Sauder**, Jerry and Donna (Delp), Thika, Kenya, first child, Jonathan David, Oct. 15.

**Shenk**, William R. and Brenda (Cline), Bridgewater, Va., first child, Cory Scott, July 20.

**Shertzer**, Nelson and Kim (Schopf), Mountville, Pa., first child, Weston Paul, Aug. 13.

**Sommers**, Kenneth and Lydia Ann (Coblentz), Uniontown, Ohio, second daughter, Sylvia Diana, Oct. 26.

**Weaver**, Greg and Valerie (Showalter), Keezletown, Va., second daughter, Danielle Burnette, Oct. 20.

**Weber**, Ross and Vernelda (Geiser), Hawkesville, Ont., first child, Joseph Michael, Oct. 19.

**Wenger**, Ron and Sue (Weaver), Orrville, Ohio, first child, Jeremy David, Oct. 24.

**Yoder**, Doug and Jolene (Guhr), Haven, Kans., second son, Aaron Lynn, Aug. 30.

**Stutzman-Alger**, Curtis Stutzman, Buhl, Idaho, Filer cong., and Jeanne Alger, Broadway, Va., Zion cong., by Harvey Yoder, Oct. 24.

**Turner-Sager**, Frank H. Turner, and Vivian M. Sager, both of Broadway, Va., by A. Don Augsburg, Oct. 24.

## OBITUARIES

**Bradfield, Gordon Loman**, son of Quincey R. and Hattie Mae (Teets) Bradfield, was born in Baker, W. Va., Feb. 25, 1913; died of respiratory illness at Harrisonburg, Va., Oct. 14, 1987; aged 74 y. On June 9, 1936, he was married to Marie Vance, who survives. Also surviving are one son (Chester L.), 2 daughters (Lorraine Good and Lois Marie Payne), 9 grandchildren, and 3 great-grandchildren. He was a member of Harrisonburg Mennonite Church, where funeral services were held on Oct. 16, in charge of Richard C. Detweiler, Roy D. Roth, and Harold Eshleman; interment in Weavers Cemetery.

**Denlinger, Anna M. Ressler**, daughter of Amos A. and Annie (Eshback) Ressler, was born at Ronks, Pa., Apr. 7, 1902; died at Landis Homes Retirement Community, Lititz, Pa., Oct. 23, 1987; aged 85 y. She was married to J. Lawrance Denlinger, who died in 1937. She was a member of Paradise Mennonite Church, where funeral services were held on Oct. 27, in charge of Melvin K. Barge and Harold K. Book; interment in Paradise Church Cemetery.

**Good, Laura I. Good**, daughter of Jacob and Malinda (Huber) Good, was born at Elida, Ohio, July 9, 1909; died of cancer at Columbiana, Ohio, Oct. 16, 1987; aged 78 y. On July 27, 1931, she was married to Clarence Breneman, who died on Oct. 8, 1936. On June 28, 1954, she was married to Daniel Good, who died on Apr. 28, 1972. Surviving are one daughter (Garnieta Augsburg), 2 step-daughters (Dorothy Gazdile and Carol Prater), 3 grandchildren, one great-grandchild, 4 step-grandchildren, 10 step-great-grandchildren, one sister (Zelma George), and one brother (Virgil Good). She was a member of Midway Mennonite Church, where funeral services were held on Oct. 17, in charge of Ernest Martin, and at Turkey Run Mennonite Church, Logan, Ohio, in charge of Carl Wesselhoeft; interment in Turkey Run Cemetery.

**Hoffman, Adina**, daughter of Menno and Susanna Hoffman, was born on July 15, 1904; died at Cambridge Memorial Hospital on Oct. 5, 1987; aged 83 y. Surviving are 5 sisters (Leah Martin, Elizabeth Hoffman, Rebecca Hoffman, Lydian Martin, and Maryann Martin) and one brother (Emanuel). She was preceded in death by 6 sisters and one brother. She was a member of First Mennonite Church. Funeral services were held at St. Jacobs Mennonite Church on Oct. 7, in charge of Glenn Brubacher; interment in St. Jacobs Mennonite Cemetery.

**Kauffman, Glenn Samuel**, son of Amos and Ella (Lite) Kauffman, was born in Clarksville, Mich., June 23, 1909; died of congestive heart failure at Dalton, Ohio, Oct. 18, 1987; aged 78 y. On Feb. 19, 1930, he was married to Edna Birkey, who died on Apr. 6, 1984. Surviving are 4 sons (Donald, Wayne, Marlin, and Ronald), 2 daughters (Vera Steiner and Joan Steiner), 24 grandchildren, 19 great-grandchildren, one brother (Norman), one sister (Ruth Christophel), one half-brother (Homer Overholt), one stepsister (Lillian Emerick), and one stepbrother (George Overholt). He was a member of Sonnenberg Mennonite Church, where funeral services were held on Oct. 21, in charge of Richard Ross and Dave Garber; interment in Sonnenberg Mennonite Cemetery.

**Landis, Sallie Ruth**, daughter of Daniel A.

and Catharine C. (Rurh) Landis, was born in Montgomery Co., Pa., May 4, 1887; died at Dock Terrace, Lansdale, Pa., Oct. 22, 1987; aged 100 y. She was the oldest member of Franconia Mennonite Church. Funeral services were held at Sommers-Sadler Funeral Home on Oct. 25, in charge of Curtis L. Bergey and John L. Derstine; interment in Franconia Mennonite Cemetery.

**May, Lloyd David**, son of David L. and Goldie (Dove) May, was born in Lebanon, Pa., July 15, 1934; died of heart failure at Oak Lea Nursing Home, Harrisonburg, Va., Oct. 16, 1987; aged 53 y. Surviving are 2 brothers (Gerald M. and Carroll B.). He was a member of Zion Mennonite Church, where funeral services were held on Oct. 18, in charge of Harvey Yoder; interment in Zion Mennonite Church Cemetery.

**Metzler, David Elmer**, son of Abram and Latie (Kreider) Metzler, was born at Martinsburg, Pa., Apr. 9, 1906; died of an apparent heart attack at Harrisonburg, Va., Oct. 25, 1987; aged 81 y. On Aug. 4, 1927, he was married to Lena Stoltzfus, who survives. Also surviving are 3 daughters (Darlene Landes, Shirley Everest, and Lois Ramer), 7 sons (William, Harold, Richard, John, Leonard, Kenneth, and Dale), 30 grandchildren, 2 great-grandchildren, and one brother (A. J. Metzler). He was a member of Park View Mennonite Church, where funeral services were held on Oct. 28, in charge of Owen Burkholder and Roy D. Roth; interment in Weavers' Mennonite Cemetery.

**Moore, Henry J.**, son of Roland and Martha (Long) Moore, was born in Paradise, Pa., Mar. 9, 1897; died at Lancaster General Hospital, Lancaster, Pa., Oct. 13, 1987; aged 90 y. On Oct. 25, 1919, he was married to Elizabeth K. Groff, who died on Dec. 10, 1977. Surviving are 2 daughters (Virginia Dalmar and Jean Moore), 2 sons (J. Vernon and Henry Jay), 14 grandchildren, 22 great-grandchildren, 2 brothers (Jere B. and Robert), and one sister (Lucy Bomberger). He was a member of East Chestnut Street Mennonite Church. Funeral services were held at Brown Funeral Home on Oct. 16, in charge of James R. Hess; interment in Paradise Mennonite Cemetery.

**Mumaw, Enos**, son of John and Lydia (Good) Mumaw, was born in Elida, Ohio, Nov. 13, 1894; died at Greencroft, Goshen, Ind., Oct. 20, 1987; aged 92 y. On Feb. 19, 1919, he was married to Ruth Lehman, who survives. Also surviving are 3 daughters (Kathryn Stalter, Winifred Wall, and Frances Troyer). He was preceded in death by 2 sisters and 3 brothers. He was a member of Belmont Mennonite Church, where funeral services were held on Oct. 24, in charge of Duane Beck and Elmer Wall; interment in Prairie Street Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Southwest Conference delegate meeting, Blythe, Calif., Nov. 21  
Mennonite Church Nominating Committee, Lombard, Ill., Dec. 4-5  
Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30

## CREDITS

Cover design by Jim Butti; cover photos courtesy Mennonite Board of Missions; photo on p. 809 by D. Michael Hostetler; p. 812 by Phil Richard; p. 813 by Jim King.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Allendorf-Swartzentruber**, David Allendorf, Kitchener, Ont., Lutheran Church, and Corinne Swartzentruber, Waterloo, Ont., Erb Street cong., by Wilmer Martin, Oct. 24.

**Baughman-Brunk**, Tracy Clay Baughman and Joan Ellen Brunk, both of Colorado Springs, Colo., Beth-El cong., by Cleon Nyce, Oct. 10.

**Bontrager-Truex**, Edward Bontrager II, Elkhart, Ind., Belmont cong., and Tammi Truex, Nappanee, Ind., North Main Street cong., by Don Miller, Sept. 26.

**Dove-Hottinger**, David Dove, Linville, Va., Baptist Church, and Alicia Hottinger, Broadway, Va., Zion cong., by Harvey Yoder, Sept. 26.

**Hallock-Schmitt**, Donald V. Hallock and Lois Lynn Schmitt, Columbus, Ohio, Blooming Glen cong., Sept. 12.

**Harnish-King**, David Harnish, Leola, Pa., Village Chapel, and Sandra King, Leola, Pa., Forest Hills cong., by Mark R. Wenger, Oct. 10.

**Landis-Dayton**, Steven Landis, Telford, Pa., Skippack cong., and Deborah Dayton, Hilltown, Pa., Doylestown cong., by Ray K. Yoder, Oct. 2.

**Raber-Sommers**, Todd Alan Raber, Sarasota, Fla., Bay Shore cong., and Joetta Marie Sommers, Sarasota, Fla., Bahia Vista cong., by Howard S. Schmitt and Stanlee Kauffman, Oct. 17.

**Rhine-Albrecht**, Carl Rhine, Indianapolis, Ind., United Methodist Church, and Grace Albrecht, Indianapolis, Ind., First Mennonite cong., by Bob and Mag Richer Smith, July 18.

**Schmucker-Sheley**, Tim Schmucker, Milford, Ind., North Main Street cong., and Nancy Sheley, Goshen, Ind., United Methodist Church, by John C. King, Oct. 17.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Conservative investments protect churches from Wall Street chaos

The recent record-breaking plunge in the stock markets that sent individual investors reeling has caused little panic among managers of church-held pension investments, because most church-held funds are well diversified and conservatively invested.

"We're not really panicky at all," said Thomas Miller of the Annuity Board of the Southern Baptist Convention. "For us, the market's performance is not as important, because 70 percent of our holdings are in fixed-income instruments," meaning bonds, insurance contracts, or other investments whose return is guaranteed.

Nor did the chaos that erupted on Wall Street in New York cause much uproar among the money managers of the United Methodist Church's pension funds. "Our funds are invested over the long-term," said James Parker of the church's pension board. "The sharp drop will result only in losses and gains on paper."

### Health care costs related to lifestyles, says magazine

Three specific personal styles were found related to the costs of health care in a study of 15,000 persons reported in *American Demographics*. Overweight persons had 11 percent higher costs for health care than those with normal weights. Those who don't use seat belts were found to spend 54 percent more time in the hospital than those who wear them. And those who walk less than one-half mile a week had 14 percent more health claims than persons who walk more than one and one-half miles per week.

### Soviets allow emigration of 10 prominent Jewish dissidents

Soviet authorities granted permission for 10 prominent Jewish dissidents to leave the country recently, including Josef Begun, the most outspoken of the "refuseniks" remaining since Anatoly Shcharansky was allowed to emigrate in February 1986.

According to the New York-based National Conference on Soviet Jewry, about 4,700 Jews had been permitted to leave the Soviet Union so far this year, a figure higher than any of the annual totals since

1981, when 9,400 Soviet Jews were allowed to leave. The total for last year was only 900.

Begun had been trying to leave the Soviet Union since 1971, when he gave up his career as a mathematician and began teaching Hebrew. He was convicted and imprisoned three times since 1977 for his activism in the Jewish emigration movement, most recently in October 1983, when he was sentenced to seven years in labor camp and five years in internal exile for "anti-Soviet propaganda."

### Southern Baptist board member dies after plea for peace in denomination

Beth McGhee, a trustee of the Southern Baptist Home Mission Board, collapsed and died shortly after making a plea for peace in the denomination during the board's recent meeting in Atlanta. McGhee, 61, was a member of 22nd Street Baptist Church in Tucson, Ariz., and had been a member of the Home Mission Board since 1982. She had just commented on the board's response to a motion made at the Southern Baptist Convention's 1987 annual meeting in St. Louis before she collapsed.

The convention had asked the board's trustees to explain why they voted last year to deny financial support to women serving as pastors of local churches. McGhee told the other trustees, "The thing I desire most is that peace be in our convention, that two sides be brought together." She described the proposed response by the board as "a divisive statement." She collapsed and died after she returned to her seat.

### Methodist hymnal group deletes 'Mother God' from new edition

The United Methodist Hymnal Revision Committee, keeping a cautious eye on its conservative grass-roots constituency, decided recently that a hymn referring to "Mother God" does not belong in the new hymnal. "Let's not shoot ourselves in the foot as we near the finish line," warned Charles Smith of Goldsboro, N.C., before his colleagues voted 11-10 to reject "Strong Mother God" in one of the panel's final scrimmages before it ended its work. The hymn's inclusion was seen as one minor balance to the many other hymns that refer to God as "Father."

The committee also backpedaled on a pair of touchy rejection decisions it had made two weeks earlier that might have proved unpopular with mainstream Methodists. It voted to keep "Stand Up, Stand Up for Jesus," reversing a decision to remove the popular hymn because some thought it too militaristic. After emotional debate the committee also reinstated a stanza in "O for a Thousand

Tongues to Sing," even though the verse is considered offensive to the handicapped because it uses the traditional term "dumb" to refer to mute people.

### Former Albania missionaries find no trace of church during visit

Retired Baptist missionaries Edwin and Dorothy Jacques were unable to find any trace of church activity during their recent visit to Albania. The American couple was forced to leave that tiny Eastern European country in 1940 but maintained contact with Christians through letters. After 40 years of petitioning the Albanian government for permission to return, visas were finally granted recently. The couple notified believers in Albania of their impending arrival but were unable to establish contact once inside the country. Although impressed by Albania's industrial development, they noted that with it came "the absolute eradication of any external manifestation of religion—any religion." Albania's government is considered to be the most rigid communist government in the world.

### A woman's place is in the home, says Mormon president

A woman's place is in the home with her children, while husbands and fathers should be the breadwinners, said the president of the Church of Jesus Christ of Latter-Day Saints, also known as the Mormon Church, during its semiannual General Conference recently in Salt Lake City, Utah. "The Lord clearly defined the roles of providing for and rearing a righteous posterity," said President Ezra Taft Benson, a former U.S. agriculture secretary. "In the beginning Adam, not Eve, was instructed to earn the bread by the sweat of his brow." Benson's address was delivered during the 6.2-million-member denomination's all-male priesthood session.

### Resolution will allow UCC aid to violent liberation movements

The world mission board of America's United Church of Christ appears to be edging closer to a policy that would enable it to provide humanitarian assistance to "movements engaged in resisting oppression" with violent means. That wording was approved in a resolution at the recent annual meeting of the denomination's Board of World Ministries. The resolution means the UCC agency can consider requests from partner churches or ecumenical organizations overseas that have links with liberation movements "that may be engaged in the struggle for justice in situations of actual or potential violence."



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## After 35 years they give you a watch (or something else)

I received my 35-year award from Mennonite Publishing House several weeks ago. I have asked myself whether such an anniversary is worth some editorial reflection.

Mennonite Publishing House seeks to encourage stability among its employee group by the Service and Retirement Banquet and little rewards which come at five-year intervals, beginning at 15 years. The first several of these are largely symbolic, but after 25 years you get a Bible with your name on it. (When I went through, it was just a KJV New Testament.) At 30 years, you get a desk set with a personalized plate on it, and that is something I use every day in the office.

Then comes 35 years and by now the ranks of the faithful are beginning to waver. On the program only six names appear in the thin air above the 35-year level. At 35 years they give you a watch, or that is what I thought until the personnel manager said I could have a choice. One former employee, he said, took a set of commentaries.

Well. Here for some months I had babied my old digital, hoping it would not expire before fall. Then it came out that I didn't need to take a watch after all. What a dilemma. Would it really be good stewardship to accept an expensive watch when one of my friends recently got a new watch for 75 cents and numbers of them are to be had for 10 to 30 dollars? So, and for some reason this became highly amusing to Mary, my Christian stewardship (or Pennsylvania Dutch parsimony) took over. I returned from the S and R banquet with a set of commentaries. Not a complete set since in that series they are not all published yet. But it is a start.

Of more importance, of course, than the question of a watch or a commentary is the question of what have I been doing in one institution for 35 years? For this I have no apology or need for justification. Except perhaps this much. I came to MPH with a sense of call and have continued in the same vein. Also I have had few really serious invitations to go anywhere else. One came early in my time here. Mary and I considered it carefully and concluded that it was not our calling. We have never seriously doubted that decision.

I have not done the same specific work during all these 35 years. Indeed there was a time in the 60s when I was performing so many part-time tasks that I was known as "editor of adult publications." It diffused my identity so that I sometimes almost wondered who I was.

Of more importance than what happened to me is what has happened to the work I was involved in. Also what has happened to the Mennonite Church in 35 years. Some things change and some remain. As I review events of the

past 35 years, I am conscious of a restless dynamic that pervades our culture.

Change is of the essence. Change there must be, for without it we will die. Death on any level comes without change. (Not that death is always the worst possible solution. Some things, it may be, should die.)

A philosophy of change is especially crucial for a service organization such as Mennonite Publishing House. Are we supposed to be leaders for the church? Or are we supposed to follow the trends? If so, which trends? Sometimes it appears that there is no right answer for us. If we lead too vigorously, someone will say that we are trying to dominate the church. On the other hand some others are sure to consider us outdated by at least a decade.

Beauty, of course, may be in the eye of the beholder. I recall that sometime in the 50s I went to call on a pastor whose congregation had stopped using our curriculum material. I pointed out that we had new children's material coming. The first would appear in 1959.

"Oh my," he said. "That will be outdated when it appears." As we talked, I thumbed through a copy of material which he gave me to show what they were using and I was interested to see the words, "Copyright, 1940!"

One of the limitations we have had to recognize is that literature is a secondary medium of communication. If one wishes to spread a really radical message and be clearly understood, one needs to go personally. Even then one may be neither understood nor accepted, but at least there will be direct feedback. Indeed, one may be run out of town as Jesus was.

In a small denomination, we in publishing and other services need to make common cause with the church. It is not so much that we need to set the church straight (as if we could) but to encourage faithfulness to Jesus and to the radical tradition which we have inherited.


Does there seem to be a contradiction in the term "radical tradition"? If so, we have to accept it. From biblical times it has been understood that there were those in the past—going back to Abraham—who took God so seriously it changed their lives. That's pretty radical and it stops us modern people in our tracks even to think about it.

This radical edge was pressed on me more than 30 years ago when I spent an evening seeking to interpret the work of Mennonite Publishing House to the congregation where I had grown up. "We're there to serve you," I said in my best marketing manner.

After the meeting, Harvey Beiler had a word with me. "You're not serving us," he said. "You're serving the Lord." And so, I hope, it is.—*Daniel Hertzler*



# GOSPEL HERALD



*Mission is an  
act of love,  
springing  
from hope.*



## Mission as hopeful action

*by Calvin E. Shenk*

One of my joys as a college teacher is to see renewed interest in mission. Last year my wife, Marie, and I led 39 students to the Middle East for a semester. Students had an opportunity to observe Mennonite witness firsthand. Many returned with increased awareness of and vision for mission.

This year I helped plan a mission retreat on the Eastern Mennonite College campus. Students were inspired by the presence and insights of Alan Kreider from England and Roy and Florence Kreider from Israel. It was a time for listening and testing one's call. Again many saw mission as an important option.

Renewed interest in mission is reflected in course enrollments—development, mission, peace, world



religions. Students are involved in groups like Mission Fellowship and Peace Fellowship. Some are recruited for shorter and longer terms with Mennonite Central Committee and our mission boards.

In the last months I've had requests to give financial support to students serving in Youth Evangelism Service, Partnership in Mission, Youth with a Mission, and Witness for Peace. Marie and I decided to help each who requested. Not that any of the programs represents a complete understanding of mission, but we wanted to encourage their vision.

I see renewed interest in mission as a hopeful sign when many in our culture are becoming more ethnocentric. Renewed interest is an affirmation that the

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## Christianity has demonstrated its translatability in many cultures by both affirming and changing the local culture.

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kingdom of God is transnational and transcultural. We know, of course, that God is missionary, and the Bible is a missionary book; that Christ was missionary, and the Holy Spirit enabled the church in mission. Christian faith is missionary in its essence and its history. It isn't a private possession; failure to share is selfish. To say, "Jesus is Lord" or "Christ is risen" means little if not shared.

**Necessary realism.** But there is a necessary realism about mission. Young persons who volunteer for short-term exposure to mission are idealistic, whereas persons of my generation, who began mission service in the 1960s and 70s, have tempered their idealism. Will we be able to bring together the youthful imagination, spontaneity, and vision for mission of those who have had short-term mission exposure with some of the learnings of our decades of experience in mission and remain hopeful about mission?

We should not deny the educational value of short-term exposure. But neither can we discount the value of reflection on our past. We have many mission alumni with a wealth of experience. Sometimes those of us who were involved for a longer time in mission have had compassion

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Calvin E. Shenk, Harrisonburg, Va., is a Bible professor at Eastern Mennonite College. He was previously a missionary in Ethiopia for 14 years.

fatigue. We helped but it seemed to do little good. We were embarrassed by remnants of colonialism and insensitivity to culture. Some persons felt guilty for not being more deeply involved and others felt rebuked for being involved in the wrong way. This has forced us to criticize aspects of our experience. Mission for each has been shaped by very particular experiences. Some of us are critical and negative; others are critical and positive.

This is a crucial stage in our history. Preoccupation with criticism can lead to cynicism. We need a balanced perspective on mission. We can't deny our experiences but we can transcend them. We must deal with our pain and then stop beating ourselves. If we only react against our past, we become immobile or apathetic. We withdraw; we are complacent. For our mistakes we repent, but repentance leads to more appropriate action, not inaction. Prophetic challenge moves beyond guilt and despair to hope. New learnings and increased sensitivity should enable us to achieve more clarity and credibility in mission.

**Distortions of faith.** Mission has too often been self-serving and self-destructive. We quickly tire of unrealistic enthusiasm, slogans, language rigidity, and overstatement about the year 2000. We reject individualistic, free market, competitive strategies. Our consciences are pained by the church's identification with the wealthy elite to the exclusion of the poor. We reject civil religion, with its overlay of power and nationalism. We cringe at the health-and-wealth theologies which marry Hollywood and Wall Street and lead to narcissism and scandal. We insist that evangelism is more than security, success, or happiness. We rightfully ask where is discipleship, holiness, spiritual formation, suffering?

Is this not an opportunity to model another option? Will we let those who shout the loudest have the last word about mission? Perversion brings shame because it is bad news. Good news must again emerge from the rubble.

Cultural pluralism has made us cultural relativists. We see our own culture from another perspective. We value aspects of our culture, but we also critique it. We have seen the back side of our culture—aggressiveness, depersonalization, arrogance, individualism, militarism. As Christians we refuse to label certain people "barbaric" or "evil empire."

In correcting attitudes of condescension we can easily excuse ourselves from mission for fear of interfering with other people. But a distinction must be made between promoting our own culture and witness to Christ. I agree with Arnold Toynbee, who said we should "try to purge our Christianity of its Western accessories," but I disagree when he suggested that we "purge Christianity of its uniqueness." Lamin Sanneh, an African who converted from Islam to Christianity and now teaches at Harvard University, suggested in *Christian Century*



(Apr. 8, 1987) that missionaries should not be bound by a guilt complex. Christianity, he argued, has demonstrated its translatability in many cultures by both affirming and changing the local culture.

Understandings of cultural pluralism enable us to avoid limited perspectives on Christian faith but should not put brakes on witness. Indeed, if all cultures are subject to the norms of God, we gladly witness to Christ under whom we all stand.

Cultural relativism easily leads to theological relativism. Sometimes persons develop a global cultural vision but their conviction for the universal significance of Christ is numbed. Nothing undermines mission more than questioning whether or not one should believe in

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## Will we let those who shout the loudest have the last word about mission?

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Jesus. In our disillusionment with organized Christianity we can over-idealize other religions. We may decide that they are not as bad as we thought. Followers of these religions are good people. We want to listen and learn from their religious insights. We want to be fair and positive toward them. We are reluctant to impose our religious values upon others.

These understandings are important, but they should not cause us to equivocate about the uniqueness of Jesus. Rather, they should help us to more appropriately focus our witness. We need to find a balance between joyful recognition of the insights people have and the need for witness. Witness is not *against* people, it is *for* people. We do not condemn everything, for that would be judgment. But neither do we affirm everything, for that is also judgment. Are we not guilty of a kind of imperialism if by our actions we deny others the opportunity to hear the gospel?

All religions do not teach or experience the same thing. We must be concerned for the distinctives of faith, not just common understandings. Differences must be taken seriously; particularity may not be watered down. Religious pluralism can never eliminate the question of truth. We deal with other faiths theologically, not just emotionally.

**Encouraging others.** Acknowledging that our understanding of Jesus might be blurred, we encourage others to see the truth in Jesus with their own eyes. We do not convert others; they are converted as they turn to the one who beckons them. As one formed by the Ethiopian Church, I believe more and more in conversion because of friends who turned to the Lord from Islam and nominal Orthodoxy. One day, without warning, I asked a student, "Why did you turn to Christ from Islam?" He replied, "The God I knew in Islam has come close in Jesus."

Some of my former students experienced the costliness of faith. They have become my teachers. Like Peter in his encounter with Cornelius, some of us missionaries were converted again as we experienced new dimensions of faith with new Christians.

Mennonites are frequently polarized in their concept of mission. Sometimes polarizations reflect other's agenda or the debates of our time, but differences also emerge from our own experience. Those who are part of a growing church are enthusiastic for evangelism, and those who have encountered exploitation and poverty emphasize justice. Or if one dimension of mission is overemphasized we react by overemphasizing another dimension. Polarization expresses itself in terms such as word/deed, evangelism/ethics, cry of the lost/cry of the poor, or justification/justice.

Service, we've been told, is not to make demands upon people, but to affirm and enable others in their setting. Evangelism, by calling people to a new commitment and a new community, seems to make demands not expected in service. Can we understand evangelism as enablement rather than imposition?

These dichotomies can be resolved by a vision of the kingdom of God which includes both. Can we recover the holism of our own theology rather than promoting that aspect of mission which is closest to our experience, interest, or training? Arguments about which is more important or who is the greatest depletes energy and impedes mission. We need to call out and affirm the gifts of people for both. It is unchristian either to devalue or to deny the validity of the gift and ministry of another. We do not strengthen one dimension of mission by denying or ignoring the other dimension. Both are strengthened when they are part of one common vision.

**Mennonite strengths.** How can we work for greater clarity and credibility in mission? It is not enough to fixate on the perversions of mission. Growth in understanding needs to result in faithful action. There are alternate models within the spectrum of mission. Mennonites are learning some of these. Will we apply these understandings or let them be artifacts preserved in an Anabaptist museum?

Others tell us that we minister most effectively in an incarnational style. We understand presence, solidarity, and participation. We know it's important to be God's person before becoming God's messenger. We have learned to serve, to help, to care. We have experienced suffering, vulnerability, powerlessness. We value the church as community, where relationships are prior to program. We understand evangelism as a process, a journey together with people. We believe evangelism and ethics belong together because Jesus' death for us, his message, and his model are one. We have understood the intercultural and international character of the church; we don't provide the whole but we do our part. We believe in mutuality, service together, learning from another. We don't just bring the gospel; together we struggle for the meaning of the gospel.

We are at the end of an age of mission, but it is not the end of mission. Now is not the time for cynicism, guilt, or apathy. Nor do we motivate by obligation or new forms of triumphalism. Mission is an act of love, springing from hope. Can the idealism of students the age of my children and the concern for realism represented by my generation correct each other? Can fresh vision and learnings from the past be brought together? This requires delicate nurture so that the hope of the gospel is translated to mission as hopeful action.





# 1,200 miles to church

by Freeman J. Miller

I settled back into my seat for takeoff. I was on a 727 jet in New Orleans, bound for Philadelphia. It was 6:00 a.m. and I could get back to Diamond Street Mennonite in time for church. I knew I could not join my fellow elders for our regular 8:00 a.m. prayer meeting, but I was with them in spirit and knew I would be there in time for the sermon (food for my soul) and for the fellowship afterwards (food for my heart).

I could have slept in this morning, enjoying some extra hours of uninterrupted rest (and luxury) in my hotel room. But something strong and crucial seemed to pull me back to our inner-city, intercultural, interracial congregation—something I would not trade for the world. For I have found a pearl of great price at Diamond Street: an incredible coming together in Christ of brothers and sisters from far and near—black, white, and brown; rural and urban; male and female; American and international; young and old—in God's growing family.

**United family.** His family is amazing. People who could never get along in the "world," people who "naturally" mistrust or even hate each other, now learn how to love and work together. Through the normal family squabbles and sibling rivalry, our heavenly Parent is discipling us into a united family. Every Sunday is a family reunion and no amount of luxury can take the place which *family* fills in the heart.

As I reflected on the irony that I can travel 1,200 miles to my church this morning in about the same amount of time it takes many of my sisters and brothers around the globe to walk to theirs, I wondered whether I could really justify the luxury and expense of jet travel on a mission board trip. Perhaps the extension of Christ's kingdom throughout the world, so that thousands more can enjoy what I don't want to miss at Diamond Street, is justification enough. We, like Paul, use all means available in order to win some.

When I reflect on the sober truth that God will hold us accountable for every career we choose, every house we buy, every hour we invest, and every penny we spend, I earnestly hope and pray that we affluent Christians of the West will not allow our wealth to divert us around the

eye of the needle (Matt. 19:24).

But this trip to New Orleans was certainly encouraging. The young but booming Amor Viviente churches of Honduras, planted by North American Mennonite missionaries, are now sending Honduran missionaries to New Orleans. By starting new Mennonite churches in the

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## We will soon see a variety of dynamic new Anabaptist urban churches emerge.

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great metropolitan areas of our own southern sunbelt, they hope to evangelize and disciple the many people migrating from Latin America to the United States. They are right in step, I think, with the Holy Spirit and the social dynamics of our time, pointing the way for Mennonite missiology in the 21st century.

Now Amor Viviente, Mennonite Board of Missions, Eastern Mennonite Board of Missions, and Gulf States Mennonite Fellowship are praying and dreaming together as partners in mission across the southland. I believe if we catch God's vision for the coming decades, we will soon see a variety of dynamic new Anabaptist urban churches emerge—churches that are authentic, visible signs of the already-but-not-yet kingdom of Christ.

**New definitions.** But Christ's family must be built on new definitions (2 Cor. 5:16-21). Ethnic foods, cultural habits, national preferences, and mono-cultural worship patterns no longer define the boundaries of our kingship. Only one great unifying factor makes us one—the blood of Christ. We are blood brothers and sisters, for there is one Lord, one baptism, one body—one family (Eph. 4:15). Let's celebrate the kinship!

When God's people criss-cross the earth to multiply family gatherings (Eph. 3:15) in the power and peace of the Holy Spirit, I can think of no better stewardship of the abundance of resources in the church today—from sandals to 727's. But they can best be enjoyed as we remain covenant-bound in our local fellowships of disciplined believers.

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Freeman J. Miller, Philadelphia, Pa., is home ministries director for Eastern Mennonite Board of Missions. He served previously as pastor of Diamond Street Mennonite Church in Philadelphia.



# They give what they can

Larry and Marie Shutske have made a commitment to sharing.

In an emergency, the Shutskes drove a neighbor to the hospital . . . . Two young girls, unwelcome in their parents' house, found a home with Larry, Marie, and their children . . . . And on Sundays, the Shutskes welcome neighbors in their home for afternoon worship.

**The Shutske family also knows the joy of receiving a gift of love in a time of need.**

After a year of pastoring a church in South Dakota, the Shutskes returned to northern Indiana. "We had put everything into the ministry," says Larry. "We were in tough financial shape, and we really needed a better car. Our '77 Plymouth was literally falling apart."

Their congregation at Walnut Hill Chapel in Goshen, Ind., recognized the Shutskes' need and wanted to help. Two members scouted around and found a van—just right for Larry, Marie, and their five children still at home.

**With a FOCUS grant, Mennonite Mutual Aid matched funds raised by the church in a special offering. A loan from some church members provided the rest of the purchase price of the van.**

"It's been a real blessing," says Larry. Marie adds, "We've enjoyed using the van to help people in the neighborhood . . . bringing them to Bible study or to church."

**You help meet the needs of the Shutske family and many others, when you participate in MMA's life, health, and annuity plans. Thank you for your commitment to sharing.**



*Marie and Larry Shutske talk with neighbor Tammy Pruitt (seated).*



*The Shutske family: (back row left to right) Mark, Leo; (front row) Larry, Marie, Gerald, Anna, Margaret; Tammy and Bridgette Pruitt.*



**Mennonite  
Mutual Aid**

P.O. Box 483  
Goshen, IN 46526

Photos by Doug Abromski



# The call and cost of mission

by Pat Swartzendruber

Norman Kraus handed a roomful of persons a tough question at one of the Purdue 87 mission seminars. "What will it take to call you?" asked this recently returned Mennonite Board of Missions worker from Japan. That question later prompted another, "What will it cost to send you?"

The question is not why we go or where we go, but how are we as Mennonites supporting mission beyond the local congregation and conference with people and dollars?

**Great commission.** In our early history, the Anabaptists, who read the great commission as a mandate for their Christian lives, lived and died to be faithful to that call. Hans Hut, a 16th-century Anabaptist missionary, challenged new followers to obey the great commission, and do and tell others the good news.

Following several centuries of quiet witness, North American Mennonites in the late 1800s awakened to renewed great commission convictions and responded by sending the first Mennonite mission workers to India in 1899. Some of those first-to-be-tried mission methods have since been discarded, but the spirit and call was genuine and true to our faith.

More recently, it took the vision of several strong Mennonite mission leaders to call us: J. D. Graber's vision in the 1940s "for every congregation an outpost," and during the past decade, Wilbert Shenk's persistent call to patient witness in opportune locations worldwide.

As a result of some among us going beyond the local congregation and conference in mission, the Mennonite Church has over 140,000 members worldwide. Members on at least three continents result primarily from North American Mennonites paying the price of going and giving to a churchwide mission agency and several conference mission agencies during the past 100 years.

One of the best ways to answer Norman's question is to ask those who have been sent.

•Miriam Krantz, a mission worker for 24 years in Nepal, identifies a clear call to serve in a Hindu country that was apparent to her as a 15-year-old.

•Erik and Leanne Yoder, now preparing to serve a three-year MBM Voluntary Service term with Central American refugees in Tucson, Arizona, said the intensity of the need compels them to offer their gifts.

•Kevin Gingerich, who recently ventured overseas for the first time for a two-week Spain work camp experience with MBM, responded because he "felt the need to help."

•Harold and Elizabeth Bauman, anticipating a mission assignment in Ireland, state, "Motivation to hear the call was present; persons who knew us well encouraged us to respond."

For people to be in mission beyond national boundaries,

it will take pastors and mission leaders who have nurtured a positive understanding of mission. It will take discerning support groups in touch with global needs and with their own people and financial resources. And it will take commitments from many to provide for basic support needs.

Mennonites stand out among other North American Protestant denominations as strong mission supporters. The total number of Protestants in mission beyond Canada and the United States has grown from 29,400 in 1960 to 67,000 in 1985. Mennonites serving overseas in

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## Mennonites send 71 mission workers per 10,000 members; Southern Baptists send seven.

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mission and relief in 1985 numbered 786 persons, or one percent of the total number of Protestants in mission. Mennonites send 71 persons per 10,000 members. The Southern Baptist Convention, with the largest mission board, sends *seven* persons per 10,000 members. (Statistics from *Mission Handbook and Yearbook of American and Canadian Churches*.)

Per-capita giving by full or confirmed Protestant mem-

## Shuttered windows

The inhibiting  
silences  
of the darkened  
windows,  
shuttered and nailed  
in the gracious  
mansion on  
the shaded street,  
made a statement—  
even in the dead  
of the well-lit  
urban night.

—Les Troyer

from *The King's Trousers* by Les Troyer, 1986

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Pat Swartzendruber, Elkhart, Ind., is church relations director at Mennonite Board of Missions.



bers in U.S. churches amounted to \$300 and in Canada \$346 in 1984. Mennonite per-capita giving in U.S. congregations amounted to \$600 and in Canada \$627. Unless we compare ourselves to groups such as the Christian and Missionary Alliance Church whose per-capita giving is \$896, Mennonites have reached deeper into their pockets than most Protestants. Sacrificial giving, however, still may be an unknown experience for many Mennonites.

Figured in real dollars, giving to Mennonite Board of Missions has been on a plateau for the past 10 years. Without new dollars, mission leaders constantly evaluate needs in light of existing resources and shift program to fit new priorities responsive to the context, usually curtailing one ministry to respond to a more urgent need. Though it may appear that new staff appointments are frequent, most appointments represent replacements or shifted priorities.

Currently 67 percent of the dollars contributed in Mennonite Church congregations remains within the local congregation. We're keeping more of our contributed dollars in the local congregation for pastoral support, facilities, and nurturing. While this must be affirmed, congregations should monitor that trend and intentionally decide to increase or decrease that proportion. Lancaster Conference, in its new unified giving plan, suggests that congregations set a goal of keeping that proportion to 50 percent, giving half of their offerings to mission beyond the congregation and half for their local program.

Congregations and individuals have many ways of

contributing to churchwide mission—giving projects, supporting particular missionaries, fall mission month offerings, pledging the per-member offering guide for mission, missions festivals, auctions, and individual pledges as AIM (Associates in Mission) Partners.

Meeting the offering guide is the most efficient means of supporting mission, but current response indicates inspiration and motivation for mission is not captured by that method alone. Last year, per-member giving to MBM amounted to \$57, but \$83 had been requested. We can hardly conclude that Mennonites are retreating in their support of mission beyond national boundaries. However, we're moving forward with circuitous and cautious steps.

**Working together.** Robert Waterman states in *The Renewal Factor*, "Organizations exist for only one purpose—to help people reach ends together that they could not achieve individually. Intercongregational organizations such as Mennonite Board of Missions have a similar purpose. Mission beyond the local congregation and conference is being enabled by a churchwide mission agency so that together we can do what we can't do alone.

Commitment to New Testament witness and service relationships in the name of Christ at home and worldwide is our mission. Consider going—write to your churchwide or conference mission agency for opportunity listings. Consider increasing the amount you contribute to mission beyond the congregation. And take a moment to answer Norman's question.



## Vision for Christmas

People of vision who have received God's visitation still respond with enthusiastic praise and generous offering.

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# What really is God's will for the city?

by Rich Meyer

"It is my dream that we will embrace the city as a place for living and a place for missions," said Ralph Lebold at Purdue 87. "In the Bible, too, the movement is from the country toward the city," wrote Dan Hertzler in a July 29, 1986, editorial. "It is significant that the Bible ends in a city and not in a garden." Harvie Conn and Roger Greenway, eager promoters of urban missions, assure us that "God can and should be served in all the culture and occupations of the city," and lest we hesitate to jump right in, that "nothing will more rapidly dissipate the city's social ills than the filling of the city with the knowledge of God."

It sounds like the big party in the city is about to begin. Having slipped the traces of their rural past, the church planters and Ten-Year-Goalers are off to join the Muppies, and if you try to stand in their way, you'll be bounced into the ditch faster than you can say, "Student and Young Adult Services!"

Would anyone else like to stop a moment to think? Let's reflect on what that glow on the horizon comes from, and on what God's will for the city and for those who live there might be.

**The city and the Bible.** The first point that needs to be recognized in any attempt to look at urbanization from a biblical or theological standpoint is that what we today think of when we hear the word "city" bears little relation to what any of the biblical writers would have meant by that word.

The modern city differs from the ancient city in a number of ways. The most obvious is population. Cities with populations above 100,000 were highly exceptional anywhere until the 17th century. Rome was larger, thanks to a system of aqueducts. Athens was not, and Jerusalem at the time of Jesus had a population of about 30,000, which made it a large city. Few ancient cities had populations over 10,000.

There are passages in the Bible that talk about cities, but in reading and interpreting these passages we need to remember that the cities of the Bible and the cities we know now are on a completely different scale. Our cities would have been unimaginable for them. When the biblical writer thought of a "city" he probably imagined something the size of Goshen, Indiana; Ithaca, New York; or Wooster, Ohio. Although John gave his New Jerusalem fantastic dimensions (1,500 miles on each side would make it two-thirds as large as the USA), remember that the Jerusalem John knew was a town in the country with

many farmers who went outside the walls to their fields each day. If a writer in the Bible was thinking of Jerusalem and you think of Philadelphia, you're missing the picture by a factor of 100!

*Cities have existed for five or six thousand years, but they could never grow beyond a very modest size. Why not? Because a big city doesn't live on itself; it lives on the land, it lives off the land. An inland city lives off the circle of land around it to be provisioned; and in the past that circle couldn't be very large, because the only transport energy was animal and human. Of course, a city situated by the sea could use one other transport energy, namely wind power, and therefore the biggest cities grew up on*

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## The church planters and Ten-Year-Goalers are off to join the Muppies in the cities.

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*the seashore, where they could be provisioned by ships. And so we know of no city, until about 100 years ago, that grew beyond something like 200 or 300,000 people. Then this bottleneck of how to provision a city was broken by humans exploiting fossil fuels, first coal, then oil, and developing a transport technology to use them, so that big cities could be provisioned from all over the world: the hinterland, as it were, of the city becomes the world.*

—E. F. Schumacher in "Good Work"

**Power relations.** And so cities, which are bound to power relations of domination/subordination because of their need for provisions from the countryside, are now able to extend their domination halfway around the world. But that ability is based on a plentiful supply of cheap energy. Go to your library and look up world oil reserves, and you'll see that the brief (in historical terms) era of oil is soon (again in historical terms) to end. World oil production has already peaked, in the next 10 years demand will outstrip supply, and 50 years from now the oil fields will be practically exhausted.

Our oil-driven cities (and our petrochemical-based agribusiness) are not viable or sustainable; they can only continue for a relatively short time. Finding alternatives is not a matter of personal lifestyle preference or political ideology. It is a necessity, whether we like it or not. It is not good enough to say, "But I like New York!" (or Chicago or Toronto); the earth, God's earth, does not "like" and cannot support New York.

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Rich Meyer, Indianapolis, Ind., is a carpenter in the city but hopes to be a farmer in the country before too long. He and his family returned earlier this year from Africa, where they served for six years with Mennonite Central Committee.



The problem of the growth of cities on the scale we have today is compounded by the belligerence of urban dwellers (and therefore of industrialized societies) when they see their access to vital provisions threatened. Lewis Mumford suggested that it was in the historical nature of cities: the city "first took form as a control center rather than a market or manufacturing center." Cities are the seat of authority; this authority is expressed by war. On an international level, we see this belligerence in successive U.S. presidents who have referred to a continuous flow of oil from the Middle East as a national security issue, and who have sent the military to assure continued access to that oil. Unless our consumption of oil can be drastically cut back, we can expect more wars over oil supply as the oil runs out.

Schumacher pointed out that urban people *must* dominate a countryside to survive. Perhaps it is also important that in a city people are together in sufficient number to fight for what they want. Many countries in the third world have learned that it is easier to pay peasants less for their grain than to raise the price of bread in the city: the farmers will suffer in silence, the city dwellers will riot, perhaps even bringing down the government.

When people are insecure, they look for security. Grasping for things (greed) or power (manipulation) are two ways that people who are insecure seek to gain more security. The Bible says that way doesn't work, and offers a different way. It suggests that something can happen in you and in your community (it will require some changes in you and in your community) that will give you true peace and security (shalom). That's good news!

**Shaky foundation.** When people are building their lives on a shaky foundation, then they are *right* to feel insecure. Shalom is then not a real option for them, unless they are ready to move to a better foundation. If people are despoiling the earth, we would say that Christ calls them to stop. If people are abusing others, Christ calls them to better relationships. If people are in an army, ready to kill for their nation, Christ calls them to lay down their weapons. In any of those situations we can see there is something inimical to wholeness there, and our offer of security in God is only an honest offer if we mention that they have to get their lives on a more stable base. What about people who participate in the very real insecurity of modern cities?

God calls all people everywhere. God calls all people to repent (turn around), yet that call has different implications for different people in different situations. Our large cities have to shrink: that can only happen if people leave them, if more people leave them than enter them. Are there people in the church with enough vision to see this as a tremendous opportunity?

It is appropriate for some to go to the cities specifically to minister to the human needs there, keeping in mind that the city is not a good place for people and that a whole ministry to the needs of urban dwellers must look also for ways to prepare and enable them to live outside the cities. This is a complex and difficult task, but that is no excuse for avoiding it. There are groups, primarily land trusts, such as HOME In Orland, Maine, or Deer Spring in Fresno, Ohio, that are working at it. A vision for this kind of ministry is desperately needed. It would take

another article to develop a program for our church to work at this.

**Land, identity, and peoplehood.** I lived in southern Africa for the last six years; for the last three years I lived in a rural village. I am now acutely aware of the way that land tenure patterns there allowed many more people to belong to the land than here in North America.

In Lesotho, every citizen of the country has a right to a place for a house, a field for crops, and grazing land for livestock. The chief of your home village will give you a site for a home and garden and a field when you request it, and all the land above the fields is common rangeland for cattle, sheep, and goats. It has to be this way, because land gives you identity and connects you to your people. If you come from the village of Mankooaneng, then you are one of the people of Tele-tele. Anywhere in the country

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## We need to plan programs to support people in moving from cities to villages.

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where someone asks who you are, this is part of your answer.

By contrast, in Indiana land is a commodity. Farmland in Elkhart County goes for \$1,000-\$1,500 per acre now. One farm in the county is sold every other week. If I now want to buy land or a home, I must commit myself to monthly payments on a mortgage that will require me to earn a sizable regular income or to force high productivity from the land for the next 15-30 years. If land is identity and peoplehood, then it is no wonder that we struggle to maintain our identity and community as we leave the land and flock to the cities.

Can we find ways to help relocate city dwellers who have been alienated from the land? Can we make room for them in our towns, in our farming communities? For a generation we have been forcing high yields from our farms with less human labor, by using more chemicals on the soil and more petroleum-powered equipment. Could we care better for the soil, employ more people, and use less fossil fuel, all at once? I think it is more important for our church to respond to these challenges than to try to support 350 more urban church planters in the coming years.

**Snake oil or good news?** Did Ezekiel tell folks to get used to living in Babylon and to make the best of things there? No, he gave them a vision of a better life elsewhere. We also should encourage people to see the dimensions of a less rapacious society—and this cannot and will not be in the cities. We need to plan programs to support people in moving from cities to villages. Urban ministries that do not carry this in mind offer snake oil, not good news. Let us offer good news: a full life for people in stable communities in towns and villages and in the countryside. ٥



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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Drive-time thoughts on the second coming

It was just one of those mornings. A cold, gray, rainy morning, and to top it off, our area public radio station is doing their week-long fund-raiser. Since I have already paid my dues, I decide to again try the local "Christian" radio station. Instead of *Morning Edition*, I get a pop gospel singer focusing on the second coming of Christ. She seemed intent on spelling out precisely how and when the event would take place. I recalled that often when I listened to this station the messages had focused on the return of Christ.

However, this morning I picked up something I had never heard before, or was it just the slight vibration from that out-of-line front tire on my old Rabbit? There seemed to be a sort of scare tactic strung throughout—be careful how you live because at any moment Jesus may return and catch you at something. It was almost, "Watch out or God will zap you!"

Now don't get me wrong, I look forward to Christ's return, and some days and times of my life more than others. But I don't live with that kind of weight hanging over me. The Jesus I know frees me. It is basically a love not fear relation I have with him, which releases me to respond in loving obedience. I just don't want to do anything to mess up that relationship. I don't have to be scared of his second coming to be kept in line.

Further, will such a constant focus make me any more holy than others? Will being convinced that he is coming any moment cause me to shape up, or only produce an unholy fear? How does Christ's return today or a million todays from now make any difference to one who is lovingly committed to the lordship of Christ every day? Also, how appropriate is it to focus more time on his return than the Scriptures do?

Now for me, I see his return as a time when life's wrongs will be righted, as a time for dealing with injustices—especially the power and light company for blocking my lane of traffic. Well, I do not see how it is possible to ever make everything right, but I have confidence that God being God can balance life out.

Must there not be a rectifying of all the hurt and pain of mothers in Nicaragua losing husbands and children brutally mangled by a struggle they neither wanted nor had any part of? Does there

not need to be a time when those ravaged by cancer, AIDS, and other diseases who die before the "three score and ten" have their wrong righted? I have confidence God knows how to do that. I do not. The return of Christ seems to me to have more to do with his justice, mercy, and grace than scaring me, unless I am one of the perpetrators of injustice, mercilessness, and gracelessness.

Well, perhaps when your public radio station goes on its fund-raiser you will have time to think about this and help me sort this out more clearly.

—Paul G. Burkholder, Akron, Pa.

### The biblical response to submission

If we could sound out "submission" logically, then mutual submission would prove to be no submission at all because it cancels itself out. Submission presupposes an object or person to which or to whom it yields. If the person who submits is the wife, and the authority to whom she submits is her husband, then with love he will stand as a firm object of her submission. But if he should respond submissively to the submission of his wife, then there would be no submission at all. Submission must hit something solid in order to yield. Therefore its like cannot produce itself.

But for love to respond to submission is rational, easy, and normal. God's ways are not only right and good, but are in keeping with his perfect order and logic. Accordingly, he admonishes that husband's response to wife's submission would be with love. Something must give when two strong wills come together, and submission cannot give in to submission because it is incapable of clashing, and therefore cannot yield. But agape love reciprocates to submission in a positive way that is more than equal. Consequently submission that is answered by love promotes a happy, peaceful relationship which is God-ordained and blessed to both partners and to all that is theirs.

Any husband who will not give and take because he feels he is thereby submitting to his wife should carefully analyze the quality and quantity of his love. Only agape will "cover a multitude of sins," and that may be needed occasionally. But with pure agape he can love "even as Christ also loved the church and gave himself for it." With that kind and degree of love, husband will not only listen to wife, but will deny himself for her welfare, even at the cost of his own life, if need be. This submission-love relationship, practiced as God instructed, leaves no room for domineering on either side of the house. It is the ultimate of

"blessed are the peacemakers: for they shall be called the children of God."

Nature proclaims that wife should submit to her husband because by nature he is stronger physically than she. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel" (1 Pet. 3:7). Then to insist that a stronger submit to a weaker? Never! Even the animal kingdom, guided by instinct, demonstrates that such an arrangement does not work. Not to submit is to solicit husband to coerce wife forcefully into yielding to him, and that would prove most disastrous to the entire household. But for him not to answer her submission with love could be even more disastrous.

God has wisely created woman over a different pattern than he created man—just as important, just as honorable, and just as much needed, but *different*. He has written into her very nature to be submissive. But the nature of man is to love, respect, and protect woman in response to her submission. This combination of submission that calls for love is further amplified when the parties involved have heeded the call of the Master to be saved. The blessed result will be Spirit-controlled living in a relationship that is conducive to spiritual growth for the entire family.

—Marcus Lind, Salem, Oreg.

### Morality and taxes in America

Good or bad taxes are moral issues. Sheldon S. Cohen, former commissioner of the U.S. Internal Revenue Service, once summed it all up: "If you know the position a person takes on taxes, you can tell their whole philosophy. The tax code, once you get to know it, embodies all the essence of life—greed, politics, power, goodness, charity. Everything's in there."

In a news conference on June 28, 1983, U.S. President Ronald Reagan said, "What I want to see above all is that this country remains a country where someone can always get rich. That's the thing that we have that must be preserved." His longtime aid and now Attorney General, Edwin Meese, said, "The progressive income tax is immoral" because we should not "penalize someone because he's successful."

Both Reagan and Meese and most of the lawmakers are among the 441,000 families whose annual income is \$200,000 and up. They get tax breaks from 70 percent to 28 percent. As good patriots, let them vote a progressive income tax that will balance the budget. It is morally right.

—Raymond Byler, Williamsport, Pa.



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Visiting an old Mennonite cemetery near Bluffton, Ohio, are conference participants (left to right) Steve Reschley, John Ruth, Sam Steiner, and Loren Johns.

## 19th-century Mennonite history not a 'wasteland,' say scholars

"I grew up looking at 19th-century Mennonite history as a wasteland," said historian Robert Kreider, "but now I see giants on the earth." Invited to offer "the last word" at the Mennonite Experience in America Conference VI, Nov. 5-7, at Bluffton College, he expressed delight at learning about "heroic figures" like pioneer leader Christian Nafziger, evangelist Eusebius Hershey, and three Indiana women who launched a famous career.

Kreider, a retired professor and still-active churchman, said these people—and the study of history in general—help Mennonites "know who we are." His fellow scholars agreed with that and with his "wasteland" statement.

The conference, attended by over 50 Mennonite college history professors and others, focused on "The 19th Century: Mennonites of Middle America." It was part of a series of such events sponsored since 1976 by Mennonite Experience in America Project—an inter-Mennonite effort to produce a four-volume history. The first book, published in 1985, was

*Land, Piety, and Peoplehood* by Richard MacMaster. The second one, scheduled for release next fall, is on the 19th century and written by Theron Schlabbach—the editor of the series.

The heroes mentioned by Kreider emerged from the conference's 10 research papers and seven formal responses.

Christian Nafziger was an important figure in Ann Hilty's paper on Mennonite settlement in Wilmot Township of Waterloo County, Ont. Hilty, a librarian at the University of Toronto, told how Nafziger symbolized the immigrants' assertiveness in obtaining land rights and their desire to stick together in one specific area. Nafziger not only appealed to local authorities but traveled to England and talked to King George IV.

Eusebius Hershey was a bold evangelist and one of the main leaders of what was known in the 19th century as the Evangelical Mennonites and then as the Mennonite Brethren in Christ. After 43 years as an evangelist, he became the first Mennonite foreign missionary,

traveling to Liberia in 1890. Hershey's story was told by Dan Ziegler, a leader in Hershey's church—now known as Bible Fellowship Church.

The three Indiana women—whose identities are not known—were mentioned in a paper on Mennonite immigrants from Switzerland by James Lehman, director of libraries at Eastern Mennonite College. They were the only people to nominate S. F. Sprunger for inclusion in "the lot" for the ministry in the Swiss community of Berne. But the lot "fell on" him, and he went on to become a prominent leader in his community as well as in the General Conference Mennonite Church.

The guest speaker at the conference was church historian Timothy Smith from Johns Hopkins University. He was asked to tell his own story as well as address the topic of "Ohio and Its Peace People." He told about his lifelong commitment to the Nazarene Church and his "conversion" in recent years to pacifism. In discussing the Mennonites, Quakers, and others in the frontier days of Ohio, Smith noted how various religious groups intermingled. "We have done history with denominational preoccupations," he said. "We have tended to ignore the way various groups interacted and influenced each other."

Among the themes that emerged during the conference was the *effect of revivalism* on Mennonites. "We have had plenty of help getting saved over the years," said historian-churchman-storyteller John Ruth. He used the story of his own conversion at a revival meeting as a youth—and the discomfort he had with some aspects of that experience—to critique both traditional Mennonitism and revivalism.

Another theme was the *maintenance of community*. Paul Toews, a Fresno Pacific College professor who is working on the last volume of the Mennonite Experience in America series, said that rural isolation helped 19th-century Mennonites maintain strong communities. "But today," he said, "community is increasingly defined by *sense* instead of *place*." Al Keim of Eastern Mennonite College wondered how long *sense* can be sustained after *place* is gone, but he and other conference participants agreed that community values are maintained as Mennonites work together in mission/service and join networks of people—like the Mennonite historian network.

Other topics that received attention at the conference were the theology of 19th-century leaders (by Denny Weaver), the characteristics of Swiss immigrants (Delbert Gratz), humility in Mennonite literature (Jeff Gundy), the social history



approach to local historical research (Richard MacMaster), and Mennonite tent revivalism in the 1950s (Dale Dickey).

Most of the participants in the conference were from the Mennonite Church and General Conference Mennonite Church, but other groups were represented as well. And in an attempt to study a fringe group, Eusebius Hershey's spiritual descendants were invited to present three papers on their church. The origins of the group are in a mid-19th century break-away movement in eastern Pennsylvania led by revivalist William Gehman. The group became increasingly influenced by the Holiness movement and gradually lost its Mennonite distinctives. The Mennonite name was dropped in 1947.—*Steve Shenk for Meetinghouse*

## Stressed farmers share stories of pain, hope, renewal

Some 30 friends gathered for a reunion at First Mennonite Church in Hutchinson, Kans., recently to renew friendships and reflect on recent transitions. They were not friends from childhood or high school days. They were celebrating friendships formed in February 1987, when 46 financially stressed farm families spent five days of sharing and reflection in Phoenix, Ariz., at the invitation of Mennonite churches there.

The intent of the February urban-rural "conversation," as they called it, was to enable town and country folks to become better acquainted. A side benefit of the event was the close friendship that grew among the farm people, report Lester and Winifred Ewy, Mennonite Central Committee U.S. farm community issues coordinators, who helped organize the Phoenix event. "They became close friends when they learned that others, too, had suffered the same pains of bankruptcy, foreclosure, failure, guilt, depression, family separation, and anger—emotions that accompany a loss of farming rights."

Betta and Marlin Kym, the host pastors in Hutchinson, spoke at the reunion about some of life's transitions, drawing from Ecclesiastes. Life's journey has endings, neutral zones, and beginnings, they noted in their talk, entitled "Making Sense Out of Life's Changes." Individuals, as Christians, can "be there" when friends are forced to make unanticipated changes, Kym noted.

During the reunion, the friends also talked about the support they had received from their churches. One person reported how seven church members had pitched in to help one family keep a portion of its farm. Others in the group

reported little or no support from the church. One person said he was the only person from his church at his family's farm sale.

Another man told of a two-day dialogue he had had with God as he drove the tractor back and forth across a bumpy field. Each bounce of the tractor impressed on him the need to forgive, he recalled. " 'Forgive, forgive,' God said," he noted. "When I said, 'God, I can't forgive,' God urged, in a voice that seemed clearer, 'Vengeance is not yours.' " Near the end of two days of struggle and bouncing across fields, the man says, he was able to say, "Okay, God, I'll forgive. Forgive me for the people I have hurt." Now the load is lifted, he testified. "Life for us is starting over. It has not been easy, but the anger is gone."

One couple talked about the excitement of starting a new food product on their farm, after reducing their farming operation. Another couple shared how they both heard the song "Keep Me Safe Until the Storm Passes" on the day they were forced into bankruptcy. Some talked about how slow-moving, overloaded creditors had tested their patience.

One of the youngest couples at the reunion reported that they are now custom-feeding hogs, driving school bus, and operating a preschool in their church. A Mennonite urban doctor has bought their farm and is making it possible for them to slowly buy it back. "Last February's anger and frustrations had given way to a new hope" for them, said Winifred Ewy.

## Goshen among 'America's best colleges' in news magazine

Goshen College was selected for distinction in three different areas in "America's Best Colleges," the cover story of the Oct. 26 issue of *U.S. News and World Report* magazine.

Goshen was one of only three institutions of higher learning named as "schools where ethical values are lived as well as taught." The other two are Berea (Ky.) College and the University of Notre Dame, South Bend, Ind. Goshen was selected because of its international education requirement, which includes the Study-Service Trimester program.

Goshen was one of five colleges selected as the most innovative colleges, also because of SST. In a ranking of the best liberal-arts colleges in the Midwest and West, Goshen tied for 12th place.

The magazine sends questionnaires to the presidents of some 1,300 colleges and universities every two years, asking them "to choose the nation's best and most innovative campuses" according to cate-

gories established by the Carnegie Foundation for the Advancement of Teaching. The presidents rank only those schools that are classified in the same category as their own.

"We were pleased to receive these three accolades from educators," said Goshen College president Victor Stoltzfus. "Being singled out as one of three institutions of higher learning where values are lived as well as taught is the highest honor, however. As a Mennonite institution, we are committed to educating students to *live* the Christian life, not merely to parrot a set of beliefs."

## Program committee for 1990 World Conference holds first meeting

The program committee for the 12th assembly of Mennonite World Conference in 1990 assembled in the host city of Winnipeg, Man., for its first meeting Sept. 24-26. Stepping into the meeting room at Sargent Avenue Mennonite Church were 10 individuals or 10 sets of "baggage," which included each person's profession, denomination, and community—rather like the creation story, a committee "without form and void."

Yet as miraculous as creation, these 10 individual committee members plus four MWC staff persons were drawn together by a common belief and purpose. As the formulation of a goal statement proceeded, the creation of a working cohesive unit also began. After struggling with the assembly's theme, "Witnessing to Christ in Today's World," the committee agreed on the following statement:

"The mission of the assembly is (1) to experience the joy of worship as a global Mennonite community praising our Lord Jesus Christ and celebrating his mighty acts among us, (2) to provide a forum for mutually sharing our faith experiences of joy and suffering as a diverse people united in Christ, (3) to deepen our understanding of Christ and our mission in the world, and (4) to be renewed in our commitment to a radical obedience which authenticates our witness to a needy world.

As overwhelming as the task of planning the assembly appeared, an excitement and common vision grew as the group toured possible facilities, such as the convention center, Calvary Temple, the Winnipeg Arena, and the stadium.

Although the meeting was only the first for the committee, considerable headway was made. Sessions devoted to brainstorming and dreaming opened up innumerable possibilities for ways in which worship, fellowship, and learning could take place at the 12th assembly.





*MCC worker Moses Mast (left) and Honduran Mennonite David Artica help Salvadoran refugees load belongings into a pickup truck. The belongings were then taken to larger trucks for the trip back to their homes.*

## Mennonites help refugees go home to El Salvador

Some 4,300 refugees displaced by civil war in El Salvador went home Oct. 10-11 after living as many as seven years at Mesa Grande Refugee Camp in neighboring Honduras.

The morning of the scheduled repatriation began cold and windy as refugees, international workers, and Honduran Mennonites huddled in groups whispering and waiting. Fifty trucks stood loaded full of belongings, each numbered and labeled as to its appropriate destination. Men, women, and children who had not slept all night due to last-minute preparations and good-byes, waited with a mixture of excitement and fear.

Last February the refugees had submitted a proposal to the Salvadoran government stating their desire to return peacefully in five groups to settlements near their original communities and asking that their sons not be forcibly recruited by either side of the war. They also asked that their new settlements not be bombed and that international agencies be allowed to work with them. The Salvadoran government did not like the idea and spent months negotiating with the Honduran government and the United Nations High Commission on Refugees.

The refugees had made it clear to the Salvadoran government that they were firm in their commitment to leave, even by foot if necessary. A high-level Salvadoran government delegation was sent the day before the scheduled departure to propose—again—that the refugees leave in smaller groups, or that they travel together, but be taken to two large holding areas for processing in El Salvador rather than to their homes. But the refugees refused this offer.

Finally, at 5:00 a.m. on the day of de-

parture, the refugees received word that their request had been approved by the Salvadoran government. They could enter as a group and return to their home areas. The caravan was nearly a mile long, made up of 50 buses, each followed by a truck loaded with the refugees' belongings.

Accompanying the refugees were Mennonite Central Committee volunteers Carmen and Luke Schrock-Hurst of Harrisonburg, Va., and Scottdale, Pa. Other MCC workers, Moses and Sadie Mast of Spencer, Okla., witnessed the border crossing. Interspersed throughout the caravan were vehicles carrying representatives from agencies who work in the refugee camp, including Honduran Mennonites. A second caravan left the following day, accompanied by MCC volunteers Chris Moser of Bluffton, Ohio, and Dave Martin of Clymer, N.Y. None of the MCCers from Honduras were allowed to cross the border.

MCC El Salvador workers Blake and Sue Byler Ortman of Wichita, Kans., and Slatington, Pa., and Susan Classen of Springfield, Ohio, met the refugees at the Salvadoran border. The mood was "ecstatic" and there were many "tears of joy," said Blake Ortman. Classen will remain for a number of weeks as an "international presence" in Las Vueltas, one of the areas where the refugees relocated. She will work with the local Catholic church in providing health and pastoral services.

While 4,300 repatriated refugees is a large number, nearly 6,000 others remain at Mesa Grande. With one successful repatriation behind, it seems certain that other groups will plan another, according to MCC Latin America secretary Rich Sider. But further repatriation from Mesa Grande is not likely to occur until the first group is settled and it seems clear that the movement was a success.

—Carmen Schrock-Hurst

## Stewardship Council hears Swartley link stewardship/celebration

"Everyone must come together for celebration. We belong to the Lord. Rejoice!" said Willard Swartley to the Mennonite Church Stewardship Council during its annual meeting, Oct. 9-10, at Whitestone Mennonite Church in Hesston, Kans. Swartley, a professor at Associated Mennonite Biblical Seminaries, used three Jewish feasts to draw an analogy "whereby Mennonites could translate the theological aspects into contemporary celebrations."

He pointed out that the three main feasts of Israel gave understanding and meaning to life. The first, the Feast of Harvest (Passover), was where stewardship began. The Israelites gave themselves wholly to God because it was God who delivered them from bondage. The second, the Feast of the First Fruits, is where stewardship shows and grows. The third, the Feast of Tabernacles, consummates in acts of rejoicing and hope for God's justice.

Nineteen of the 22 conferences of the Mennonite Church were represented at the meeting. The representatives agreed unanimously "that our 1988 theme be 'Lifestyle for Service' and that the year be spent in laying groundwork with pilot projects and preparation of orientation and other supportive materials for an ongoing experience of congregational 'hands-on' service and relational encounters by congregational groups called Vision '95 Teams."

The hope is that eventually each congregation will send at least one Vision '95 Team each year to assist underprivileged people. If all the Mennonites who spend millions of dollars annually for vacations would engage in short-term service like this, there could be joy unbounded by giver and receiver, the conference representatives agreed.

Ray and Lillian Bair, who coordinate the stewardship part of Vision '95, said they are "eager for congregations who will make this happen." They have a good feeling of what is already happening and have a sense of call to implant stewardship concepts into the minds of people, but face the practical difficulty of finding ways to implement it so it works.

Vision '95 is the name now used for the denomination's Ten-Year Goals that were adopted in 1985. The themes yet to be promoted by the Stewardship Council during these years are "Faithfully Stewarding the Resources," "Firstfruits," "Volunteering Time and Abilities," and "Willing to Serve Christ's Kingdom."

For his devotional sessions, Ike Glick from Edmonton, Alta., focused on the seriousness of the care of the earth—an often-ignored stewardship issue. He



called attention to deforestation, desertification, ozone depletion, water pollution, and land mismanagement. As a remedy he urged his listeners to say "yes" to creation and to (1) think stewardship, (2) choose life, (3) return to covenant, (4) celebrate creation, (5) join the Creator, and (6) dare to be different.

Visiting Argentine church leader Rene Padilla added a seventh point: "You cannot have stewardship without justice. The main problem in Central America today is the problem of land ownership." He asked, "Does the land there belong to the international corporations or is it God's?"

Milo Kauffman, a former Hesston College president who has spent a lifetime personifying stewardship, said, "Loving God with all our being and our neighbor as ourselves" is the key to understanding the true concept of stewardship. "Your checkbook is a cardiograph of your heart," he said.

At the end of the meeting, Nelson Martin of Lancaster Conference succeeded Tim Burkholder of Northwest Conference as moderator of the Stewardship Council. Orval Shank of Virginia Conference was selected as moderator-elect.—*Celia Lehman*



*Discussing Seniors for Peace are (left to right) Winifred Beechy, Delton Franz, Raymond Byler, and Atlee Beechy.*

## New group called 'Seniors for Peace' meets in Washington

Some 20 Mennonites from Pennsylvania and Virginia met in Washington, D.C., Oct. 18-19, for a "Seniors for Peace" seminar. Cosponsored by Mennonite Central Committee and Lancaster Conference, the event dealt with problems facing the elderly, ways that senior adults can communicate their convictions to those in government, and methods to use in working for peace.

In the opening session, Delton Franz, director of the MCC U.S. Peace Section Washington office, shared his personal journey from the wheat fields of Kansas to the nation's capital, and explained

ways the Washington office relates to those in government.

In a session on ways senior adults can influence Congress, Marian Franz, director of the National Campaign for a Peace Tax Fund, encouraged persons to write letters to members of Congress. She also urged participants to share their convictions on peace and social justice issues with fellow Christians. "When you give voice to what your conscience is telling you, it makes someone else take a look inward," she said. "Conscience is contagious."

Other seminar speakers discussed age discrimination, nursing home issues, the situation in Central America, and things individuals can do to reduce tensions between hostile nations.

In the final session, longtime church workers Atlee and Winifred Beechy shared their vision for Seniors for Peace. As they spoke, they wore light-blue T-shirts with white letters proclaiming "Seniors for Peace." Said Winifred, "We envision hundreds of small groups committed to reconciliation and righteousness, meeting together to pray, study, discern God's will, share ideas, and support each other as together we participate in Christ's ministry of reconciliation in a world of war and violence." Added Atlee, "As Jesus' ambassadors, we can't think of retirement at age 65. For our own spiritual health, our faith needs expression."

Although Seniors for Peace is still in the planning stages, an ad hoc steering committee is working to get information out and to get a grass-roots movement started. The committee has sent letters to World War II conscientious objectors who served in Civilian Public Service. "These people made a commitment to peace more than 40 years ago," said Atlee. "Maybe they're ready to make one again."

Beechys feel strongly that there are ways every senior can work for peace. These include cultivating inner peace through Bible study, meditation, and prayer; becoming informed about conflict situations and peace issues; being a reconciling presence in everyday activities and relationships; extending hospitality to persons of different convictions, religions, and cultural backgrounds; and writing letters of support or concern.

Seminar participants were enthusiastic about their time in Washington and the Seniors for Peace concept. "I hope to start a Seniors for Peace group in our congregation," Viola Weidner said. Others agreed that they too would promote the idea. Margaret Ginder said she would "try harder to keep up on current events so I can pray more effectively." Arlene Shenk added: "I'm going to encourage people to write letters. I think it's a good way for us to voice our convictions."

—*Nancy Witmer*

## Argentina missionaries concerned about Indian land rights

The brutal murder of a Pilaga Indian leader and church member last February has sharpened the concern of Mennonite Board of Missions workers in northern Argentina for Indian land rights. Atilio Caballero, who had been active in the struggle for land rights, was found dead in a deep pit 10 days after he was shot. The suspected murderer is the son of a landholder who was angry about the lands the government was ceding to the Indian community.

Like Caballero, many Indians in the Chaco area are members of United Evangelical Church, an independent denomination that MBM missionaries helped organize in the 1950s.

It was not the first time a conflict had arisen in Caballero's remote community of Pozo Molina, which MBM workers Michael Mast and Willis Horst have been visiting for years. Nor is it the first time Indians have been killed for defending, even in a peaceful way, their right to the land. But the shock of this death has raised the concern of those who relate to these people. Many Indians and non-Indians attended a memorial service for Caballero. All wished to demonstrate their solidarity with the Indian cause.

Churches and missionaries have become increasingly aware of the importance of land for the welfare of Indian peoples and their cultures. Civilization and city life tend to destroy their peoplehood and their identity. MBM missionaries, who make periodic visits to more than 100 Indian churches, encourage Indian leaders who have taken an interest in the land question.

Mast has been holding Bible studies in Indian communities for 15 years. In recent years, courses in the Old Testament have been opportunities to discuss the meaning of land in relationship to peoplehood. God secured the land for the Israelites so they would have space to form a people in his name.

The Catholic Church has become a strong advocate for Indians. New laws have been passed in favor of the Indian. But, Mast predicts, even though progress is being made, mission to these peoples will continue to confront land problems. As the population of the world increases, the rich and powerful will try to dominate available lands. The poor and powerless will be easy targets.

"Will we in mission avoid involvement?" asked Mast. "Will we be quiet when we witness the injustices of modern civilization? Or will we, as we preach and teach the gospel, be able to identify in meaningful ways with the cause for which Atilio died?"



## MBCM board says goodbye to Bauman

Breakfast for 50 on Oct. 24 in Elkhart, Ind. That was the way the Board of Directors for Mennonite Board of Congregational Ministries said good-bye to retiring staff member Harold Bauman. "It's with real mixed feelings that this chapter comes to a close," said Bauman, who served MBCM for 13 of its 16 years of existence, including four years as executive secretary.

"For many people, Harold embodies MBCM," said current executive secretary Gordon Zook, referring to Bauman's extensive travels throughout the Mennonite Church and his warm pastoral style. His main work was helping congregations in the areas of leadership and worship. This included assistance in finding pastors for congregations. Before joining the MBCM staff, he was campus pastor at Goshen College, and previous to that he was the pastor of several congregations.

Bauman and his wife, Elizabeth, were originally scheduled to go to Ireland in January to serve as pastors of Dublin Mennonite Community. But Elizabeth has contracted chronic lymphatic leukemia, and the couple's departure has been postponed at least until next summer.

During its two-day meeting, the MBCM board noted that Bauman and other staff members are well-known and much-appreciated throughout the church but that people often don't realize that Bauman and the others are from MBCM and that MBCM desperately needs financial support. The board members encouraged staff to promote the agency more aggressively.

One of the problems, said board and staff members, is that MBCM's primary role is to serve Mennonite Church conferences which in turn serve congregations. So direct contact with churches is limited—and so, as a result, is the average member's knowledge of MBCM.

Clare Schumm, the new staff person for family life ministry, expressed frustration with having to limit the number of seminars he conducts in congregations to two per year. Arnaldo Casas, longtime staff person in Spanish education and literature, said Hispanic pastors are urging him to spend more time working directly with congregations.

While agreeing that perhaps Schumm, Casas, and others could increase their time in churches, the board members cautioned them about spreading themselves too thin. The best use of limited MBCM funds and staff time is in the role of a *resource* to conferences and congregations, they said, so the focus should be on training local people to do the work and

publishing a variety of helpful materials.

The most explosive item on the board's agenda proved to be the report of the Listening Committee on Homosexuality Concerns. Organized by General Board and MBCM, this committee is an official point of contact between the Mennonite Church and gay/lesbian Mennonites. It is chaired by veteran Southeast Conference leader Martin Lehman.

"Listening to persons who many people fear and despise has not been easy," the committee said in its report. "But we must confess to having a certain sad joy in identifying ourselves with rejected persons whom Jesus loves." The report went on to suggest the continued study of what the Bible and modern science have to say about homosexuality, increased attention to the "confession" and "covenant" sections of the 1987 denominational statement on sexuality, the continued use of the sexuality study document, and permitting Brethren/Mennonite Council for Gay Concerns to set up a display at the next biennial convention of the Mennonite Church.

This last suggestion, especially, was too much for several members of the board, who criticized the report for being overly sympathetic to homosexuals. Merle Cordell of Chambersburg, Pa., who opposed the creation of the committee in 1985, said, "We shouldn't listen to gays until they admit their lifestyle is sin." Cleon Nyce of Colorado Springs, Colo., who is a member of the committee, criticized some committee members for offering "too much hope" to gay and lesbian people that they will eventually be accepted in the church.

Zook, on the other hand, said he was "not the same person" after meeting with the committee last July in his role as MBCM executive secretary. "These people don't *choose* to become homosexual," he said. "In my heart, I became aware of their struggle, experienced their pain, and saw how they are rejected."

As time ran out, the board members could not reach consensus on what to do with the report. They couldn't even agree on whether or not to continue the committee, although they did say that "listening" should continue in some form.

In other business, the board:

—Elected Charlotte Holsopple Glick as its president, succeeding John Martin, whose term on the board has ended. Glick, who served previously as vice-president, is copastor of Waterford Mennonite Church in Goshen, Ind.

—Noted that the proposed merger of MBCM and Mennonite Board of Missions currently lacks the support needed to go forward and that General Board will have to deal with the proposal at its November meeting. Board members agreed that some remedy—if not merger—must be found for the problem of overlap between the two agencies.—*Steve Shenk*

## Reba Place near Chicago celebrates 30 years as unique 'house church'

"For our life together, we celebrate. Life that lasts forever, we celebrate. For the joy and for the sorrow. Yesterday, today, tomorrow. We celebrate." As guitars and piano played and dancers led out with hand motions, 300 voices joined to sing this tribute to God for 30 years of intentional community life at Reba Place Church in the Chicago suburb of Evanston. The church hosted an anniversary and reunion event Oct. 9-11 for its 150 members and 150 ex-members and guests.

Reba Place began in 1957 as a "house church" and Mennonite Central Committee voluntary service unit with a core group of five members. John Miller, a professor at Goshen Biblical Seminary, provided leadership and theological vision. In order to emulate the New Testament church model found in Acts 4, the members practiced corporate decision-making and shared a common treasury. Although founded by Mennonites, Reba Place did not formally affiliate with the Mennonite Church (and the Church of the Brethren) until 1974.

Authors Dave and Neta Jackson, who have written a book in conjunction with the anniversary, break the church's history into four eras: its initial launching (1957-62), its growth in ministry (1962-71), its household era—greatly influenced by the charismatic renewal (1972-79), and its period of structural change (1980 to the present). A major change occurred in 1981 when a congregational membership option was developed as an alternative to the communal form of membership. Presently the church has 81 congregational members, 73 communal members, and 110 regular Sunday visitors.

The original church building was a house at 727 Reba Place. In 1973 the congregation moved to a larger meeting space. Growth forced the church to move to a third meetinghouse at 620 Madison St. in 1979. The congregation is presently expanding its seating capacity by 100.

Twelve of the 17 members from the earliest era of the church's life were on hand to share their memories. These included John and Joanna Lehman (still members of the church), Ted and Alice Hartsough, Al and Anne Zook, Don and Eunice Mast, Conrad and Martyne Wetzel, and David and Margaret Gale. Due to health problems, founders John and Louise Miller were unable to travel from their home in Kitchener, Ont., but sent their greetings.

An open house celebrated the 25th anniversary of Reba Day Nursery, the church's longest-running outreach ministry within its southeast Evanston



neighborhood. In addition to the nursery school, the church presently operates ministries for Central American and Southeast Asian refugees, the handicapped, released prisoners, and persons in need of counseling.

A concert, attended by 400, celebrated the church's history through music and dance. The number of songs composed by Reba members and choreographed by Reba dancers testified to the diversity of gifts in the congregation over the years.

Some 600 people crammed into a concluding worship service to sing, pray, view a play about Jesus and his disciples, and hear testimonials on what the church has meant to those whose lives it has touched. Elder Virgil Vogt had difficulty bringing the worship time to a close because so many people wanted to share their stories.

From the times of storytelling and worship emerged the sense that change has been a constant element in the church's life. Yet God's faithfulness has enabled Reba Place Church to stay strongly rooted when the challenges of change have come.—*Sally Schreiner*

## Africa has strengths as well as weaknesses, says longtime worker

The press often portrays Africa as a tragic continent needing help from the West, particularly since the Ethiopian famine of 1985. But members of the Executive Committee of Mennonite Central Committee heard an alternative view recently when they held a special consultation on that continent prior to their regularly scheduled meeting.

Harold Miller, who has worked in Africa for the past 20 years with MCC and Eastern Mennonite Board of Missions, talked about the Africa he knew—an Africa of “primal strength that has been able to withstand such holocausts as slavery and colonialism.”

“The West may have technology,” he observed, “but Africa has strong human relationships.” Ancestors are kept alive and remembered in Africa; children are seen as the carriers of life. Africans have a strong attachment to the land, he continued. Land to them is a place of origin, burial, and identity, while those in the West tend to view land as a commodity.

The African scene has changed drastically in the two years since the Ethiopian famine, Miller reported. Since then, many new foreign relief and development organizations have arrived on the scene. (MCC has been there since 1958.) African groups and churches now have more Western agencies offering money and aid than ever before. “Donees can now choose their donors,” he notes.

Because of this, some African churches have abandoned their long-standing ecumenical partners and many of the previous ties have been compromised.

In these new ties, Miller noted, there is no exchange of wisdom. Churches in Europe and Zimbabwe, for example, learn nothing about each other in these new-style project relationships. They are simply donors and donees.

Too often the foreign organizations go into a country pushing heavy, visible programs, noted Miller. They hire talented local people away from local activities and projects and pay them salaries at international levels. When the organizations leave, Miller said, these people cannot revert to national standards. One church-related agency in Ethiopia hired 2,000 prominent Ethiopians and later, due to a budget squeeze in North America, released many of them, leaving them “high and dry” without their old jobs or benefits.

MCC workers in Africa should “strengthen local strengths,” noted Miller. Africa's traditions and knowledge are rapidly being lost, but it is in their peasant systems that the answers to the continent's problems lie, he said. Miller suggested that the first questions MCC workers should ask when they begin an assignment are: “What are the villagers doing now? How did they solve these problems in the past?”

For the past three years in his position as MCC food/peace resource worker in Africa, Miller has encouraged people to record local knowledge. MCCer Wayne Teel wrote a handbook on African trees. Annetta Miller, Harold's wife, compiled a book titled *Fifty Kenyan Folksongs to Sing and Play*. MCC also provided the seed money for an Ethiopian who researched the peasant agricultural systems in Ethiopia.

MCC workers in Africa should also create “space”—a place where people can come to talk about the day and share their hard questions. Miller said he was impressed with MCC workers he visited across Africa. “Their hearts, homes, minds, and time are open to others,” he said. It is in these spaces, Miller said, that MCCers can share as well. “We must tell them our story, and about how God has worked in our lives,” he observed.

Miller also encouraged MCC to continue tailoring its programs to the villages rather than the cities and to look for ways to encourage peace in a continent torn by civil wars, tribal fighting, and other kinds of conflict.

Miller, originally from Hartville, Ohio, recently began a two-year MCC assignment based at Conrad Grebel College in Waterloo, Ont. He continues to work on peace and development issues for the MCC Africa Department and serves as a resource to Mennonite academic institutions.—*Charmayne Denlinger Brubaker*



Everett and Margaret Metzler

## BACK TO CHINA

### Metzlers teach English in newly opened area

Everett and Margaret Metzler are Mennonite Board of Missions workers serving with China Educational Exchange. They recently returned to China following a two-month North American assignment.

Metzlers teach English at Nantong Teachers College in China's Jiangsu Province. The city of Nantong has only recently been opened to foreigners, and Metzlers are the first foreigners to teach at the teachers college. In fact, they are the first foreigners that many of their students have come in contact with.

In their first teaching assignment, at Yangzhou Teachers College, Metzlers were able to find a Christian church where they could worship. This has not been the case in their present assignment. “We claim the verse ‘wherever two are gathered in his name!’” says Margaret.

Because the presence of foreigners can be disruptive, Metzlers do not attend meetings that Chinese Christians hold in their homes. A new church building is under construction in Nantong to replace the former church which was closed by the communist government in the 1950s. Metzlers anticipate worshipping at this new facility when it is completed.

Everett and Margaret have many opportunities to share their faith. Their students and colleagues know they are Christians and ask many questions about Christianity and religion in general. Some ask out of curiosity; some out of a genuine desire to learn about Christ.

Metzlers' teaching assignments are coordinated by Amity Foundation, which was established by Chinese Christians in 1985. It helps meet educational and social needs in Chinese society.

Everett is a native of Lancaster, Pa., and Margaret is from Minot, N. Dak. Metzlers served previously in Vietnam, 1959-69, with Eastern Mennonite Board of Missions and in Hong Kong, 1969-75, on a joint assignment with Eastern Board and Mennonite Central Committee. Before going to China, they served in a pastorate in Kokomo, Ind.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

**Susan Sommer, Tremont, Ill.**

I am commenting on two articles, "A Query" by J. Lawrence Burkholder and "A Response" by J. Denny Weaver (Oct. 27). I read both with interest, glad to see the ideas presented and debated. I love a good debate.

Nonacademician that I am, I'm sorry to say I read both articles three times before I was sure of what they said. My brain is a little slow; my days of listening to dry college lectures are in my past.

Burkholder said, "When church leaders, TV preachers, and religious patriots, whoever they may be, insist

upon prayer in public schools and the teaching of creationism and identify by implication the American political experiment with the experience of God's people, they are, according to Weaver, expressing a point of view which began with Roman Emperor Constantine in A.D. 325 and continued through the Middle Ages, the remnants of which remain despite modern democratic forms of government and cultural pluralism." He really put that all into one sentence, didn't he? I counted 76 words.

Weaver says, "I believe that the response to the ongoing Constantinian challenge is to pose a third way which can and should learn and borrow from the established church and the world, but borrow and learn in a way which transforms the learned material for the church's own purposes." Come again? Did he say, "I believe there is a third answer to the church and state separation debate—the church can take material learned from the world and use it for its own purposes"? That was my translation.

If the ideas are worth debating in print, then they're worth communicating clearly, too.

**Helen Lindhorst, Cambridge, Ont.**

I'd like to reply to the article by Jacob Kulp ("Hear, Hear!" Oct. 6). I very clearly remember when our missionaries first came home from Africa, telling about the awful degradation of the natives bedecked with jewelry through their nose and ears and on their neck and wrists. They said it was a sign of heathenism and satanic overpowering. What do we now see in North America? What would the heathen Christians—who gave up jewelry for a life of purity and have now gone to glory—say to our jewelry? First Peter 3:3-4 and 1 Timothy 2:9-10 speak of another purity and holiness—not outward adorning. In Timothy the words are very strong: not outward adorning but holiness and good works. Dare we criticize the heathen for the outward adorning while we adorn ourselves?

## MENNOSCOPE

**Central American Mennonites have declared their support for the Central American peace plan** signed in August by the presidents of their countries. The action came during the recent meeting of the 14th Anabaptist-Mennonite Consultation of Central America and Panama held in Guatemala City, Guatemala. The six-point declaration, adopted unanimously, expresses concern about the situation in the region, endorses peacemaking efforts, offers the churches' help in mediation, and asks all governments to comply with the terms of the peace plan. "We raise our prayers that we may be instruments of peace in this hour of tribulation," says the document, "and we make the call to all who gather in the name of Jesus Christ to respond to the calling to be people who build peace."

Urban Caucus was formed three years ago as a support group for urban congregations and as a consciousness-raising group for Ohio Conference.

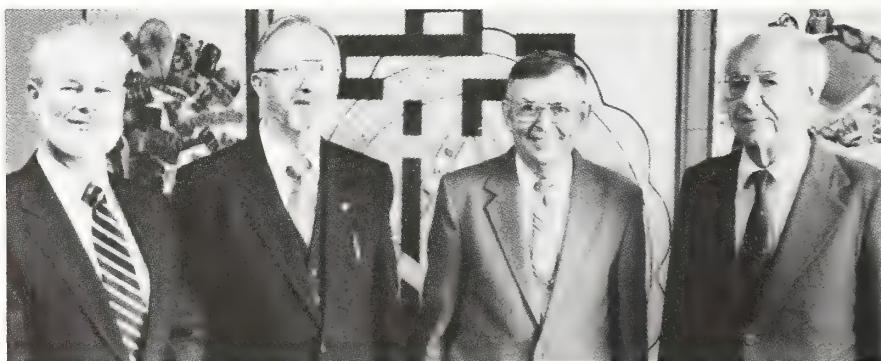
**Students were treated to their first meal in the new Bontrager Student Center at Hesston College** on Oct. 27. The cafeteria had previously been located in the basement of Hess Hall. During the four-day fall break the equipment was dismantled, moved, and installed in the new location by a crew consisting of food service and maintenance workers as well as volunteer faculty, staff, and students. In addition to kitchen and dining facilities, the new student center includes a lounge, health

and counseling offices, and a post office. The center was named in memory of Lloyd and Wendall Bontrager of Middlebury, Ind., who were killed in a 1985 airplane crash. They were the father and brother of four Hesston alumni, and their family provided the "lead" gift for the construction of the facility. The center will be formally dedicated during Hesston's Springfest celebration in April.

**Over \$470,000 has been committed by Mennonite congregations to help 465 Goshen College students** with their college costs this year. It is part of a program in which churches help their own young people get to Goshen. Up to \$500 in congregational aid per student is

**The Canadian office of Mennonite World Conference** moved on Nov. 2 to a suite on Broadway Avenue in downtown Winnipeg. The office, established in September with John Dyck as its director, had previously been located at the headquarters of Mennonite Economic Development Associates. The new facilities provide the necessary space for office work, meetings, and volunteer activities needed as MWC prepares for its 12th assembly in Winnipeg in 1990. MWC's main office remains in the Chicago suburb of Carol Stream. The address and phone number for the Canadian office are 405-326 Broadway Ave., Winnipeg, MB R3C 0S5; 204-947-9188.

**The Urban Caucus of Ohio Conference held its first conference** recently at Summit Mennonite Church in Barberton, Ohio. In attendance were 35 urban pastors and lay leaders as well as Ohio Conference staff persons. The featured speaker was Boston church planter Art McPhee, who said anyone engaged in urban mission should be ready to "settle down in the city for the long haul." Urban mission case studies were presented by three pastors—Weldon Nisley of Cincinnati, Warner Jackson of Cleveland, and Phil Ebersole of Toledo. The



**Retirement ceremonies honor Bethany teachers.** Long-time Bethany Christian High School teachers Royal Bauer (second from left) and Lester Culp (second from right) were honored with an open-house and reception at the Goshen, Ind., school on Oct. 31. The activities concluded with a banquet later that evening at Waterford Mennonite Church. Flanking the retirees are Principal Bill Hooley (left) and the school's first principal, John Steiner.

Culp began teaching at Bethany when the school opened in 1954 and retired last spring. He taught agriculture and science classes, sponsored numerous senior class trips and fish fries to raise funds for the school, and managed the school yearbook and concession stand. Bauer began at Bethany in 1955 and will retire next spring. He previously taught English and religion classes, but most recently has been librarian.



matched by the college. "The program has grown substantially," said Phil Rush, associate director of student financial aid. "Some of the congregations have given much more than the \$500 match." He noted that First Mennonite Church of Indianapolis, for example, is paying full tuition for seven of its students at Goshen this year.

**The emerging Mennonite congregation in Baltimore is getting responses from advertisements in an unusual place—*The City Paper*, an entertainment guide financed by advertising and distributed free at newsstands and businesses.** Pastor Frank Nice was impressed with the wide appeal of the paper, especially among young people. When he contacted the advertising representative, he was told that a church had never advertised in *The City Paper*. The congregation used an ad series provided by Mennonite Board of Missions and listed a phone number. "Religion leaves me flat—that's me," said one caller, echoing the headline of one of the ads. During the conversation he expressed a desire to go to church again. He hasn't shown up yet, says Nice, but several other people have as a result of the ads. More information about the ad series is available from Lois Hertzler at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

**Black workers and their families in South Africa have gained pride and self-respect as a result of the miners strike recently in that white-ruled country.** That assessment comes from Mennonite Central Committee workers there. The strike was the biggest and most successful in the country's history, serving as "a powerful agent for nonviolent action for change," according to the MCCers. They are also encouraged because the "church in South Africa is waking up to the need to minister to the mine workers," and responded quickly and decisively to the challenges posed by the strike. South Africa's white minority controls the country's government and economy and has been enriched by gold and coal mined by underpaid black workers. Past strikes were crushed within 48 hours.

**A Mennonite representative was part of a National Council of Churches delegation that visited the Soviet Union recently.** He is Harley Wagler, a former Eastern Mennonite Board of Missions worker in Eastern Europe and an expert on that area and on the Soviet Union. He was appointed to the delegation by the Peace Office of Mennonite Central Committee. The purpose of the three-week visit to the Soviet Union was to help prepare for the 1,000th anniversary of Christianity in that country. "This is truly a stimulating and challenging time for the church of God in the Soviet Union," Wagler said. "The Russian Orthodox Church, reverencing tradition, is discovering new paths to relevancy while the Communist Party is seeking new ways to express Marxism's self-proclaimed progressiveness."

**Ninety-two young people from 28 countries have arrived in North America for Mennonite Central Committee's one-year International Visitor Exchange Program.** Following an orientation at Blooming Glen (Pa.) Mennonite Church, most of them are spending six months in one location, followed by a midterm reunion and six months in another place. The young people live with host families and work for local employers. The program promotes international friendship through person-to-person contact between North American Mennonites and people in other countries.

**A television spot on peace aired by Mennonites and Brethren is stirring viewer response.** "It was absolutely wonderful and really made an impact on me and my family,"



**Bolivia group takes Mennonite name.** *Immediately following a recent morning worship service, several people from the emerging Mennonite congregation in Santa Cruz, Bolivia, picked up two poles, a sign, and the necessary tools and walked four blocks to one of the city's principal streets to erect a sign bearing their church's name—Iglesia Evangelica Menonita. The name and the sign were significant: in the first place, there had been reluctance to use "Mennonite" due to the negative implications the name sometimes carries in areas where old-order "colony" Mennonites are known. Second, until recently, the group had lacked a formal identity because it had been meeting in a Mennonite Central Committee building. But the members eventually overcame those obstacles.*

wrote a viewer in Clear Lake, Iowa. The 20-second spot, produced by Mennonite Board of Missions and the Church of the Brethren, is a revised version of a longer spot originally released in 1984. It shows Jesus tossing a rifle into a melting pot. A tag line offers viewers a chance to write for more information on peace. Congregations interested in placing the spots on local TV stations should contact MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801.

**Mennonite Central Committee Canada is asking the Canadian government to suspend low-level military flights over Innu territory in Labrador.** Signed by MCC Canada executive secretary Dan Zehr and addressed to Defense Minister Perrin Beatty, the letter outlined 33 years of MCC service in the region and told how the flights and other aspects of increased military activity are affecting the Native people of the area. "The Innu have shared with us their alarm about how the low-level military flying disrupts their way of life," Zehr wrote.

**Dave Dyck has resigned as Canadian programs director for Mennonite Central Committee Canada, effective next July.** A member of the MCC Canada staff since 1975, he became director of the newly created Canadian Programs Department five years ago. He is responsible for Voluntary Service, Victim/Offender Ministry, Native Concerns, Handicap Concerns, Women's Concerns, Peace/Social Concerns, Mental Health, and Employment Concerns. Dyck's future plans are undetermined.

**Roy Miller of Glendale, Ariz., says he got to be 101 "by loving and not hating."** He also starts out each day by asking God to use him in any way he can be of service. Miller's birthday was celebrated in a big way recently at Glencroft Retirement Community, where he lives. He was proclaimed "Mr. Liberty" in light of his attendance last year at the birthday party of another centenarian—the Statue of Liberty in New York. Miller had written to President Ronald Reagan suggesting that all 100-year-olds be invited to the celebration. In response, he got a personal invitation. Glencroft is sponsored by Mennonites and others in the Phoenix area.

**Spruce Lake Retreat near Canadensis, Pa., offers an "alternative meal" each Saturday noon in its dining hall.** Consisting of bread and soup, it is sold for the regular lunch price, with Spruce Lake contributing \$1 from each meal to Mennonite Central Committee hunger projects. "This helps raise the consciousness of individuals about world hunger," says Paul Beiler, administrator of the Mennonite facility. "It also provides a discipline and opportunity for those who wish to eat less."

**The descendants of Swiss Mennonite immigrant Jacob Hochstetler are planning 250th anniversary regional gatherings next year to commemorate his 1738 arrival in America.** He settled in Berks County, Pa., where 19 years later his home was burned and most of his family killed during the French and Indian War. He and two of his sons were held captive by Indians for several years. Hochstetler's descendants, who spell that name in a variety of ways, now number in the tens of thousands. A family newsletter is scheduled to be launched in December. Free copies may be obtained from Hochstetler/Hostetler Newsletter at 1008 College Ave., Goshen, IN 46526.

**Nancy Marshall and Janelle Yoder have been awarded Ephphatha scholarships from Deaf Ministries of Mennonite Board of Missions for the second year.** Marshall is continuing her studies at Associated Mennonite Biblical Seminaries, and Yoder is continuing at Deaf International Bible College. The purpose of the scholarship is to encourage students to get additional training for deaf ministry.

**Mennonite Publishing House has assumed responsibility for a media newsletter begun in July 1986 by four Mennonite agencies on a one-year experimental basis.** Called *Preview*, the newsletter focuses on the use of videos and films in the congregation. It is intended for Sunday school superintendents and teachers, youth sponsors, children's club leaders, pastors, worship planners, Sunday evening planning committees, women's group leaders, small-group leaders, librarians, and others. Virginia Hostetler is the editor. Subscriptions are available from her at MPH, 616 Walnut Ave., Scottdale, PA 15683.

**A Mennonite church is being planted in the Toronto suburb of Oshawa.** Called Durham Mennonite Fellowship, it began holding regular Sunday worship services in September. The congregation has called Robert Boardman from Danforth Morningside Mennonite Church



in Toronto to be its pastor. The group is still looking for a regular meeting place.

**"Mennonites are in a unique position to have a life-giving relationship with the Jewish people,"** said Messianic Jewish leader Rich Nichol at a seminar recently in Lititz, Pa. "Both groups share a love for peace and place a high value on the family. And, historically, both groups have been misunderstood and persecuted." The seminar, held at Hess Mennonite Church, was sponsored by the Shofar Committee of Lancaster Conference and the Lancaster-Boston Connection Committee. The former is involved in Jewish concerns, and the latter is part of the effort in Boston to build a facility to be shared by a Mennonite congregation and a Messianic Jewish congregation. Nichol is the leader of the latter.

**Trinity Mennonite Church of Morton, Ill., has commissioned medical missionaries for work in Zambia.** They are Myron and Doreen Miller, and they went to that African country in October under Brethren in Christ Missions. Myron and Doreen are both physicians and both members of the Trinity congregation. Myron is the son of Pastor Mahlon Miller.

**Patrick Sambo of Oudtshoorn, South Africa, is the fourth participant in the Servanthood Sabbatical Program** of Mennonite Central Committee that brings church workers from his country to North America for a break from their stressful jobs. He is spending six weeks in Winnipeg, Man. Sambo works for the Justice and Reconciliation Division of the Southern Cape Council of Churches. He said his work with the residents of a cramped black township is "not very popular with the police" of the country's white minority government.

**"The righteous care about justice for the poor, but the wicked have no such concern,"** Latin American church leader Rene Padilla told an audience at Eastern Mennonite College and Seminary recently. He combined the themes of peace, justice, and evangelism during a series of addresses. He declared that "peace is not so much threatened by differing ideologies between the East and the West but rather by the great division of wealth and poverty between the North and South." Padilla, a pastor, theologian, and editor from Argentina, is currently visiting Mennonite colleges at the invitation of Mennonite Board of Missions.

**Some 95 members of the Goshen College faculty spent four days examining how to implement the school's statement of mission** recently. They also looked at the 10 "desired outcomes"—which were added to the statement last March—in all aspects of campus life, including curriculum, student advising/counseling, extracurricular activities, residence-hall living, religious activities, and faculty development. The special faculty conference was part of the total program review of the college that was begun last year. It was funded by a grant from Lilly Endowment of Indianapolis and by money from the President's Confidence Fund. Herman Blake, a nationally known educator, was the resource person.

**Goshen College was affirmed for its attempt to be authentic in its mission and vision,** for the process used to seek counsel from the churches on the dancing issue, for the individual attention students receive, and for professors who teach students to think and encourage a service orientation. The affirmation came from the college's Conference Advisory Board, which met recently on campus. On the negative side, the board shared concerns about communication between the college and the churches, the cost of a college education, and



**Refugees in Somalia learn tailoring.** One of the first questions Mennonite Central Committee worker Carolyn Rudy heard when she and her husband, Jon, started work at Sabacaad Refugee Camp in Hargesia, Somalia, was, "Will you teach us tailoring?" They knew how to make a "diric" (the simple Somali dress) but wanted to learn how to make fitted dresses, shirts, and trousers.

Pictured is Shugri, who participated in a tailoring class that MCC conducted for refugees who earlier purchased treadle sewing machines through an MCC small-business loan program. An experienced tailor in the camp taught the class. "I think it's important the refugees realize the available skills among themselves," says Carolyn, who is from North Newton, Kans. The more than 40,000 refugees in Sabacaad Camp have few opportunities for starting businesses, says Jon. So far, refugees have started tailoring, tea shop, crafts, chicken/egg, and donkey cart businesses with MCC loans.

spirituality on campus. The board, formed a year ago, is made up of representatives of the seven Mennonite Church conferences with which the college works most closely—Indiana-Michigan, Illinois, Ohio, New York, Atlantic Coast, Allegheny, and Franconia.

**Samuel Horst has had his doctoral dissertation published** by the University Press of America. Entitled *Education for Manhood: The Education of Blacks in Virginia*, it is an in-depth study of the hardships that black people in the Civil War era faced in their fight for literacy. Horst, who earned his doctorate from the University of Virginia, was a history professor at Eastern Mennonite College until his retirement in 1984.

**A confrontation between angry parents and church youth group sponsors was one of the role plays** used at a conflict mediation workshop recently at Associated Mennonite Biblical Seminaries. It was led by Dick Blackburn

of Lombard (Ill.) Mennonite Peace Center, and he presented the four-stage mediation model developed by Mennonite Conciliation Service. He said reconciliation is at the heart of the gospel, and showed how conflict resolution can be effective in a variety of settings. He noted that mediation is a growing profession and that mediation centers are becoming more common, particularly in urban areas. Attending the workshop were nearly 70 students, pastors, and others from the Elkhart, Ind., area and beyond.

**Mennonites were involved in a protest march and vigil against a Ku Klux Klan rally in Ephrata, Pa.,** recently. Speaking to the protesters were Mennonite Central Committee executive secretary John Lapp, U.S. Rep. Robert Walker, and others. A quartet from a local Mennonite congregation also sang for the group. Lapp called the KKK an affront whose "bigotry offends our common humanity." The KKK rally, held on the property



of a local member, featured the traditional cross-burning and speeches advocating white supremacy.

**The seventh Selfhelp Crafts shop in Kansas opened for business in Wichita recently.** Called "Window to the World," it is sponsored by Midtown Churches Association. Geneva Hershberger is manager of the new store. Selfhelp is a program of Mennonite Central Committee that provides income to third-world artisans by selling their handcrafts in North America.

**Lombard Mennonite Church in suburban Chicago has opened a Selfhelp Crafts shop in the neighboring suburb of Glen Ellyn.** It is called Cross Cultural Crafts, and is located at 530 Duane St. In addition to traditional handcrafts from 30 countries, the shop also has a variety of peace and justice books.

**The impact of Youth Evangelism Service (YES) on Hesston College is exceeding expectations,** according to Phil Osborne, assistant academic dean and campus YES coordinator. Sponsored by Eastern Mennonite Board of Missions, YES sends youth teams on short-term assignments following intensive discipleship training. Participants can earn up to 18 hours of credit at Hesston. Osborne said YES participants contribute significantly to the student and religious life activities of the campus. He noted that YES also helps Hesston encourage students to consider church service.

**A Mennonite was among 25 international experts who evaluated progress in helping the disabled in the first five years of the United Nations "Decade of Disabled Persons."** He was Henry Enns, a Canadian who is president of Disabled Persons International and a consultant to Mennonite Central Committee. The experts, who met recently in Stockholm, Sweden, agreed that progress has been made but that there is still a long way to go. They called on the UN to publicize the decade better and allocate more funds to the cause.

**Storytelling by a variety of people highlighted Christian Life Emphasis Week at Goshen College, recently.** Telling their faith stories during chapels and convocations were local professionals—newspaper reporter Dan Shenk, nurse practitioner Barbara Springer, school principal Susan Weybright, and church administrator David Miller. Students had a chance to share their experiences at an all-campus worship service. And throughout the week, faculty and staff told their faith stories during class sessions and in visits to dormitories.

**Goshen College will receive a \$500,000 grant for use in renovating and expanding its Union Building** if it can match that amount in funds from other donors. The grant was announced recently by Lilly Endowment of Indianapolis as part of its \$24-million "Dreams of Distinction" program for colleges and universities. Goshen plans to more than double the size of the 37-year-old Union Building, strengthening its use as a recreation and fitness center.

**A Latin American church leader and theologian was Hesston College's Biblical Perspective Series speaker recently.** This was Rene Padilla's first stop on a tour of Mennonite colleges sponsored by Mennonite Board of Missions. "Latin America needs justice, not charity," he said. "We would be better off if the United States left us alone." He criticized President Ronald Reagan for "undermining" the current peace process initiated by the presidents of Central America's five countries. He also urged Mennonites to remember their own history of suffering and oppression before they become too sedated by the affluence of America. Padilla is a native of Ecuador who was raised in Colombia and now lives in Argentina. In addition to his duties as a professor, editor, and church administrator, he is the pastor of a Baptist congregation in Buenos Aires.

**Mennonite peace activist Kryss Chupp was among eight Christians arrested in Chicago in September for "disorderly conduct"** while reenacting the maiming of peace activist Brian Willson by a weapons-laden train in California four days earlier. "When the interests of our government are in conflict with the interest of our God, it is necessary for us to act according to God's law," Chupp told the judge at the group's trial three weeks later. All the members of the group, which included a Roman Catholic priest and two nuns, were found guilty and sentenced to six months of "supervision."

#### Upcoming events:

• **Pastors Workshop**, Jan. 25-29, at Associated Mennonite Biblical Seminaries. "Learning from Elijah: Growth Through Crisis" is the theme of the annual event. The Bible study leader is AMBS professor Millard Lind, and the resource person is conflict management/resolution trainer John Savage. Preaching every day will be four Mennonite women pastors—Dorothy Nickel Friesen, Joyce Schutt, Emma Richards, and Ruth Brunk Stoltzfus. Also scheduled is music, drama, storytelling, and a panel discussion on "Transition Issues in Ministry." More information from Ann Detweiler at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

• **Annual Meeting of American Society of Missiology**, June 17-19, at Techny (Ill.) Towers. The theme is "The Holy Spirit and Mission," and the speakers include Donald Dayton of Northern Baptist Theological Seminary, Josephine Massyngbaerde Ford of Notre Dame University, and Russell Spittler of Fuller Theological Seminary. ASM is an ecumenical group whose members include Mennonite mission administrators, mission professors, missionaries, and others. More information from Wilbert Shenk at ASM, Box 1092, Elkhart, IN 46515; phone 219-294-7523.

• **Winter Cultural Series**, December through March, at The People's Place, Intercourse, Pa. The series is offered annually by the Mennonite/Amish heritage center. Featured this season are storytellers Mattie Cooper Nikiema and Lynn Miller, Dec. 7-8; artist Herb Weaver, Jan. 4-5; writer Mary Lou Cummings, Feb. 22-23; and musicians Duane/Nancy Sider, Vern Rempel, and Ron Kraybill, Mar. 21-22. More information from The People's Place, Intercourse, PA 17534; phone 717-768-7171.

• **Theological Lectureship**, Dec. 2-3, at Associated Mennonite Biblical Seminaries. The theme of the annual event is "Ethics and Healing," and the speaker is Al Dueck of Mennonite Brethren Biblical Seminary. More information from AMBS at 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

#### Church-related job openings:

• **General book editor**, Mennonite Publishing House, starting in May. The person will help Herald Press establish book publishing philosophy, propose manuscripts for publication, work with authors in developing their final copy, oversee the processing of manuscripts, and participate in marketing planning. Contact Nelson Waybill by Dec. 18 at MPH, 616 Walnut Ave., Scottsdale, PA 15683; phone 412-887-8500.

• **Clerical workers**, Mennonite Central Committee. Between now and mid-1988, MCC needs at least eight secretaries, administrative assistants, and receptionists for its offices in Akron, Pa.; Winnipeg, Man.; and Washington, D.C. They will be Voluntary Service workers. Contact Personnel Services at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

• **Admissions/publications coordinator**, Christopher Dock Mennonite High School, Lansdale, Pa., starting in January. The person will edit three newsletters, prepare brochures and other materials, and oversee student recruitment. Photography skills are an asset. Send resumé to Elam Peachey at the school, 1000 Forty Foot Rd., Lansdale, PA 19446.

• **Grounds specialist**, Hesston College. The person is responsible for turf, flowers, irrigation, snow removal, parking lot maintenance, student employee supervision, and other tasks. Qualifications include knowledge of standard horticultural procedures. A degree in horticulture is preferred. Contact Marvin Schmucker at the college, Box 3000, Hesston, KS 67062; phone 316-327-8121.

• **Social worker**, Casa de Esperanza, Washington, D.C., starting early next year. The person must be fluent in Spanish and English. A social work degree is preferred. The organization serves Central American refugees. Send resumé to Casa de Esperanza at Box 43719, Washington, DC 20010.

#### New members:

• **Shalom, Harrisonburg, Va.:** Christopher Gill.  
• **Pottstown, pa.:** Joyce Lightcap and Wilma Blevins by baptism and Tina Essick by confession of faith.  
• **Kidron, Ohio:** Brent Erb, Debi Geiser, and Suzanne Lehman by baptism and Jill Rohr and Caleb Hochstetler by confession of faith.  
• **Plato, LaGrange, Ind.:** Robert and Richard Mishler by baptism and Mervin and Rosalie Miller by confession of faith.

## Pontius' Puddle

Joel Kauffmann





## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Brenneman**, Richard and Regina (Miller), Accident, Md., fifth child, Janelle Viola, Aug. 3.

**Fisher**, Lloyd and Julie (Hilty), New Carlisle, Ohio, third child, second daughter, Katie Leigh, Oct. 28.

**Gautsche**, Luther and Mary Ann (Knappe), Archbold, Ohio, first child, Lara Anne, Oct. 19.

**Geiser**, Steve and Rhoda (Gerber), Dalton, Ohio, first child, Benjamin Tyler, Oct. 22.

**Hartman**, David and Janet (Jenkins), Columbus, Ohio, first child, Elaine Marie, Oct. 7.

**Hunsberger**, David and Tina (Auker), Mifflintown, Pa., second son, Abraham Bryce, Oct. 18.

**Myers**, Phil and Pam (Thomas), Tipp City, Ohio, first child, Jeremy Thomas, Oct. 22.

**Peachey**, Douglas and Kay (Springer), Reedsville, Pa., first child, Whitney Ann, Oct. 30.

**Stanton**, Joe and Mary (Warzawski), Grantsville, Md., third child, Holly Elizabeth, Oct. 28.

**Stauffere**, Gene and Lora (Leichty), Burlington, Iowa, third daughter, Bethany Jean, Oct. 24.

**Sutter**, Thomas and Debra (Schmuck), Peoria, Ill., first child, Aaron Thomas, Sept. 29.

**Thiessen**, Dannie and Judy (Sommer), Austin, Tex., second child, first son, David Andrew, Sept. 14.

**Tiller**, Opie and Patricia (Powell), Salem, Va., second child, first son, Matthew Opie, June 2.

**Weaver**, James and Ilsa (Baer), Harrisonburg, Va., first child, Adam Drew, Oct. 30.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Burnham-Haines**. James Burnham, Berea, Ky., and Kristina Haines, Phillipsburg, N.J., by James Burnham, Sr., Aug. 15.

**Cressman-Kraske**. Erik N. Cressman, Salt Lake City, Utah, Willow Springs (Ill.) cong., and Lisa S. Kraske, Salt Lake City, Utah, Episcopal Church, by Tom Phillips, Sept. 26.

**Hostetter-Swarr**. Jay Donald Hostetter, Parkesburg, Pa., Maple Grove cong., and Evelyn Ruth Swarr, Powhatan, Va., Powhatan cong., by Paul Swarr, Oct. 3.

**Kauffman-Harris**. Timothy Dean Kauffman, Beavercreek, Ohio, Huber cong., and Debra Rae Harris, Dayton, Ohio, Church of Christ, by Rick Stacy and Paul Conrad, Oct. 17.

**Nebel-Hooley**. Brian Lee Nebel, Goshen, Ind., Sugar Creek cong., and Brenda Hooley, Goshen, Ind., Shore cong., by Clare Schumm, Oct. 24.

**Smucker-Bender**. David Allen Smucker, Smithville, Ohio, Smithville cong., and Anne Louise Bender, College cong., Goshen, Ind., by Ross T. Bender, father of the bride, and James A. Steiner, grandfather of the groom, Oct. 17.

**Spitler-Shetler**. John Spitler and Brenda Shetler, both of Applecreek, Ohio, Salem cong., by Fremont Mast, Oct. 18.

**Stoltzfus-Zehr**. Willard Stoltzfus, Parkesburg, Pa., Parkesburg cong., and Bonnie Zehr, New Wilmington, Pa., Maple Grove cong., by Paul Versluis, Aug. 22.

**Troyer-Kunkler**. Merle Troyer and Gail Kunkler, both of Hartsville, Ohio, Maple Grove

cong., by Joseph Yoder and Herm Weaver, Oct. 24.

## OBITUARIES

**Amstutz, Amos D.**, son of David and Anna (Zuercher) Amstutz, was born at Kidron, Ohio, Feb. 14, 1908; died at the Meadow Wind Health Care Center, Massillon, Ohio, Oct. 28, 1987; aged 79 y. On Aug. 21, 1930, he was married to Velma Amstutz, who died on Nov. 18, 1982. Surviving are 3 daughters (Anna Jean Geiser, Evelyn Jane Amstutz, and Elaine Boyer), one son (Gordon), 6 grandchildren, 6 stepgrandchildren, 2 great-grandchildren, 8 stepgreat-grandchildren, 2 sisters (Caroline Amstutz and Elvina Gerber), one brother (Rufus), and one stepsister (Luella Gerber). He was preceded in death by 5 brothers, one stepbrother, and one stepsister. He was a charter member of Kidron Mennonite Church, where memorial services were held on Oct. 31, in charge of Bill Detweiler and Richard Ross; interment in the church cemetery.

**Erb, Michael B.**, son of Menno L. and Annie (Boshart) Erb, was born in Wilmet Twp., Ont., Sept. 19, 1901; died at St. Mary's Hospital, Kitchener, Ont., Oct. 20, 1987; aged 86 y. On Dec. 11, 1924, he was married to Mary Bast, who survives. Also surviving are 4 sons (Nelson, Lorne, Elmer, and Lloyd), 6 daughters (Anna Mae Gascho, Lorene Shantz, Norma Zehr, Eileen Lebold, Florence Gascho, and Eva McKinnon), 32 grandchildren, 39 great-grandchildren, one brother (Aaron), and one sister (Fanny Jantzi). He was preceded in death by one daughter (Edna, in infancy), one granddaughter, and 3 brothers (Eli, Ezra, and Sam). He was a member of Riverdale Mennonite Church, where funeral services were held on Oct. 23, in charge of Glenn Zehr and David K. Jantzi; interment in Riverdale Cemetery.

**Hilty, Daniel W.**, son of Philip and Mary B. (Steiner) Hilty, was born in Wayne Co., Ohio, Apr. 5, 1900; died at Dunlap Memorial Hospital, Orrville, Ohio, Oct. 26, 1987; aged 87 y. On Nov. 26, 1939, he was married to Jeanie Martin, who survives. He was preceded in death by an infant son. He was ordained to the ministry in 1945 and served the Salem Mennonite Church at Wooster, Ohio. He was a member of the Salem Mennonite Church. Funeral services were held at the Crown Hill Mennonite Church on Oct. 29, in charge of Fremont Mast, Richard Ross, and Glenn Martin; interment in Crown Hill Mennonite Church Cemetery.

**Kauffman, Ida M.**, daughter of Jacob and Lean (Byler) Kauffman, was born in Pennsylvania on Mar. 3, 1902; died at Bellefontaine, Ohio, Oct. 27, 1987; aged 85 y. Surviving are one brother (Lee Kauffman) and one sister (Florence Racher). She was preceded in death by 3 brothers and one sister. She was a member of South Union Mennonite Church, where funeral services were held on Oct. 31, in charge of Lynn A. Miller; interment in South Union Cemetery.

**Maloney, Sarah Kathryn Reitenbaugh**, daughter of William and Emma (Cook) Reitenbaugh, was born in Bryn Mawr, Pa., Jan. 23, 1894; died at Pottstown, Pa., Oct. 26, 1987; aged 93 y. On Apr. 8, 1912, she was married to James Maloney, who died in 1918. She was later married to Edward Maloney, who died in 1935. Surviving are 3 sons (James E., John L., and Robert L.), 2 daughters (Evelyn and Edna M.), 13 grandchildren, 25 great-grandchildren, and one great-great-grandchild. She was a member of Pottstown Mennonite Church. Funeral services were held at Houck Funeral Home on Oct. 29, in charge of Alvin R. Beachy and Elmer Kolb; interment in Bethel Church Cemetery.

**Moyer, Lois S.**, daughter of Elmer B. and Lena (Stout) Moyer, was born at Souderton,

Pa., Jan. 25, 1916; died at her home at Souderton, Pa., Oct. 23, 1987; aged 71 y. Surviving are 2 sisters (Eunice and Vesta) and one brother (Harlan S.). She was a member of Souderton Mennonite Church, where funeral services were held on Oct. 26, in charge of Gerald A. Clemmer, Samuel R. Janzen, and Russell B. Musselman; interment in Souderton Mennonite Church Cemetery.

**Schwartzentruber, Edith Boshart**, daughter of Daniel and Magdalena (Schwartzentruber) Boshart, was born at Petersburg, Ont., Apr. 30, 1899; died at St. Mary's Hospital, Kitchener, Ont., Oct. 18, 1987; aged 88 y. In 1920, she was married to Emmanuel Helmut, who died in 1924. In 1927, she was married to Moses L. Schwartzentruber, who died in 1979. Surviving are 8 children (Norman and Walter Helmut, Marie Gingerich, Violet Faulhafer, Elmer, Willard, Gerald, and Laverne Schwartzentruber), 28 grandchildren, 41 great-grandchildren, and 6 great-great-grandchildren. She was a member of St. Agatha Mennonite Church, where funeral services were held on Oct. 21, in charge of Darrell D. Jantzi and Victor Dorsch; interment in St. Agatha Mennonite Cemetery.

**Shearer, Mable L. Floyd**, daughter of George and Maggie (Landis) Floyd, was born in West Donegal Twp., Pa., Apr. 7, 1901; died of a heart attack at Manheim Twp., Pa., Nov. 2, 1987; aged 86 y. On Nov. 13, 1919, she was married to Elmer L. Shearer, who died on July 11, 1957. Surviving are one daughter (Rachel Kraybill), 2 sons (Harold F. and Robert F.), 6 grandchildren, and 5 great-grandchildren. She was a member of Mount Joy Mennonite Church, where funeral services were held on Nov. 5, in charge of Shelley R. Shellenberger and Glen Hostetter; interment in Kraybill Mennonite Cemetery.

**Zehr, Katie Birkey**, daughter of Valentine and Phoebe (Good) Birkey, was born in Decatur Co., Kans., Apr. 25, 1894; died at Mennonite Nursing Home, Meadows, Ill., Nov. 1, 1987; aged 93 y. On Dec. 17, 1913, she was married to Dan A. Zehr, who died in January 1973. Surviving are 3 sons (Melvin, Wayne, and Wilmer), 3 daughters (Lela Keller, Fern Helmut, and Viola Birkey), 27 grandchildren, 59 great-grandchildren, and 2 brothers (Joe and Joel Birkey). She was a member of East Bend Mennonite Church, where funeral services were held on Nov. 4, in charge of Millard Osborne and Mervin Birky; interment in East Bend Memorial Gardens.

**Correction:** There were several omissions in the obituary of Milton M. Swartzentruber, Jr., which appeared in the Oct. 27 issue. He was born Mar. 28, 1934, the son of Milton M. and Savannah (Bender) Swartzentruber. On June 6, 1959, he was married to Esther Shirk, who survives. One brother (John) also survives. Those officiating at the funeral service were John Mishler, Bill Simmons, Mervin Shirk, and Jay Biggs.

## CALENDAR

*Provided by General Board of the Mennonite Church*

Mennonite Church Nominating Committee, Lombard, Ill., Dec. 4-5  
Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30

## CREDITS

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## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Ecumenical Native rights group disbands in policy dispute**

Project North, an ecumenical social action group which has had a significant impact on Canada's policies on northern and Native development, has decided to disband. Chairman Peter Hamel said that tensions among Project North staff and among the eight sponsoring denominations (including Mennonite), as well as a lack of consensus about the organization's purpose, contributed to the crisis. A Native spokesman said the decision to disband Project North leaves Native communities in the lurch.

Established 12 years ago, primarily to act on behalf of Native people faced with large-scale development in their northern lands, the coalition of churches and Native people was instrumental in gaining a 10-year moratorium on development in the Mackenzie Valley in the mid-1970s. Project North was also deeply involved in the campaign for aboriginal rights in Canada and only this year produced a "new covenant" calling for constitutional recognition of Native rights.

### **Southern Baptist church expelled for appointing a woman pastor**

A Memphis church was expelled from an area Southern Baptist association recently after it riled conservatives by selecting a woman pastor. The vote was held behind closed doors by about 400 messengers, or delegates, to the annual meeting of the Shelby County Baptist Association, which encompasses 120 churches in the Memphis area.

"The reasoning that was given is that it is not part of the Bible that women can have authority over men," said Nancy Hastings Sehested, newly appointed pastor of Prescott Memorial Baptist Church and the center of the controversy. She is the first woman chosen to pastor a Southern Baptist congregation in Tennessee and is one of only a handful of female pastors among the 36,000 Southern Baptist congregations in the United States.

"We are being set up as an example for the whole Southern Baptist Convention to show what can happen to a church that doesn't follow the party line," said Betty Dawson, who chairs the deacon board at Prescott Memorial. Conservatives in the 14.5-million-member denomination have

resisted allowing female pastors, making women in ministry an issue between conservatives and moderates in their struggle over biblical interpretation and power in the denomination.

### **East German Jews get first rabbi in 22 years**

East Germany's tiny Jewish community again has a rabbi after a vacancy of 22 years. On the eve of Rosh Hashanah, Rabbi Isaac Neumann was installed in the newly renovated synagogue in East Berlin in the presence of the government secretary for religious affairs, the Protestant bishop of East Berlin, foreign diplomats, and other Protestant and Roman Catholic representatives. Neumann emigrated to the United States from his native Poland in 1950 and most recently served a congregation in Champaign, Ill.

### **Catholic bishops criticize biblical fundamentalism**

America's Roman Catholic bishops, acknowledging fundamentalist Protestant inroads into their constituency, have called for new efforts to "counteract the simplicities of biblical fundamentalism." The appeal came in a pastoral statement on the Bible and fundamentalism issued recently by the National Conference of Catholic Bishops.

The statement, which included direct criticism of key fundamentalist tenets, voiced fear that Catholics "may be attracted to biblical fundamentalism without realizing its serious weaknesses." It is important for every Catholic "to realize that the church produced the New Testament, not vice versa," said the 20-page statement, which includes a Spanish edition. Fundamentalist conversions among Hispanics have been a particular concern to the hierarchy.

### **Two clergymen released after 11 days as captives of the 'contras'**

Two clergymen recently released after an 11-day ordeal as captives of the U.S.-backed "contra" rebels in Nicaragua said they were threatened, questioned at length, and "sentenced" to death. Enrique Blandon, a Catholic priest working in the village of Waslala, and Gustavo Adolfo Tiffer, lay pastor of the Waslala Seventh-day Adventist Church, were released after orders from the United States reached the group holding them. They arrived in Waslala to the sounds of church bells ringing throughout the area.

The two were kidnapped after they received a note from the contras asking them to come to nearby El Carmen in order to discuss the Nicaraguan government's proposal of amnesty for the con-

tras. Both clergymen are members of the Waslala Reconciliation Commission, one of a number of similar commissions set up throughout Nicaragua in compliance with the Central American peace plan signed in August in Guatemala. The commissions are made up of religious, business, and opposition political leaders who serve as intermediaries between the government and contra forces. When the pair arrived at El Carmen, they were seized by the contras.

### **Evangelist says he's involved in Arab-Israeli peace efforts**

An American evangelist says he's been asked to get involved in what he calls a high-level political effort to solve the Israeli-Palestinian conflict. Gerald Derstine, president of Christian Retreat in Bradenton, Fla., told an evangelical Christian audience that he's been asked to mediate in talks involving Palestinians and high-level Israelis, including leading parliamentarians, on a solution for the West Bank. Derstine, who would not elaborate, told about 200 Christians attending the Christian Feast of Tabernacles celebration in Jerusalem, "It's top secret, but it's good news."

### **Minister claims satellite photo yields new evidence of Noah's Ark**

A Presbyterian minister claims, on the basis of a satellite photo, that he has found the remains of Noah's Ark on Mount Ararat in Turkey. Edward Crawford, pastor of Bible Presbyterian Church in Edmonton, Alta., says he and Pastor Clifford Brown of nearby Sherwood Park have spotted an object which fits the biblical description of the ark sitting at about the 15,000-foot level of 17,000-foot Mount Ararat. Although numerous expeditions have been sent to the mountain in northeast Turkey and some have claimed to have found the ark or seen it beneath the ice on the mountain's frosty summit, no one has ever found the ship.

### **ACLU seeks end to free rides for nuns and priests in New Orleans**

The American Civil Liberties Union has filed a federal lawsuit against New Orleans' 140-year-old tradition of allowing Roman Catholic priests and nuns to use the city's public transportation for free. The suit was filed on behalf of Delores Josephs, a minister at the Israel Universal Divine Spiritual Church, who said all clergy should be allowed to ride free if priests and nuns are given the privilege. The complaint asked that the privilege be revoked for all clergy, saying it violates the constitutional separation of church and state.



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## How Golden Rule Jones fell out with the churches

Editorial ideas on occasion turn up in strange places. This one comes from the autumn 1987 issue of *The American Scholar*. In "Writing Great-Grandfather's Biography," Marnie Jones describes at some length her experience in research on the life of her great-grandfather Samuel M. Jones. He came to the U.S. with his parents in 1850, made his money in the oil fields of Ohio, and served four terms as mayor of Toledo.

During the depression of 1893 he became more sensitive to the needs of workers and began an eight-hour day on the drilling rigs instead of 12, to provide work for more men. He also opened a factory which manufactured pumping rods for oil drilling. He put a sign on the wall of the factory which read, "The Rule That Governs This Factory: 'Therefore Whatsoever Ye Would That Men Should Do Unto You, Do Ye Even So Unto Them.'"

When such a man became mayor one could expect that unusual things would happen. And they did, particularly as he sought to go to the heart of ethical issues. Very soon in his tenure as mayor, he came to a parting of the ways with the clergy of Toledo.

The problem arose because "he did unto saloon keepers, gamblers, and prostitutes as he would have them do unto him, and that did not please the clergy who saw sin but did not look behind it, as the mayor was wont to do, to the sources that bred sin" (p. 532). For example, a delegation of church people came to see the mayor about the problem of "wine rooms" which were evidently places used for the practice of the oldest profession.

The delegation asked the mayor to eliminate the troublesome women involved with these "rooms." When he asked what to do, they replied to send them away. But when he asked them where, they didn't know what to say, so, according to the record, the mayor made them a proposition: "You go and select two of the worst of these women you can find, and I'll agree to take them into my home and provide for them until they can find some other home and some other way of making a living. And then you, each one of you, take one girl into your home, under the same conditions, and together we'll try to find homes for the rest" (p. 533). From this point on Sam Jones and the churches of Toledo grew farther apart.

Second guessing is so much easier than first guessing, that we should be a little careful about how hard we come down on this group of well-meaning church people. But surely there are some lessons to be learned from this interchange. A basic one, which would be in line with our

own tradition, is not to expect problems which have spiritual roots to be readily solved by political manipulation.

If indeed it is possible to have bars and other less-than-positive institutions removed from our communities, this provides some satisfaction. But the "needs" that these organizations meet and the motivations of those involved are as complex as our own. As the mayor evidently recognized better than the church people, we cannot expect that such problems will be solved by signed decree. Because of such complications I have some doubts about the long-term success of Donald Wildmon's National Federation for Decency, although I generally agree with a number of his concerns.

Beyond this, one is reminded by the interchange between the church people and the mayor of some of Jesus' parables and offhand remarks. He seems to have enjoyed pointing out that those who are supposed to know may come up short while the less-well-favored win the day. His great-granddaughter reports that when Sam Jones died, there were those who expressed concern about his theology. Yet he left a well-marked Bible and seems to have been particularly interested in the Gospels of Matthew and Luke, judging by the marks he left in them. As she observes, "these two Gospels differ from Mark and John in that they emphasize the need to change the world now" (p. 526).

I had not thought about it, but each of these Gospels does include a section of specific ethical teachings that would get the attention of anyone seeking to be serious about following Jesus. And Jesus' warnings against pride and pomposity call us to reflect on the importance of hesitation whenever we sense a call to evaluate another's discipleship.

Indeed the church will often disappoint us even as we ourselves are disappointed with ourselves. But we too have the Gospels where, if we look again, we may find motivation to respond to the evils around us. With love and humility but also a vision of a better way than the way given to self-serving and self-indulgence.

We also have another potential resource which we have not often thought about. Paul Hiebert in the address mentioned two weeks ago suggested that church committees should appoint a non-Christian to speak for the world. If we aren't sure that we understand the needs of the people of the world, we might ask them.

—Daniel Hertzler



# GOSPEL HERALD

## Anabaptists in Nicaragua today



Central  
America



Nicaragua

*Jim and Ann Graber Hershberger (above) are Mennonite Central Committee leaders in Nicaragua.*

## Growth amid hardship

*by Bill Yoder*

Three separate and distinct Anabaptist denominations exist in Nicaragua today. Their combined membership is approaching 4,000. All three groups began during the latter half of the 1960s. Growth was most apparent in the initial years of the Sandinista revolution after 1979. That year the Brethren in Christ Church—known in Spanish as Hermanos en Cristo—numbered only 700 members; today it boasts nearly 2,200 members in 46 congregations.

The second largest group has as many as 1,200 members. It is called Convención de Iglesias Evangelicas Menonitas de Nicaragua and was

founded by Rosedale Mennonite Missions of Conservative Conference.

Smallest of the three is Fraternidad de Iglesias Evangelicas Menonitas de Nicaragua, associated with the Manatoba-based Evangelical Mennonite Conference. It presently numbers 350 members in six congregations.

Though growth has leveled off recently, the Brethren in Christ still report continual increases and the Convention (Rosedale-related group) has formed between five and eight new congregations during 1987. In this nation of nearly 3 million people, the Protestant sector is rapidly approaching 20 percent.

Political circumstances do not nullify our responsibility to the three fledgling Nicaraguan groups.

*Lois (Swartz) and Marcos Orozco (above) are Mennonite church leaders in Nicaragua.*



The planting of new churches in Nicaragua has been curbed by the fear of entering war zones. In addition, economic hardship—inflation is running at over 1,000 percent annually—has hampered expansion. The Convention's Bible school in Managua has been temporarily closed. Contributing factors have been the lack of food for the 21 students as well as illness. As many as 30 percent

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## **“I think the church has found itself in the Sandinista context,” says Mennonite missionary Lester Olfert.**

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of the Convention's members suffer from tuberculosis caused by improper nutrition.

This downward economic spiral has not been accompanied by a worsening of church-state relations. When tensions were at their peak during the first four months of 1982, worship services had been disrupted, church property smashed, and several buildings without Nicaraguan ownership confiscated. In March of that year, all of Rosedale Missions' workers were given only a matter of hours to leave the country. Yet the expulsion decree was rescinded at the last minute and, despite occasional setbacks, the condition of church-state relations has been stabilizing ever since.

**Great freedom.** Enrique Palacios, executive director of the Brethren in Christ Church, claims that a definite change in government policy has occurred since 1983. Although he describes himself as an opponent of most Sandinista policies, he concedes that “today we have great and sufficient freedom to preach the gospel.” Evangelical Mennonite Conference missionary Lester Olfert vouches for the existence of “absolute liberty” regarding religious expression and reports that residency visas are no longer problematic. “I think the church has found itself in the Sandinista context,” he states.

According to Olfert, the lack of a constitutional option for conscientious objection remains the last significant hurdle blocking a full normalization of Protestant relations with the government. Though Mennonite Central Committee is pushing for a solution to this disagreement,

Bill Yoder, Milford, Del., is a free-lance journalist and a doctoral candidate in political science. He and his wife, Lucy, served previously in Eastern Europe under Eastern Mennonite Board of Missions. Bill visited Nicaragua for three weeks this past fall.

its resolution is complicated by the unwillingness of CEPAD—a Nicaraguan Christian relief agency which has become the mediator for roughly 60 Protestant church groups in their relations with the state—to plead clearly for the instigation of alternative service.

**Rosedale pulls out.** Though the Brethren in Christ also have no foreign missionaries in Nicaragua presently, Rosedale Missions appears most committed to a long-term withdrawal from that country. Despite the youthfulness and largely untrained character of the Convention's pastors, Rosedale has chosen to divert the major thrust of its Latin American efforts from Nicaragua to Ecuador.

Lester Olfert, who had initially also been expelled in 1982, states, “I don't really know why the Rosedale missionaries have withdrawn. They reacted much more to the expulsion than we did. They felt much more threatened than we did. I see no reason why they shouldn't be able to be here.” MCC's country representative, Jim Hershberger, states categorically, “It is unfortunate that they pulled out at this time. Missionaries here would have their hands full in terms of leadership training, personal development, and family counseling.”

Marcos Orozco, the Convention's 28-year-old president, expresses the desire for a continued missionary presence. He regards pastoral training and instruction in doctrine to be of primary importance. Orozco demonstrates appreciation for the Mennonite “SEMILLA” theology-by-exten-

## **Frowning faces**

The frowning  
faces  
of my  
opponents  
threaten me  
only  
when I see  
in the mirror  
how much  
theirs  
resemble  
mine!

—Les Troyer

from *The King's Trousers*  
by Les Troyer, 1986



sion-program for Central America, but considers it too advanced for semiliterate pastors. He affirms in addition that the economic crisis has created serious material needs. Shortages are epic in scope; gifts such as fertilizer would aid local Mennonites in helping themselves.

It must in any case be remembered that the Mennonite and Brethren in Christ responsibility to their three fledg-

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**We must have faith that God can maintain us and our friends in dire political surroundings.**

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ing Nicaraguan groups has not been abolished through the coming of a socialist revolution. If these are to be Anabaptist congregations, then they can only become or remain so through concerted theological input. Yet historically, we Mennonites have tended to flee from those countries in which the free exercise of our beliefs and lifestyles were endangered. In missions, this has resulted in some instances to continuing an effort only as long as

our own concepts and customs could be employed with impunity. Here the imperative of a new orientation seems evident: Mennonites must learn to couple commitment to convictions with a commitment to those peoples under whom they are missionizing. Our commitment to an indigenous church should be long-term and must not be nullified through adverse political circumstances.

**Refreshing contrast.** We must have faith that God can maintain us and our friends in dire political surroundings. There is, after all, cause to assume that Nicaraguan society will not lapse into the traditional communist mold—as did occur in Cuba. The astonishing “come-and-see” attitude which Nicaraguans have adopted in relation to the citizens of the United States—a country with which they are unofficially at war—and the dearth of Orwellian machinations stand in refreshing contrast to the conventional Marxism of Eastern Europe.

For the first time, Christians have played an integral role within a socialist revolution. Nicaragua is consequently a source of great hope to the many East German believers, for example, who long for a fair share in the running of their own society. It is problematic, of course, that the Sandinista revolution has succumbed to the temptation of propagating a Christianity most pleasing to its own sensitivities. Yet in doing so, the government of Nicaragua is far from alone. 

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# Making peace with peace

by Robert Kreider

Speaking up for peace is embarrassing for many followers of the Prince of Peace, especially those who want to be identified as patriotic Americans. Peacemakers may be the least of the blessed. Some Christians view peace activists negatively, saying, "They are soft on communism," or "They forced the United States to withdraw from a war in Vietnam it could have won."

But people yearn for peace. Mainline churches—Catholics, Methodists, and Presbyterians—have recently drafted eloquent statements defining peace for Christians today. Among evangelicals, often known for their militant patriotism, voices of peace are speaking more boldly.

Such evangelical apostles of peace as Jim Wallis, Ron Sider, and Myron Augsburger are capturing student interest on evangelical campuses. World-known evangelist Billy Graham now speaks against nuclear warfare. In 1983 the Pasadena Conference on "The Church and Peacemaking in the Nuclear Age" drew more than 1,000 evangelical participants.

**Peace, freedom, and security.** The National Association of Evangelicals, through a task force, has prepared a document, *Guidelines—Peace, Freedom, and Security Studies*, for distribution to 45,000 congregations in 78 denominations.

Peace is often coupled with freedom and justice, but pacifists rarely yoke it with national security. This 48-page NAE document calls for evangelical peace strategies with a new set of linkages that are informed by tough-minded political realism, supportive of American military security interests, vigorously critical of Soviet violations of human rights, confident that the new technology of Star Wars (Strategic Defense Initiative) can provide all countries protection from nuclear annihilation, and proud of American political values.

The statement challenges evangelicals to take peace out of the closet and discuss it. The document rejects the pessimistic view that war is inevitable and invites evangelicals to work for nonviolent alternatives to war. It calls for creative uses of conflict resolution and encourages vigorous efforts to help end human rights abuses by oppressive governments.

While the NAE document rejects the idolatry of celebrating the United States as God's first chosen among nations, it affirms confidence in the democratic processes

for respectful debate among contending views. It acknowledges that evangelicals are diverse in political perspective and cannot be pressed into a uniform mold. Particularly welcome is the call for creative new patterns

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## The statement in tone and argument is only marginally biblical.

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of conflict resolution and the search for nonviolent alternatives.

The late Reinhold Niebuhr, a liberal mainline Protestant theologian who was pleased that he had been liberated from naive pacifism to the maturity of political realism, would have liked these phrases from the evangelical statement: the complexity of moral dilemmas; wary of utopianism; avoidance of extremism and coalitions of passions; law and politics as the best means in a fallen world to bring peace, freedom, and security; the great gap between things as they are and things as they ought to be.

All this sounds Niebuhrian, but is it the authentic language of the evangelical?

**Errors noted.** The authors of the NAE statement are displeased with the fundamentalist radical right, whose errors they gently chide. The document questions the radical right's single-minded response to the Soviet threat: *enlarge American military capacity*. It also disapproves of the radical right's low interest in effecting constructive change, its denial of possible change in the Soviet Union, and its inadequate concern for the third world. The authors are also uncomfortable with the radical right's surrender to the belief that war is in the nature of things and its excusing of human rights violations by the United States and its allies.

The document also lists many errors in the peace movement: lack of concern about the threat of totalitarianism, apologies for Castro and the Sandinistas, exaggerated fear of nuclear extinction, acquiescence to enemies, excessive optimism regarding human possibilities in a sinful world, and assumption that U.S. foreign policy is usually wrong. The authors criticize the peace movement for simplistic solutions, its obsessive readiness to condemn all powers equally, opposition only to *American* use of military power, its belief that weapons are the problem, and its placement of peace above all else. These and more indictments add up to a sobering case against

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Robert Kreider, North Newton, Kans., is a retired historian, professor, and college president. He is the coauthor (with Rachel Goossen) of a book about Mennonite Central Committee—*Hungry, Thirsty, a Stranger*—which will be released next spring by Herald Press of Mennonite Publishing House.



workers for peace. A peacemaker in the Anabaptist tradition cries "unfair" to most of these charges.

As evangelicals and biblical peacemakers, Mennonites are grateful when other Christians issue statements on peace. Any group making a peace statement is called to draw deeply from the strengths of its particular heritage and identity. We would expect an evangelical body to base its statement on its distinctives.

One might hope for these qualities in an evangelical statement: earnestly biblical, winsomely evangelical, sensitive to the global faith community of mission-planted churches, a Christ-centeredness and Christ-pervasiveness, freedom from the seductions of materialistic humanism, commitment to the freedom to obey God without state assistance or hindrance, obedience to Christ's lordship in daily walk, and sharing and nurture in the community of the faithful. But these qualities are not explicitly present.

The NAE statement would be more persuasive if its message was distinctly set to evangelical music.

**Several concerns.** As the authors consider revisions in the document, they should be encouraged to ponder what distinctive gifts evangelicals bring to the ministry of reconciliation. This leads to several concerns.

First, although the perspective of "biblical realism" is often commended, the document in tone and argument is only marginally biblical. It does not seem to move and have its being in a biblical worldview. One reads through the first third of the statement before coming to any biblical exposition, then only three pages.

The authors respond to difficult biblical passages or concepts with disclaimers of diversity of interpretations, or a flurry of questions, or an appeal to considerations of political realism or practicality.

Second, the statement fails to offer peace and reconciliation as good news set in a warmhearted evangelical invitation: "Come all you who are heavy laden, brutalized, oppressed, victims of violence, hiding in terror. The Prince of Peace invites you to a life of love and security in his peaceable kingdom." Peace may offend some among us who are well-fed, affluent, militant Americans, but it doesn't offend the hungry, the poor, and terrorized in the world.

Third, the statement fails to acknowledge that, although NAE constituents are Americans, they are also members of a faith community that extends to brothers and sisters in many lands who can help us seek the mind of Christ on public policy. One cannot write a statement on public policy without thinking of sisters in Christ in Lebanon, Nicaragua, and the Soviet Union and brothers in Christ in China, Ethiopia, and South Africa, many of

them people we have come to love through overseas evangelism.

Fourth, one yearns for some reflection in this statement on the role of the congregation in the nurture of at-

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## The statement fails to offer peace and reconciliation as good news.

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titudes and discernment of action on perplexing national issues. Congregations ought to be more significant power centers for evangelicals than Washington offices and sophisticated think tanks.

Other topics in the evangelical statement invite discussion: the relation between peace and justice, the search for a biblical theology of national security, the ultimate option of suffering and cross-bearing in encountering monstrous evil, the reconciliation between the claims of Christ's kingdom and the competing claims of 165 nation states. Those who love both God and their country may be uneasy with a statement that intimates that the United States legitimately transcends all else for attention, affection, and obedience. The statement was written before the unraveling of the unsavory Iran-contra operation. A revised document might reflect an altered assessment of the rightness of American national policies.

**We should respond.** Mennonites should seriously study and respond to the NAE statement. The study process provides for incorporation of suggestions from the churches. By triggering more questions than it resolves, the document stimulates discussion. As part of the evangelical community, Mennonites can bring unique resources to the study. Over the centuries our people have had varied experience with peacemaking (some successful and some not so successful), violations of human rights, security and insecurity. We also live close to spiritual kinsmen in Honduras and the Soviet Union, Chile and China, Germany and Cuba. We could share our understanding of their perspectives.

Denominational offices and Mennonite Central Committee are prepared to offer groups resource materials that aid in the study of the NAE statement. We can be grateful for this additional invitation to the churches to pursue the way of peace.

The evangelical document is available for \$1 from NAE at Box 28, Wheaton, IL 60189.





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## HEAR, HEAR!

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*A column for the sharing of personal concerns.*

### Congregational singing can be improved

I recommend the reprinting in *Gospel Herald* of Alice Parker's article from the September issue of the *Melodious Accord* newsletter. We need the sense of direction which she offers.

—Urbane Peachey, Akron, Pa.

I read in the last issue of *The Hymn*, published by the Hymn Society of America, three editorials deploring the start of congregational singing in the churches of this country. Whole-hearted participation is not a way of life in our white churches, but there is no problem with the blacks, the gospel singers, and the charismatic groups. Can't we regain some of this energy without giving up our heritage of sacred song?

*The Hymn* article quite rightly identifies acoustics and design as a basic problem, but better spaces do not correct the problem, any more than more training of organists and choirs, or teaching music reading, or the format of the hymnal, or selecting hymns by theme, or teaching church musicians more theology. These are all peripheral to the central problem, which is congregational sound.

The congregation is made up of human beings. They don't sing because they don't need to. For years the organs have drowned them out, playing in the wrong key, wrong tempo, wrong sonority, too loud, and devoid of inflection. We *can* persuade them to sing again by omitting the organ, giving a clear example of what is wanted, encouraging their response, and making beautiful, meaningful sound with each hymn. Each congregation needs to hear its own voice, in its service in its sanctuary. The art of melody should be taught, must be relearned; and the sound of the single-line melody must captivate, must cast a spell, must catch the whole room in its vibrations. Harmony, accompaniments, anthems all come later: at the center is the congregational singing of the tune.

Singing what is on the page out of tune, out of rhythm, is of no more use than mumbling the Lord's Prayer: no automatic grace is conferred. *How* we sing is the question, and that is best learned by imitation. If a song leader lines out,

phrase by phrase, an unfamiliar hymn, the listener will echo what has been heard. Mood, sonority, tempo, tune-text relationship, articulation have been demonstrated by a living, breathing, sounding example each member of the congregation should use.

As leaders, we get what we ask for: no more, no less. Unless we have a vision of the kind of sound we want, we will have to accept whatever sound we get. My vision was formed in part by my research in melodies for the Shaw recordings, and the arrangements themselves. I learned to ask a tune "who are you?" where are you from?" how do you want to sound?" Until I could sing the tune memorably, I could not arrange it. Later, I heard unaccompanied four-part singing in a Menonite church, and learned that it is possible to have richness, balance, sonority, and meaning in "plain" congregational singing. It must, however, be valued, cultivated, taught at home and in school, cherished as a community act.

Taught—there is the operative word. How long have we abdicated our responsibility to teach our people while they are assembled for worship? We need leadership on many levels. Our seminaries need to train our clergy to know and value the importance of music. Schools of "church music" need to teach congregational singing, respecting the hymn tunes as music. Church committees need to examine their own needs and goals much more carefully before spending large sums of money on new organs and buildings. Worship committees need to insist on time for congregational singing, with inspired leadership.

I've been advocating this for some 20 years, crisscrossing the country with workshops, services, festivals, and denominational conferences in many states. I've never found a congregation that couldn't sing, and that didn't relish the immediate improvement in their sound. Why don't more congregations sing in this way? The only reason I can find is that it goes against the accepted wisdom in so many ways. No accompaniment; teaching as part of worship (it does not interrupt: it intensifies worship); exploring the right sound for each tune, group, and place; requiring the whole group to participate; training leaders of song; respecting what God's gift of music can do for our people and our services.

How can this vision be realized? Here are two suggestions: (1) Regional workshops for song leaders, with hands-on practice in getting congregations to sing well. (2) A series of videos, showing the

change that comes almost instantly to any group which learns to listen and respond.—Alice Parker

### Porches, decks, and individualism

While traveling along a back road in Virginia we were impressed by the number of people sitting on their porches. Not since leaving our rural communities of Pigeon, Michigan, and Medina, New York, had my wife or I seen so many active porch sitters. As we watched the friendly, relaxed, rural folk we became nostalgic. I believe we could have waved to every porch occupant and received a friendly nod and smile in return.

It's nice to be noticed and acknowledged, if only with a tip of the hat. The porch is a public place where it's okay to extend your glance. A swing or rocking chair make for a simple invitation to stop and visit. But porches are getting smaller. Potted petunias sitting on old milk cans fill the limited porch space in today's new houses.

Any swings or chairs that used to grace the porch now clutter the backyard deck. Decks, often with fences around them, are built behind the house and extend into the personal and private life of the family. Decks are closed to the public and are secluded. We enjoy our neighbor's deck by invitation only. Decks are necessary. Where else could we put the gas barbeque, the winterized wood deck furniture, bug zapper, and umbrella-shaded table?

We will miss life on the porch. The friendly nods and waves of the neighborly strangers. But sometimes I wonder if there's more at stake than just porches and old swings.

Is the movement from the front porch to the back deck indicative of movement from community life to individualism and seclusion? I hope not, but I fear it may be. The practice of inviting people in for Sunday dinner is evolving to inviting people out to a restaurant.

The home is becoming a place of seclusion. It is no longer as public as it once was. If it is true that the friendly neighbor and Christian brother rarely enjoy our homes, what is happening to the Christian mandate to invite the outsider and stranger?

I'll miss the porches and comfortable rockers. But I'll miss even more what lies behind the front door.

—Beryl Jantzi, Newport News, Va.



# Last minute Christmas gift ideas from Herald Press

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8

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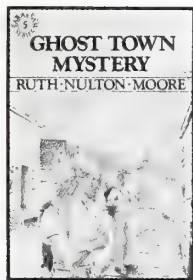


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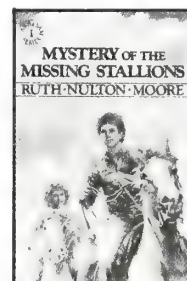
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## Food aid poses dilemma for Christians

Prairie grain elevators in Canada are overflowing with wheat. At the same time, millions of people are starving in Africa and Asia. The answer seems obvious: send the surplus wheat to starving people.

That would be the answer of Christians, mindful of Christ's command that those who have should share with those who have not. It was also the conclusion reached recently by the premiers of Canada's western provinces. They urged the Canadian International Development Agency to buy millions of tons of prairie wheat and ship it to the third world.

CIDA rejected the proposal. As well-intentioned as the premiers were, their suggestion was a simplistic solution to a complex problem. According to foreign aid specialists, massive shipments of food are not the long-term answer to starvation. They tend to make the recipients dependent on outside aid and undermine the farm economies of developing nations. Farmers in those countries cannot compete with free or subsidized food. As a result, many produce only enough food for their own needs or quit farming altogether.

There are times, of course, when large shipments of food should be sent; war, drought, or crop failure can cripple even the most productive farmland, and emergency food relief can prevent mass

starvation. But there is danger in creating a long-term dependency on the donor.

Foreign aid experts suggest that Western aid to Africa has created just such a dependency, and retarded that continent's ability to feed itself. In *Africa Is Being Fed to Death* by Randolph Braumann and Volker Jannsen, the authors claim that foreign aid, and especially food aid, has contributed more to the continent's food problems than have droughts and population increases.

This critique is especially problematic for North American Christians. Historically, the traditional response to widespread hunger has been charity—obeying Christ's command to share. But if sharing food with people in third-world countries sometimes creates worse problems, what are Christians to do?

According to Ron Bietz, who works with the food program of Mennonite Central Committee Canada, Christians in North America should always be prepared to respond to emergency food needs, but they should recognize that it's not always the best way to help hungry people. "People in the third world are not helpless," he says. "They can help themselves."

More and more Christian aid organizations are realizing that the most successful responses to hunger are small-scale endeavors that help people to help them-

selves. Such projects are minimally dependent on outside resources, such as foreign money, technology, technicians, fertilizers, and insecticides.

Another way that Christian aid organizations try to support third-world farmers is by using donated funds to buy food in developing countries. Earlier this year MCC purchased 3,000 metric tons of sorghum, valued at \$400,000, from a surplus in northern Sudan and sent the sorghum to hungry people in the southern part of that country.

Providing aid in this way also prevents people from becoming used to foreign food, which can't be grown locally because of climate. They might then continue to purchase that food from other countries, using money that could be better spent on indigenous food production.

Bietz also draws attention to another danger of Christian food relief: It can lead donors to believe that they have "done their part" by giving large donations of food. "It's been said that there isn't a shortage of food in the world," he says. "There's a shortage of peace." Christians need to be encouraged to examine the causes of hunger, such as war, he suggests. This could result in the examination of the role that governments in the East and West play in third-world conflicts.

Bietz also believes that Christians in North America need to examine the role they play in creating world hunger. Crops such as coffee, bananas, and pineapples, to name a few, are grown for export on land in developing countries that could be used to grow food for citizens of those nations.—*John Longhurst*

## MCC meat canner takes to the road for 41st season

Mennonite Central Committee's portable meat canner left MCC headquarters in Akron, Pa., on Oct. 26 to begin its 41st season of operation. In the next six months, the canner and its crew will travel some 10,000 miles and visit 30 work sites in 11 states between Akron and western Kansas.

The three-person crew, aided by Mennonite and Amish volunteers en route, will can beef chunks and broth from cattle donated to MCC by churches and individuals. As each can label notes, the meat is canned by willing Christians at home and distributed to hungry people worldwide "in the name of Christ."

During last year's canning season, the crew processed 250 tons of raw meat into

284,000 tins of beef chunks and 56,000 tins of broth for distribution in El Salvador, Haiti, Honduras, Nicaragua, Jamaica, West Bank, Egypt, South Korea, and Laos. About 20 tons of meat and 35 tons of broth were distributed in North America.

About eight million tins were produced from 5,800 tons of beef and 500 tons of broth during the first 40 years of MCC's canning program, says MCC material aid director John Hostetler.

Meat canning is done efficiently and in strict accordance with federal government meat-processing guidelines. Meat inspectors visit the canner regularly and are often on hand to give permission for commencement of work. Each day begins and ends with thorough steam cleaning and scrubbing of all equipment, utensils, and surfaces inside the canner. In between, the raw meat is precooked and then canned, then pressure cooked and cooled in the can. Each batch of 600 cans

takes about three hours for the three regular crew members, plus seven local volunteers, to complete.

This portable meat canner is presently the only one of its kind in use in the United States. Working on the canner crew is a responsible job, but is also difficult and sometimes lonely. Crew members must be mechanics, truckers, ambassadors of goodwill, promoters of food sanitation, and patiently good-natured jacks-of-all-trades on cold winter days far from "home" in Akron.

How do this year's three crew members view their work? Bob Schultz, second-year crew member from Protection, Kans., enjoys this practical expression of faith that helps feed hungry people. Steve Sawatzky of Sardis, B.C., likes to meet and work with a variety of people. Andy Goossen of Beatrice, Nebr., is thankful for the many church members who not only provide beef and labor but also provide room and board.



## Friendliness is key to church growth, Miller tells Mennonites

"The American consumer has started to treat religion like it's another product," nationally known speaker Herb Miller told over 50 Mennonite church planting and evangelism leaders who gathered in the Chicago suburb of Oak Brook, Oct. 26-27, to learn how they could be more effective in their work. People will not necessarily stay with the denomination of their upbringing, said Miller, citing a study which showed that of the 17 percent of Americans who changed residences in 1986, half switched to a different denomination when they moved.

Although Miller spent some time discussing the ways of making a church more visible, he stressed the fact that "people are much less likely to judge a church by the label on the lawn than by what's going on inside. "Friendliness is the major component in churches that are growing significantly," said Miller, who is executive director for the National Evangelical Association of the Christian Church (Disciples of Christ).

About 85 percent of first-time visitors to a church will pay a second visit if they are invited by a church member within 36 hours of their first visit, he said. If the church waits one week before making a contact, only 15 percent will come back for a second visit. (Visitation by the pastor is only half as effective because people believe that is part of the pastor's job, he noted.) "People don't visit our homes unless we invite them," Miller said. "Churches are the same way."

When asked to brainstorm about why Mennonite churches haven't grown in proportion to the nation's population, participants were quick to mention Mennonites' ethnic "exclusivity" and separation from the world. "So many people feel like they don't fit into the Mennonite church because half the people are related to one another," said Lindsey Robinson of Harrisburg, Pa.

However, Miller also cautioned against getting caught up in the numbers game. We shouldn't evangelize for success or survival but because "Jesus called us to be the salt of the earth," he said.

Overall response to Miller's presentations was positive. A few expressed surprise at his emphasis on the *church* as the focus of evangelism efforts. "I'm used to thinking that you come to church to be nurtured and then you go out and evangelize," said Bill Tilghman of Mifflintown, Pa. Added Cleon Nyce of Colorado Springs, Colo.: "The presence of God should be most present in the church."

The meeting marked the third time that church planting and evangelism leaders from the Mennonite Church and General Conference Mennonite Church

met for such an event. Rick Stiffney, vice-president for home ministries at Mennonite Board of Missions, noted that the two groups were moving from the stage of experimental cooperation to one of shared vision and policy. The next stage is an integrated structure, he said.

—Carla Reimer

## EMC&S board plans for the 1990s and beyond

Institutional planning for the 1990s and the next century occupied the Board of Trustees of Eastern Mennonite College and Seminary during its quarterly session on campus, Nov. 2-3. President Joe Lapp emphasized that the school "is making good progress" in planning for its future, with an eye toward 75th anniversary celebrations in 1992.

"We look at people's needs first," he said. "Then we decide how best to develop the educational program in response to those needs, plan for the management of these programs, and determine what resources and facilities are required to support this effort."

Peggy Landis, director of student life, told the trustees that EMC must respond to a major shift in clientele. "An increasing number of college students are older, with family and job responsibilities to juggle along with their studies," she said.

Lee Snyder, EMC vice-president and academic dean, identified possible additions to the college curriculum in response to students and off-campus constituents. Academic majors in youth ministries and food service administration and additional cooperative programs in other areas were presented to the board for consideration.

George Brunk III, dean of Eastern Mennonite Seminary, noted the "upbeat atmosphere and spirit" at EMS this year. "A record fall enrollment of 106 students—a 40 percent increase in the full-time equivalent over last year—certainly contributed to a positive mood," he said. "The Mennonite Church has an increasing desire for its leaders to receive more training."

The trustees approved the next step in upgrading physical facilities in line with the campus master plan. The projects are: renovations and/or new construction for outdoor athletic fields, an indoor wellness/athletic/recreation complex, improvements to Northlawn residence hall, a new seminary building, more housing for married and single students, and a drama/art building.

The proposal will be forwarded to Mennonite Board of Education for approval. Once approved, EMC&S will have the go-ahead to authorize detailed architectural drawings and outline fund-raising plans.



Joe and Linda Liechty with children (left to right) Jacob, Anna, and Aaron.

## BACK FROM IRELAND

### Liechtys focus on peace and reconciliation

Involvement in Dublin Mennonite Community and in a multi-denominational parochial school, contacts in strife-torn Northern Ireland, and graduate studies were the major priorities of Joe and Linda Liechty during their most recent four-year term in Ireland. Liechtys, joint appointees of Mennonite Board of Missions and Mennonite Central Committee, began a one-year North American assignment last June.

Liechtys help with the leadership of Dublin Mennonite Community, begun in 1978 out of the vision of London Mennonite Fellowship in England, where Mike Garde, the first Irish Mennonite, had joined. Liechtys, Garde, and Paul and Dawn Ruth Nelson—the original MBM/MCC team—participate in the community and seek to find ways to promote peace and reconciliation in Irish society.

Linda is one of the founders of a school that provides an alternative to Dublin's public schools, which by being either Protestant or Roman Catholic help perpetuate Ireland's long history of religious conflict and mistrust. The school opened three years ago with 67 pupils and three teachers. It now has 280 pupils and eight teachers, with a large waiting list. Their children, Anna (8) and twins Jacob and Aaron (7), attend the school.

Joe has had contacts in Northern Ireland revolving around concerns for reconciliation and church renewal. One of the results of the contacts has been the recent placement of the first MBM/MCC worker in Northern Ireland—David Moser.

Joe spent much of the last term working on a doctoral degree in modern Irish history as a way to understand the roots of the current struggle in Ireland. "My studies have been directly relevant to our ministry of reconciliation in the country," he said.

Joe and Linda are both from Goshen, Ind.





Learning to teach with the use of puppets are first- and second-grade Sunday school teachers (left to right) Janna Adrian, Sarah Shetler, Karis Harder, and Denyse Suderman.

## 120 church educators get training at ACT Weekend

What do Anabaptist history, storytelling, practical training, creative worship, and spiritual disciplines all have in common? The answer is *an ACT Weekend*, according to the 120 participants at the second Aid to Christian Teaching Weekend, Oct. 15-18, in Winona Lake, Ind.

Billed as a "hands-on experience" for church educators, the event was first begun by the General Conference Mennonite Church in 1986 as a successor to Project Teach—a five-day event. ACT's sponsors now also include the Mennonite Church and the Church of the Brethren. While most of this year's participants came from Indiana, Illinois, and Ohio, there were several from other areas, too.

Most of the participants took part in one of nine different age-specific training workshops ranging from preschool to adult. A 10th workshop was held for pastors and Christian education leaders. The workshops, which consisted of five sessions each, were the core of the weekend.

Plenary sessions were interspersed among the workshop sessions. The worship sessions drew heavily from The Foundation Series curriculum produced by Mennonites and Brethren and from the new graded songbook *Sing and Be Glad*. According to worship leader Marlene Kropf, this was done to illustrate how "a closer connection between education and worship" can be made.

Lynn Miller, pastor of South Union Mennonite Church, West Liberty, Ohio, led sessions on Anabaptist history and the use of storytelling in the church. He dazzled the group with a fast-paced, high-energy, and informative look at some of the Anabaptist leaders. He also gave vivid demonstrations of the difference

between "reading the words" and "telling a story" through action, enhanced expression, and even props.

Phyllis Carter, pastor of City Church of the Brethren, Goshen, Ind., focused on the importance of spiritual disciplines. "We are not just teachers, we are spiritual directors," she declared. "Our task is not teaching but formation. Mentors and guides are more important than curriculum and materials in the classroom."—*Terry Nichols*

## Mennonites to help Vietnam rebuild its forests

An estimated 38 percent of Southeast Asian forests have been destroyed since 1950. This deforestation, caused by war and cutting of timber for firewood and construction, has left the area's once lush hillsides bare and unproductive.

The government of Vietnam is eagerly pursuing reforestation programs. But left to its own resources, it faces huge financial obstacles. So Mennonite Central Committee and other agencies are giving their support in the struggle to save the country's beauty and natural resources through reforestation efforts.

Vietnamese officials have accepted MCC proposals for small-scale reforestation projects. They include projects that would help restore the ecology of deforested areas, provide future timber resources, reduce flooding and thus increase rice production, and in the process "enhance the spirit of exchange and reconciliation between the people of North America and the people of Vietnam."

In February of this year, Pat Hostetter Martin, administrator of MCC programs in Vietnam, traveled to that country with Paul Paetkau, a Canadian ecologist, to look at three proposed reforestation sites:

one near Hanoi in the north, one in the Mekong Delta in the south, and one in Bien Tri Thien Province in central Vietnam.

During the Vietnam War, U.S. troops sprayed chemicals over some 1.7 million hectares (4.2 million acres) of cropland, forests, and wooded areas. Herbicidal spraying also ruined the tidal mangroves in the Mekong Delta and over 40 percent of this productive woodland and fisheries area was completely destroyed.

The MCC project site in the north will help protect one of Vietnam's few national forests. A recently established Center for Forestry Vocational Education teaches high school students from Hanoi about planting and caring for trees and forest protection. It is hoped that students will develop a love of the land and forest that will influence them for a lifetime, said Martin. Another goal of the school is to plant and protect 650 hectares (1,600 acres) of forest where the center is located that will also improve living conditions for local people.

MCC will contribute \$40,000 in 1988 to help purchase trees, nursery supplies, a generator, and building materials for a dormitory at the center. In the future, said Martin, MCC hopes to make it possible for students from other countries to come to the school to learn about reforestation while they build friendships with Vietnamese students.

During a second trip in September, Martin visited the proposed Mekong Delta reforestation site near the border with Kampuchea. In 1978, when Kampuchea was under the brutal dictatorship of Pol Pot, Kampuchean soldiers came across the border and killed over 4,000 people. Martin and Stan Reedy, MCC's Vietnam country representative, listened as local villagers recounted horrifying tales of torture, mutilation, and murder.

The horrible memories cannot be forgotten, but replanting destroyed trees is a symbolic gesture of reconciliation and a step toward preserving the livelihoods of those who survived. At this project site the Vietnamese are providing a project leader and consultants. MCC will provide materials, equipment, and insecticides. MCC hopes to spend \$125,000 on this project over the next three years.

The third proposed site is near the former "demilitarized zone" that once divided communist North Vietnam from U.S.-supported South Vietnam. This was the most heavily bombed area during the war and living conditions for people are still harsh, due to erosion, drought, and flooding.

MCC will proceed with this three-year project, with start-up costs of \$100,000, after a large dam and irrigation system has been built to provide water for irrigating the tree nurseries and replenishing the agricultural land.

—*Andrea Schrock Wenger*



## New Peace Committee of MCC holds first meeting

The first meeting of the new Peace Committee of Mennonite Central Committee was held recently in Akron, Pa. The committee, which takes the place of the former Peace Section, serves MCC as a resource on international peace and justice issues. (MCC U.S. continues to have a Peace Section.)

Last January the Peace Section staff, who had long been responsible to a free-standing Peace Section board, became an

official department in the MCC Overseas Program. The staff were given a new name, "MCC Peace Office." This structural change reflects the ties between peace work and international service programs.

A Peace Committee was then selected by the MCC chairperson to advise Peace Office staff. The committee will meet twice a year to give counsel and help set staff priorities.

Ongoing work of the committee includes building links with international and interchurch peace and justice work, doing education on militarism and development, supporting efforts to resolve conflicts abroad, working on the status of

conscientious objectors around the world, and fostering better East-West relations.

At its first meeting, the committee elected Kathy Royer of Elkhart, Ind., as its chairperson. She served previously as vice-chairperson of Peace Section. Brian Petkau of Altona, Man., was elected vice-chairperson, and Jack Suderman of Kitchener, Ont., was elected secretary. Other members are Evelyn Kreider of Goshen, Ind.; Peter Penner of Winnipeg, Man.; Patty Shelly of North Newton, Kans.; and Vernon Wiebe of Hillsboro, Kans.

Herman Bontrager succeeded Urbane Peachey earlier this year as executive secretary of the Peace Office.

## KREIDER VIEWS THE WORLD

### Stock market crash: 1929 and 1987

Oct. 29, 1929, was Black Tuesday. Prices of stocks fell on the New York Stock Exchange by the largest amount in history. Prior to this day there had been smaller declines; still more declines followed in the months ahead. It was accompanied by the failure of more than 9,000 banks, by the bankruptcy of many other businesses, by disaster for farmers, and by unprecedented amounts of unemployment. In short, it was the harbinger of the Great Depression.

Oct. 19, 1987, was Black Monday. On that one day the widely observed Dow Jones industrial average fell by 508 points—a 22 percent decline, nearly twice the percentage decline of Black Tuesday in 1929. Since then the stock market has been highly volatile. A large volume of shares has been traded each day. Prices have fallen sharply some days; they have gone up on other days. As I write this they are still far below the peak they had reached in August.

Will all of this result in another Great Depression like the 1930s? It would be foolish for me to attempt to answer this question. But I can give you some parallels and some differences which may aid you in forming your own opinion.

First, the similarities. Both the 1929 and the 1987 crashes followed periods of intense speculative activity. Many people were making millions of dollars of paper profits. President Coolidge assured the nation in December 1928 that "the present should be regarded with satisfaction and the future with optimism." In December 1929 President Hoover called together the nation's business leaders, and it was reported that they told the president that "the morale of their industry was better than it had been for years." After Black Monday, President Reagan assured the nation that the fundamental indicators were all positive.

Some of the differences between 1929

and 1987 are reassuring. It is estimated that 200 banks will fail in 1987—a far cry from the 9,000 which closed their doors in the '20s and early '30s. Deposits are now mostly insured by the Federal Deposit Insurance Corporation or the Federal Savings and Loans Insurance Corporation, and this should remove the danger of other failures resulting from panic withdrawals.

But some of the differences between 1929 and 1987 are frightening. The federal budget was in balance in 1929 (actually there was a small surplus of \$700 million); in 1987 the deficit is about \$150 billion. To finance this deficit and repeated deficits of the past six years, billions were borrowed from foreigners. As a result the United States, which had been a strong creditor nation in 1929, was by 1987 the world's largest debtor. For more than 30 years prior to 1929 the U.S. exported more goods than it imported; since 1982 we have imported more than we have exported.

Some observers believe that it was the Commerce Department's announcement of another large trade deficit in August, together with the seeming inability of the president and Congress to agree on appropriate measures to reduce the federal budget deficit and saber rattling in the Persian Gulf, which precipitated the crash of 1987.

The government handled the 1929 crash and subsequent depression very badly. It did three things which only made matters worse and probably prolonged the length of the depression. First, it raised taxes—not by nearly enough to balance the budget, to be sure, but more than enough to discourage business. Second, Congress passed the Hawley-Smoot Tariff Act, and this caused a disastrous reduction in international trade. Third, the Federal Reserve tightened credit.

Today, the government is well aware that these three policies were wrong. But as I write this I feel confident that we can avoid only the second of the three mistakes. To be sure, Congress is considering a trade bill which would be more protec-

tive than any trade bill since 1920. But President Reagan has announced that he will veto a restrictive bill, and it seems unlikely that Congress could muster the votes to override the veto.

But Congress is talking about a tax increase, and though the president opposes it, he may be forced to accept it. The proper time for a tax increase would have been the period from 1983 to 1986, when the economy was booming. To do so in 1987 could push the economy into a recession. But the huge government debt of 1987 may make it imperative that taxes be increased even at the risk of a recession.

Thus far in 1987 the Federal Reserve has not tightened credit as it did in 1929. Instead it has allowed interest rates to fall. But the federal budget deficit and the trade deficit may make it impossible to continue this policy of lower interest rates. America is deeply dependent on foreign loans. Foreigners are not likely to lend us money unless the interest rates are attractive. Instead they may even withdraw money they have already lent us. This would cause the dollar to fall in value still further and interest rates to rise.

It is said that Americans lost a half trillion dollars in the market crash of 1987. I am sorry about this, but much of the loss was a paper loss which merely wiped out some of the previous paper profits. Some of the people who suffer this paper loss are people of moderate means who were holding stocks in Individual Retirement Accounts or in mutual or pension funds. But the great majority were people of wealth.

However, I am much more concerned about the prospect of another recession. Even if the recession is less severe than in the 1930s many poor people will lose their jobs, the chronically unemployed will be more discouraged than ever, and young people who would like to enter the labor market may find doors of opportunity closed to them. Why must the poor and disadvantaged always suffer the most?

—Carl Kreider



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **Christine Thomson, Radnor, Pa.**

Your editorial on "The Suffering Children (Nov. 3) offered an important message. I am ashamed to say I never thought of this concern as a political one, and I appreciate it being brought to my attention.

May I now bring something to your attention? Your comment that "adults who were abused as children tend to abuse their children" is in error. (Another article in a previous *Gospel Herald* issue made the same erroneous statement, and it misguides your readers.)

Earlier studies were always done with parents who abused their children. The results showed that most of these parents were abused as children, thus the conclusion that you quoted was usually drawn. Recent studies have researched *parents who were abused* as children (as opposed to parents who abuse), and they found that *most* of these parents did not abuse their children. Therefore your statement should have read "adults who were abused as children tend *not* to abuse their children" or else "adult abusers tended to be abused as children." The difference is important.

### **Howard S. Schmitt, Sarasota, Fla.**

I strongly affirm James M. Lapp's article, "We Need Leaders!" (Oct. 27). There is, however, one point that I would like to see made more strongly: It is my observation that, while we need to work at ways to call out more leaders, we also need to work at better *retention*.

I am not talking about those pastors who take a break to regroup, retool, recreate, or temporarily try their hands at something else. I am concerned about those ministerial casualties who do not heal sufficiently to ever return to pastoral ministry.

Poorly conducted pastoral evaluations, lack of congregational support, and unrealistic or unclear expectations of what a pastor should do have done serious damage to many qualified persons. Now is the time to practice what we preach and to prove that we really are a peace church.

Part of the answer to the leadership crisis in the Mennonite Church, in my judgment, is to work with greater intensity and intentionality in preserving and restoring what we have, as well as to seek ways to increase our number of potential leaders for the future.

### **Robin Schlabach, Parnell, Iowa**

I commend Daniel Hertzler on his editorial concerning AIDS patients (Oct. 20). He states, "Now is not the time for judgment, but for mercy." A summary of the Christian response as it should be could not be stated better.

Paul says in Romans 14, "For this very reason, Christ died and returned to life so that he might be the Lord of both the

dead and the living. You, then, why do you judge your brother?... For we will all stand before God's judgment seat." Jesus died for *all* sinners. No one is exempt, and no sin is greater than another.

Christians must open themselves up to hurt and pain, and show sincere, unconditional love. AIDS, because of its gradual process, allows time for the afflicted to repent and be saved. I feel that time before death is a gift from God, in which we as Christians are to witness to them and show genuine, concerned love—not condemn them.

### **Kristine Kauffman, Indianapolis, Ind.**

I am writing in regards to the editorial on AIDS (Oct. 20). I have recently been quite impressed with *Gospel Herald's* willingness to speak out on such timely issues as abortion, child abuse, and AIDS. Unfortunately, Mr. Hertzler negated much of the effect this information could have had.

The statement that a "Mennonite nurse has come down with AIDS" already implies that this individual, by virtue of being Mennonite and a nurse, deserves an extra dose of the mercy he so passionately asks for at the end of his article. He has implied in his presentation that this nurse got AIDS in an "acceptable" manner. I feel this is in direct opposition to his later statement to hope "that we will have the grace to put aside any judgments about how if he had behaved himself this person would not be afflicted."

Now truly is the time for mercy, not judgment!

## MENNOSCOPE

**Mennonite Board of Congregational Ministries received \$213,000 from churches by the end of October.** Total income of \$245,000 equalled 74 percent of the budget for the first nine months of this fiscal year. Expenditures, however, were running at 93 percent. Additional income of \$197,000 will be needed by the end of the fiscal year on Jan. 31 to meet current commitments. Congregations and individuals are being urged to consider special offerings before the end of the year.

**Construction will begin next June on Bethany Christian High School's \$2 million expansion project.** Included in the project is a gymnasium with seating for 2,000 people, a 400-seat auditorium, an expanded media center, a new parking lot, and new playing fields. LeRoy Troyer and Associates of Mishawaka,

Ind., are the architects. Indiana-Michigan Conference, which operates the 210-student school in Goshen, Ind., is considering moving its offices to the new facilities. A fund-raising campaign for the project has been launched under the leadership of Bob and Sue Miller, owners of Das Dutchman Essenhaus and Country Inn in Middlebury, Ind.

**The oldest Mennonite college in North America—Bethel in North Newton, Kans.—celebrated its 100th anniversary recently.** The school is affiliated with the General Conference Mennonite Church. More than 16,000 people attended over 100 activities during the five-day celebration. The events included a Fall Festival, a reunion of 1,400 alumni, a food fair and band showcase in downtown Newton, the planting of 100 trees, the opening of a permanent exhibit at Kauffman Museum, a music concert, a dinner marking the successful completion of a \$10.3 million centennial fund drive, and a special worship service. The special guest speaker for the celebration was Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching and former U.S. Commissioner of Education.

**Virginia Conference dedicated new facilities for its Family Life Resource Center** recently in Harrisonburg, Va. The guest speakers were well-known counselors John and Naomi Lederach of Philhaven Hospital in Mt. Gretna, Pa. The new facilities are in the south wing of Park View Mennonite Church. Randy and Ronda Weber are codirectors of the six-month-old center.

**A Mennonite congregation has been established near Martinsburg, W.Va.** Called Martinsburg Mennonite Fellowship, it uses the fire hall in Inwood. The congregation, affiliated with Virginia Conference, is led by Glen and Velma Horst.

**Four congregations in Indiana-Michigan Conference have changed their names.** They are: Berkey Avenue Fellowship in Goshen, Ind., to *Berkey Avenue Mennonite Fellowship*; Elmwood Mennonite Church in Kendallville, Ind., to *Agape Fellowship*; Nashville (Tenn.) Mennonite Church to *Harmony Christian Fellowship*; and Tri Lakes Chapel in Bristol, Ind., to *Tri Lakes Community Church*.





**Pastor couple gets balloon ride.** Plains Mennonite Church in Lansdale, Pa., held an unusual celebration recently to commemorate the 40th anniversary of the ordination of its senior pastor, Gerald Studer (left). At a special surprise worship service, many members and guests shared memories of the ministry of Studer and his wife, Marilyn (second from left). Guest speaker Paul Lederach, pastor of nearby Franconia Mennonite Church and a former parishioner of Gerald in Scottdale, Pa., challenged the congregation to consider the meaning of 40 years in ministry.

As a token of appreciation, the congregation presented Studers with a scrapbook of 150 letters from friends and current and former church members. Following a potluck meal, the congregation also presented tickets for a hot-air balloon ride for two. Gerald was a student pilot as a youth. Pictured with Studers are congregational representatives Karin Hackman and Sam Lapp.

**The new Mennonite congregation in Baltimore needs help raising \$95,000 to purchase a building on Roland Avenue from the Church of the Brethren.** The original deadline for the payment has been extended from Oct. 15 to Dec. 20. The congregation, called North Baltimore Mennonite Church, is already using the building. Nov. 8 was Covenant Membership Sunday, when 10 people joined as charter members and five people with other denominational ties became associate members. The congregation hopes to have a dedication service for the building on Jan. 10.

**Correction:** The address of the new Mennonite congregation in Baltimore is 4615 Roland Ave., and not 1615 as reported in the Nov. 10 "Mennoscope."

**A rejuvenated Hispanic congregation in Washington, D.C., has doubled the size of its sanctuary.** "Our dream is to see it with more than 100 people!" says Pastor Justiniano Cruz. The congregation, which uses a big old house, also enclosed the front porch to make a pastor's office and entrance foyer and enclosed the back porch to make a Sunday school classroom. The renovation work was done by Paul and Nancy Showalter, traveling Voluntary Service carpenters from Mennonite Board of Missions. The congregation's name is Iglesia Evangelica Menonita Hispana.

**Phyllis Magal preached a sermon, but she didn't say a word.** She danced. With graceful

ballet-like movements, her bare feet pattered on the floor as she led in worship recently at Associated Mennonite Biblical Seminaries. "Movement can express the whole of experience," she said later. "It is important for us to be embodied persons in the church, and that's where dance and movement can come in—letting our bodies pray." Magal, a Mennonite artist who sees her creative work intertwined with spirituality, was the theological center guest at AMBS, Oct. 26-30. She led three chapel services, spoke at the weekly forum, met with four classes, and led a liturgical dance workshop.

**Fasting, worship, and communion helped students at Conrad Grebel College link gratitude and responsibility** recently during a series of events marking Canadian Thanksgiving. This year's theme was "Gifts," and the emphasis was on being thankful for things held in common with others rather than for things which separate people. The daylong fast, a tradition at the college, was promoted as a way of letting go of the constant desire to consume and as an act of solidarity with the hungry. The college donated the cost of each meal not eaten by resident students to Mennonite Central Committee Canada.

**Conrad Grebel College is hosting its first Chinese professor through China Educational Exchange.** Zhao Linyou from Sichuan Institute of Foreign Languages in Chongqing is spending fall term at the college, speaking to

college classes and local groups about China, improving his English, and observing Canadian life. Zhao said he is also learning a lot about Mennonites. China Educational Exchange is an inter-Mennonite program based in Winnipeg, Man.

**A General Conference Mennonite college in Ohio will "equalize" the cost of a private and public education** through a program set to begin next fall. Bluffton College will offer—to qualifying students—financial aid equal to or greater than the difference between Bluffton's tuition and the average tuition at four-year public institutions in Ohio. This year, for example, Bluffton's tuition is \$5,985 while public institutions average \$2,017. So under the new program, qualifying students would get at least \$3,968 in aid.

**The second art print in the "Mennonite Women in Service" series is now available** from Mennonite Central Committee. It depicts MCC worker Brenda Meyer returning with two of her neighbors from a day of threshing sorghum in Lesotho. She and her family returned earlier this year from five years of work in that African country. The artist is Judy Hall of Molalla, Oreg. She donated the original watercolor painting to the benefit auction at Western Mennonite School and donated 475 limited edition prints of the painting to MCC. The first print in the series, by the same artist, features Karen Berkey Amstutz in Bolivia and benefits her sponsoring agency—Mennonite Board of Missions. The Meyer prints can be purchased for \$30 each (plus \$5 for postage/handling) from MCC at Box M, Akron, PA 17501.

#### **Pastoral transitions:**

- **Dorsa Mishler** was ordained as an overseer by Indiana-Michigan Conference on Sept. 10. For two years already he had been overseeing four congregations in Elkhart, Ind.—Prairie Street, Belmont, Sunnyside, and Locust Grove.
- **David Hayden** was ordained as pastor of Southeast Community Church, Roanoke, Va., on Aug. 23. He is the founding pastor of this two-year-old church.
- **Tim Lichti** resigned as pastor of Marion Mennonite Church, Shipshewana, Ind., on Oct. 15. He then became director of Menno-Hof, the Mennonite/Amish visitors center scheduled to open in the spring in Shipshewana.
- **Teofilo Ponce** resigned as pastor of Templo Menonita de la Hermosa, Kalamazoo, Mich., recently.

#### **Missionary comings/goings:**

- **Wally and Sue Fahrner** are on an extended leave of absence from England following a one-year North American assignment that ended last summer. They are Mennonite Board of Missions workers who served London Mennonite Fellowship for four years. Their address is 1501 James Pl., Goshen, IN 46526.
- **Paul and Vesta Miller** went to India in October for a three-month visit, including participation—on behalf of MBM—in the 75th anniversary celebration of Mennonite Higher Education Secondary School in Dhamtari. They were MBM missionaries in India for over 40 years until their retirement in 1983.

#### **Upcoming events:**

- **Song Leading Seminar**, Jan. 8-10, at Laurelville (Pa.) Mennonite Church Center. This is for congregational song leaders, music directors, music committee members, and church choir directors. The instructors are Eastern Mennonite College professor Ken Nafziger and Duquesne University graduate student Karen Moshier Shenk. The theme is "Why Sip from the Stream of Song When You Can Really Drink?" More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412-423-2056.



• *Singles Retreat*, Feb. 5-7, at Rocky Mountain Mennonite Camp, Divide, Colo. The theme is "Enjoying the Journey," and the speaker is Susan Ortman Goering. More information from the camp at Box 6, Divide, CO 80814; phone 303-687-9506.

• *60th Anniversary Celebration*, July 8-10, at Casselton (N. Dak.) Mennonite Church. Former members are especially invited. More information from Ralph/Elaine Johnson at Box 494, Casselton, ND 58012; phone 701-347-5503.

**Special meeting:** Roy D. Kiser, Stuarts Draft, Va., at Covenant Community Fellowship, Souderton, Pa., Dec. 6.

#### New members:

• *Mountain View, Lyndhurst, Va.:* Ronald Lee Henderson and Cindy Fitzgerald by baptism and Amos Hostetter, Irene Hostetter, Warren Shirk, and Grace Shirk by confession of faith.

• *Stanton, Va.:* Ki McCrary

• *Springdale, Waynesboro, Va.:* Philip VanLear by baptism and Dorothy VanLear by confession of faith.

• *Park View, Harrisonburg, Va.:* JoHanna Lapp.

• *Valley View, Spartansburg, Pa.:* Dean and Mary Beth Roberts by confession of faith.

• *Finland, Pennsburg, Pa.:* Janelle Derstine and Kevin Landes.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Frey-Stuckey.** Glen Frey, Wauseon, Ohio, West Clinton cong., and Lisa Stuckey, West Unity, Ohio, Lockport cong., by Keith Leinbach, Sept. 25.

**Hartzler-Hess.** Daniel D. Hartzler, Bainbridge, Pa., Marietta cong., and Judith L. Hess, Belmont, N.Y., Kossuth cong., by H. Raymond Charles, Nov. 7.

**Lapp-Stoltzfus.** Leon E. Lapp, Gap, Pa., Hopewell cong., and Rosie Stoltzfus, Honey Brook, Pa., Sandy Hill cong., by Andrew Leatherman, Oct. 31.

**Miller-Miller.** Ed Miller, Plain City, Ohio, and Jolinda Miller, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Nov. 7.

**Nice-Schaffer.** Kevin S. Nice, Earlington, Pa., Franconia cong., and Linda Diane Schaffer, Telford, Pa., by Earl Anders, Nov. 7.

**Shalaway-Moyer.** David Shalaway, Barto, Pa., Bally cong., and Carol Moyer, Quakertown, Pa., Rocky Ridge cong., by Ernest Moyer, Oct. 17.

## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Ediger, Stanley and Martha (Naffziger),** Harper, Kans., third son, Aaron Joseph, Sept. 11.

**Frush, Nilen and Marcia (Miller),** Sarasota, Fla., second daughter, Anna Melissa, Nov. 3.

**Good, Edwin and Felda (Kirkendall),** Cloverdale, Ohio, fourth child, third son, Samuel Levi, July 30.

**Kanagy, Lamar and Cheryl (Brown),** Lititz, Pa., first child, Meagan Allyse, Oct. 29.

**Kuebrich, David and Betsy Beyler,** Washington, D.C., second son, Benjamin David Beyler, Nov. 3.

**Lehman, J. Allen and Laura (Frey),** Chambersburg, Pa., third child, second daughter, Amber Michelle, Oct. 7.

**Martin, Clifford W. and Susan (Skiles),** Leola, Pa., third daughter, Audrey Marie, Oct. 30.

**Stewart, Steve and Jan (Unzicker),** Secor, Ill., second son, Brett Landon, Aug. 29.

**Stoltzfus, Barry and Ingrid (Bixler),** Souderton, Pa., first child, Drew Philip, Aug. 31.

**Suderman, Mark and Elaine (Regier),** Harrisonburg, Va., first child, Ryan Todd, Nov. 3.

**Troyer, Marvin and Lori (Lehman),** Dalton, Ohio, third child, second daughter, Abby Leigh, Nov. 6.

**Weaver, Marlin and Lesetta (Mummau),** Lititz, Pa., second son, Jansen Forrest, Nov. 1.

**Weissman, Bill and Ginny (Sauder),** Harrisonburg, Va., third child, first daughter, Stacy Dennyelle, Nov. 9.

## OBITUARIES

**Clemens, Jacob Rittenhouse,** son of Jacob and Hannah (Rittenhouse) Clemmer, was born in Towamencin Twp., Pa., Mar. 5, 1911; died of probable posterior cardiac rupture at Doylestown (Pa.) Hospital on Nov. 3, 1987; aged 76 y. On June 27, 1936, he was married to Mildred Landes, who survives. Also surviving are 3 sons (Robert L., Thomas L., and Timothy L.), one daughter (Mary Ann Hagey), 7 grandchildren, 2 brothers (Ernest R. and James R.), and 2 sisters (Ruth B. Landis and Betty Nyce). He was preceded in death by one brother (Paul). He was a member of Plains Mennonite Church, where funeral services were held on Nov. 7, in charge of Gerald C. Studer; interment in Plains Mennonite Cemetery.

**Frey, Harold P.,** son of Daniel and Edith (Nice) Frey, was born in Sterling, Ill., Sept. 29, 1911; died at Sterling Care Center on Oct. 26, 1987; aged 76 y. On Jan., 28, 1943, he was married to Vada Shank, who survives. Also surviving are 3 daughters (Lynette and Rozanne Frey, and Nada Brown), 2 grandsons, one stepgranddaughter, and 3 sisters (Mildred Melinger, Mabel Blosser, and Hazel Metzger). He was preceded in death by one daughter (Merna Kay). He was a member of Science Ridge Mennonite Church, where funeral services were held on Oct. 29, in charge of S. Roy Kaufman; interment in Science Ridge Mennonite Cemetery.

**Moyer, William H., Jr.,** son of David and Elizabeth (Clymer) Moyer, was born in Hilltown Twp., Pa., Apr. 7, 1896; died at Souderton, Pa., Nov. 4, 1987; aged 91 y. On June 16, 1923, he was married to Irene Kulp, who died on Oct. 5, 1986. Surviving are one son (Orville), one daughter (June Landis), 4 grandchildren, 4 great-grandchildren, and one sister (Grace Horn). He was a member of Blooming Glen Mennonite Church. Funeral services were held at Souderton Mennonite Homes on Nov. 6, in charge of Robert L. Shreiner, Curtis L. Godshall, and Roy S. Landis; interment in Blooming Glen Mennonite Cemetery.

**Mullins, John W.,** son of William L. and Virginia Mullins, was born in Delrose, Tenn., Feb. 18, 1924; died following heart surgery at Peoria, Ill., Aug. 6, 1987; aged 63 y. On July 3, 1943, he was married to Aleene Mitchell, who survives. Also surviving are 2 daughters (Rebecca Hakes and Doris), one son (Roger), 3 grandchildren, one brother (William C.), and 3 sisters (Bertha Knox, Daisy Camp, and Stella Solomon). He was a member of Metamora Mennonite Church, where funeral services

were held on Aug. 9, in charge of Paul Sieber; interment in Hickory Point Cemetery.

**Ricker, Harry H.,** son of William and Sarah (Caldwell) Ricker, was born in Malaga, N.J., Mar. 30, 1893; died at Burlington Co. Memorial Hospital, Mt. Holly, N.J., Oct. 4, 1987; aged 94 y. On June 25, 1914, he was married to Cora Freed, who died on Feb. 22, 1981. Surviving are one son (Harry H.), 2 daughters (Julia E. Wood and Barbara R. Ricker), 8 grandchildren, and 14 great-grandchildren. He was preceded in death by one son (Nelson F.), one grandchild, and one great-grandchild. He was a member of Line Lexington Mennonite Church, where funeral services were held on Oct. 7, in charge of Robert G. Walters and Lowell H. Delp; interment in Line Lexington Cemetery.

**Schertz, Wilma E.,** daughter of Emanuel J. and Lena (Drange) Schertz, was born in Lowpoint, Ill., Apr. 18, 1914; died at Eureka, Ill., July 20, 1987; aged 73 y. Surviving are 2 brothers (Eldon and Vernon) and one sister (Lois). She was a member of Metamora Mennonite Church, where funeral services were held on July 23, in charge of Robert Harnish and James Detweiler; interment in Stewart-Harmony Cemetery.

**Schmidt, Sara Histan,** daughter of Samuel S. and Susan (Landis) Histan, was born in Doylestown, Pa., July 22, 1913; died of leukemia at Harrisonburg, Va., Nov. 1, 1987; aged 74 y. On Feb. 28, 1944, she was married to Vernon H. Schmidt, who survives. Also surviving are 2 daughters (Joy Pople and Louise Perlowitz), one son (Wayne), 5 sisters (Elizabeth Gross, Laura Histan, Rebecca Graybill, Ruth Mosemann, and Mary Alderfer), and 4 brothers (Howard L., William L., David L., and James L.). She was a member of Park View Mennonite Church, where funeral services were held on Nov. 4, in charge of Owen Burkholder, Harold Eshleman, and Moses Slabough; interment in Lindale Mennonite Church Cemetery.

**Schrock, Dorothy M. Eichelberger,** daughter of Albert and Una (Williams) Eichelberger, was born in Delavan, Ill., June 29, 1925; died of cancer at Peoria, Ill., Aug. 16, 1987; aged 62 y. On Aug. 26, 1945, she was married to Ralph A. Schrock, who survives. Also surviving are one son (Lynn), one daughter (LuAnn Azbell), 4 grandchildren, one brother (Duane Eichelberger), and 2 sisters (Catherine Conrad and Bernadine Litwiller). She was a member of Metamora Mennonite Church, where funeral services were held on Aug. 19, in charge of Paul Sieber and James Detweiler; interment in Stewart-Harmony Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Church Nominating Committee, Lombard, Ill., Dec. 4-5

Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18

Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21

Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23

Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28

Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30

## CREDITS

Cover design by David Hiebert; cover photos by Bill Yoder; photo on p. 850 by Rosella Wiens Regier; p. 853 by Ken Zepp.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Low birthrate among reasons for declining number of Jews**

The world Jewish population is decreasing because of a low birth rate, assimilation, and a delay in marriage, according to researchers in Jewish demography who met recently in Jerusalem, Israel. They estimate that by the year 2000, the world Jewish population will further decrease to a little more than 12 million. Statistics presented at the conference said the world Jewish population declined from 16.6 million in 1900 to 12.8 million in 1985. The largest Jewish communities are found in the United States, Israel, the Soviet Union, Great Britain, and France—in that order.

The 5.6 million Jews in the United States are undergoing changes found in most of world Jewry, including those in third-world countries, researchers said. "American Jews have the distinction of having smaller families than virtually every other ethnic group in the country," said Sidney Goldstein of Brown University. "Jews are marrying later, expect to have smaller families, and practice birth control more effectively than any other group."

### **Hungarian official calls status of religion in his country unique**

For a Soviet bloc country, Hungary in the past three decades has worked out an unusually tolerant view of religion. But that cooperative relationship between religious groups and the government, said Hungary's minister of religion, is unique to his country and is not necessarily a model for others. Imre Miklos described the church-state situation in Hungary at a recent New York press conference held by the Appeal of Conscience Foundation, an interfaith coalition of U.S. business and religious leaders concerned with religious freedom around the world.

Miklos said that in Hungary, "we in a fundamental manner have done away with all the previous mistaken views" of church-state relations in communist countries. He said the Hungarian experience of the past three decades demonstrates that it is not necessary to have religion "wither away" to build a socialist society and that church and state "are

now better able to appreciate and respect the values of each other." The religion minister noted that there are seven priests in the Hungarian Parliament and two clergy on the Presidential Council.

### **High court says shunning by Jehovah's Witnesses is allowed**

The U.S. Supreme Court has let stand rulings of two lower courts that a former Jehovah's Witness who was shunned by church members for leaving the sect may not sue the church for damages. Janice Paul, a Washington state woman who left the sect in 1975, challenged a church policy that was instituted six years later requiring faithful Jehovah's Witnesses to shun any member who resigned. She asserted that the practice "necessarily carried with it the implication that such persons were grossly immoral."

### **Bakker 'Farewell for Now' tour over before it starts**

Deposed televangelists Jim and Tammy Bakker have canceled their "Farewell for Now" tour for now, but they may revive it next spring, according to Jeffrey Franklin, the Los Angeles-based producer of the 26-city tour. Ticket sales have been sluggish—only 32 were sold in Nashville and 19 in Denver—but Franklin denied that this was a factor in what he called the "cancellation" of the tour.

### **Sandinistas honor elderly Moravian bishop for peace work**

Following years of tense, often violent relations between the leftist Sandinista government and the Moravians of Nicaragua's isolated Atlantic coast, President Daniel Ortega recently gave national recognition to an elderly Moravian bishop for his tireless work for peace. During a three-hour worship service in Managua's Moravian Church, Ortega awarded the "Miguel Ramirez Goyena" medal to Hedley Wilson, bishop of the Moravian Church of Nicaragua, Costa Rica, and Honduras.

Wilson, who is 92 years old, was celebrating the 25th anniversary of his consecration as a bishop and the 65th anniversary of his ordination as a pastor. The medal, one of the highest honors in Nicaragua, was bestowed in "recognition of the truly Christian pastoral labor exercised by Wilson," according to the official proclamation.

Also in attendance at the worship service was Nicaraguan Interior Minister Tomas Borge, who heads the commission charged with supervising the Atlantic region's newly approved autonomy. Borge called Wilson "an archetypal worker for

peace." Andy Shogreen, superintendent of the Moravians' work in Nicaragua, noted that the presence of Ortega and Borge marked the first time in the Moravians' 140-year history in the country that government leaders had set foot in a Moravian church.

### **Southeastern Seminary officials resign in continuing Baptist battle**

The struggle between the moderate and fundamentalist wings for control of the Southern Baptist Convention intensified recently when the president and dean of Southeastern Baptist Theological Seminary in Wake Forest, N.C., announced their resignations to protest fundamentalist trustees' plan to curb academic freedom. President Randall Lolley and Dean Morris Ashcraft decided to resign less than a week after the school's board of trustees, meeting for the first time with a fundamentalist majority, replaced moderate officers of the board with a full slate of fundamentalists. The trustees also set in motion new guidelines to replace, through attrition, moderate professors at the seminary with academics who adhere to the fundamentalist credo of biblical inerrancy.

### **Inerrancy and academic freedom collide at Missouri Baptist College**

The president of Missouri Baptist College has denied charges that the school has violated the academic freedom of its faculty, although two professors have been denied reappointment and a department head has decided against seeking reappointment. "There's no violation of academic freedom," said President Patrick Copley. "We get pressures as a Baptist college from both the left and the right."

But Leroy Madden has decided not to seek reappointment as chairman of the Natural Sciences Department because college administrators had told him the science faculty will be required to present evolution as "incorrect theory" and teach the biblical account of creation as fact. Religion professor Larry Davis has been told that he will be denied reappointment next year because he disagrees with the administrators' interpretation of the Bible, and history professor Douglas Herman has been denied reappointment for the current school year after refusing to teach the biblical stories of the Garden of Eden and Noah's Ark as factual.

Academic Dean Arlen Dykstra said the college "is intent on presenting a Christian world and life view. We are not afraid to use the word 'inerrant.'" He said the college has tripled its full-time enrollment in the past five years to a total of about 600 and attributed the trend to support from conservative Baptists.



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## The vision

I have been somewhat bemused by the mutative character of the Mennonite Church slogan. It was accepted in 1985 as the "Ten-Year Goals." Within a year or so it had become the "Goals for '95." And now it is "Vision '95." According to a report from campaign director Rick Stiffney to the General Board, this is the "last name change."

Not having heard any formal action on either of these two changes, I inquired at the General Board who came up with Vision '95. If I understood correctly, the answer was that four men at Elkhart decided that the slogan we had was not adequate and so they revised it.

One can agree that this slogan is more biblical. I do not recall that the word "goals" appears in the Bible, but "vision" certainly does. Indeed it is a classic term for the message of prophets as illustrated by Amos 1:1—"The words of Amos . . . which he saw." Vision in this prophetic sense refers to a revelation from God. "In prophetism," writes B. D. Napier in *Interpreters Dictionary of the Bible*, "the mystery of the vision is the mystery of the Word—the mystery of God's disclosure."

The trouble with prophets was that they would come and go. The problem is mentioned in passing in 1 Samuel 3:1—"The word of the Lord was rare in those days; there was no frequent vision." In Proverbs 29:18, the law is offered as an alternative: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." And the final book among the prophetic scrolls exhorts people to "Remember the law of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel" (Mal. 4:4). Even though visionaries might not be present as needed, the law—the Torah—could be counted on for the long pull. But this is not seen as quite enough, for Malachi looks ahead to the coming of Elijah.

When "Elijah" was perceived to have come, he was in the person of John the Baptist, truly a man of vision. And the new developments reported in the Acts are interpreted as a fulfillment of the prophetic vision of "sons and . . . daughters [who] shall prophesy, and . . . young men [who] shall see visions" (Acts 2:17).

So we have in our history the vision which comes anew and the tradition by which the vision is tested. Surely it was for this reason that all of the major New Testament writings feel a need to come to terms with the Old. The new vision must be in tune with the old, for it is the same God at work.

So with Vision '95. As the word goes out about how we shall do thus and so—double our giving, increase our membership 50 percent, double the foreign mission force—there are those who will test this vision to see how it fits with what has gone before. Is it biblical? Does it

follow the lines of the Anabaptist vision?

One question raised on occasion about the idea of growth is whether an overconcern for numbers will blunt the teaching of discipleship. Will Mennonites forget their mandate as a called-out people by being taken up with an overemphasis on expansion? What is the evidence to date?

Nothing definitive. Indeed, how can we know before a couple more rounds of the Kauffman-Harder study of Mennonite values? But one small hint appears in Stiffney's recent report to the General Board. He observes that "conferences and congregations have been more ready and able to get hold of the call of expanded *witness*. New steps in *stewardship* seem more difficult." Is talk found to be cheaper and easier than giving up money?

One thing is sure. Whether we would have a Vision '95 or not, we Mennonites would be pressed to deal with religious and secular forces of an awesome nature which impinge on us as individuals and as churches. As it has always been, we are regularly called upon to interpret and reinterpret what we stand for.

Thus it was of interest to me to have George R. Brunk III draw from Richard MacMaster's history of North American Mennonites in the 18th century in an effort to describe a "Mennonite theological 'center.'" In a paper he read to a recent meeting of the Committee on General Conference and Mennonite Church Cooperation he drew from *Land, Piety, and Peoplehood* (Herald Press, 1985) to show what that center might be.

According to MacMaster, Mennonites of the 18th century were influenced by a variety of religious movements. A number of these influences came into the church and some of them led Mennonites out of their church. "However," writes Brunk, "loss of Mennonite identity and absorption into other groups happened only where the following faith tenets were compromised: (1) a sense of contrast between church and society; (2) discipleship understood as moral commitment as well as spiritual earnestness; (3) the church as a disciplined, mutually caring community (in contrast to individualized religiosity); (4) rejection of violence and warfare."

If we are prepared to assume that the 20th century can learn from the 18th, these four points may serve as one traditional formula by which to measure the results of Vision '95. Are we in our congregations and conferences prepared to support these as central doctrines? If so, it would seem that our developing vision is in tune with our tradition. Not only is the spirit of Elijah the prophet active among us, but also that of Moses, the one to whom is related the beginning of specific traditions about how people who want to be known as God's people shall live.

—Daniel Hertzler



# GOSPEL HERALD



A Bible study for Advent (1)

## Prince of Peace: temple or palace?

by Millard Lind



"Astronomers in orbit over new planet." I saw the headline in the *Chicago Tribune* on December 11, 1984. It introduced a story of astronomers, jubilant over their discovery of the first planet to be detected outside our solar system. Twenty-one light-years away from earth, it promises that there may be many planets outside our system, and that some of them may possibly support life.

As Columbus sailed what for him was a boundless ocean, we too have found a new frontier. It is an exciting time to live—a time of new perspectives, of new economic and spatial possibilities, of exploration and possible exploitation of the universe. Human progress continues in our first halting steps beyond earth. With these halting steps, however, the military is already talking of "star wars." If this happens, progress may be not toward life but toward death.

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Like other babies of his day, Jesus is presented at the temple by his parents. Greeting them is Simeon. (painting by William Hole)



This essay, celebrating the Christmas season, is about progress toward life. It is a homily on the last of Isaiah's four names for the future king: Wonderful Counselor, suggesting God's strategy for international relations; Mighty God, suggesting how this new strategy is to be implemented; Everlasting Father, suggesting God's

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## All of the armor will be rendered irrelevant when the Advent movement really gets underway.

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persistence and patience in its implementation; and Prince of Peace, suggesting the goal of the strategy—a strategy that is God's answer to star wars.

A prince is usually connected with a palace. Isaiah 1-12 portrays two major institutions: the leading one, the temple (chapters 2 and 6), and the secondary one, the palace (chapters 9 and 11). Isaiah is a great artist. His artistry in this book (one of Jesus' favorites) may be traced if one follows the flow between temple and palace.

I propose that we examine these two institutions first in the ministry of Jesus, then of Isaiah. From this examination I will raise a few considerations both for the problem of star wars and for the church as we celebrate this Advent season.

**Not at the palace.** Jesus did not spend much time in palaces. I memorized Matthew 2 one summer as a boy, while spreading manure on my father's farm. It tells how wise men came searching for Jesus: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.' " The wisdom of the astrologers led them to the palace. But they did not find Jesus at the palace. Only the special wisdom of Judah's priests and scribes could redirect them to an ordinary house in Bethlehem where they found the baby Jesus.

The only time that we read about Jesus in palaces was at the end of his earthly life. In Herod's palace Jesus was mocked and treated with contempt (Luke 23:11). In Pilate's palace, Jesus was sentenced to die (Luke 23:24). Though Jesus was legitimately called "Prince of Peace" by the later church, none of the four names of Isaiah 9 were given him by New Testament writers. And Jesus

certainly did not spend his time in palaces.

Jesus' relationship to the temple was quite different. Luke tells us that Jesus as a baby was presented to God in the temple (2:22-38). Then 12-year-old Jesus went with his parents to the Passover feast in Jerusalem. There in the temple he sat among teachers, listening and asking questions. When anxious parents rebuked him, he replied, "How is it that you sought me? Did you not know that I must be in my Father's house?" (Luke 2:41-49).

The Gospel of John intimates that Jesus regularly attended the yearly festival seasons in the temple. He healed in the temple precincts, often taught the people there.

The synoptic Gospels tell how at the end of his ministry, he drove out those who bought and sold, overturned the seats of money changers and of those who sold pigeons. "It is written," he cried out, "my house shall be called a house of prayer for all nations!" (Mark 11:11). Quite differently from the Gospels, Isaiah (chapters 9 and 11) portrays idyllic scenes which emanate from the palace. The Quaker minister, Edward Hicks, felt deeply about the prophecy in Isaiah 11, that a lion would lie down with a lamb. Obsessed with this "peaceable kingdom," he painted more than 100 versions of the scene.

Chapter 9, from which our text is taken, tells of the child born to the palace: "For to us a child is born. . . And his name shall be called. . . Prince of Peace."

But the peaceable kingdom was not what Isaiah found in Judah's palace. Sent forth from the temple (Isaiah 6), Isaiah met the rebel kings Ahaz and Hezekiah who, each in his time, were preparing for war. As a protest against Judah's rebellious palace, Isaiah portrayed his peaceable kingdom of the future, when the palace would again listen to the message from the temple.

Besides the two scenes of the palace, Isaiah also paints two scenes of the temple. In chapter 6 he sees in a vision God, sitting upon a throne. "Woe is me!" he cries, "For my eyes have seen the king, the Lord of hosts."

What makes Isaiah's flow between temple and palace different from that between temple and palace in the surrounding ancient Near Eastern states? In Babylon and Egypt, the temple supported and undergirded the palace. In Judah, however, just as portrayed in Isaiah, temple was often *against* palace. Judah's different relationship between temple and palace was founded when David brought the ark (a small wooden chest) into Jerusalem.

**The lost ark.** The story of how the ark had been lost to its northern home, Shiloh, where the boy Samuel had been prophet, might be titled "Ichabod." Israel's militia had been defeated by the Philistines. The priesthood was all but wiped out. The ark was taken captive. Then the daughter-in-law of Eli, her own husband dead in battle, gave birth to a son whom she named Ichabod—no glory. The ark, the glory of Israel, was housed in the pagan

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temples of the Philistines.

But there was a mystery about the ark. The Philistines suffered a series of plagues, characteristic of the early iron age, and they were glad to get rid of it. They turned it loose on a cart drawn by oxen, and the oxen drew their burden into the hill country of Judah. When David later

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## With the Prince of Peace going before us, congregations are to lead the nations in a new internationalism.

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took it to Jerusalem, the mystery of the ark was again experienced when Uzzah, touching the ark to steady it, collapsed in death.

It was a fateful moment in biblical religion when David brought this ark to Jerusalem. For the ark was a symbol of the rule of God—Yahweh enthroned upon the cherubim. It was the rule of God from the tabernacle, a rule which had known no palace. On the day when David brought the ark to Jerusalem, he subjected the foreign tradition of Judah's kingship to the mysterious, holy power of the reign of Yahweh. This is why Isaiah could go to Ahaz and Hezekiah and cry: "No foreign alliances! No trusting in armaments! You must trust in Yahweh alone. For Yahweh rules from the temple."

**Divine paths.** Isaiah's second temple scene is found in chapter 2:1-4. It is the celebrated passage where swords are beaten into plowshares and spears into pruning hooks. But the real issue of the passage is that the nations go up not to the palace but to the temple. They choose there the law, Yahweh's teaching, as a basis for settling their differences instead of reliance upon human wisdom backed by threat of sword and spear. They want to learn the ways of the God of Jacob, to walk in divine paths. This is a people's movement. Isaiah does not say that kings and political leaders shall go up. Perhaps some shall. Isaiah says that *many peoples* shall say, "Come, let us go up. . . ." Humanity's hope, says

## No room in the inn

An oldster recently reminisced to a prayer group about her lifelong struggle to be accepted by the church. When our friend longed, as a youngster, to join the church, she was refused because she was a "bastard." So the girl set up her own altar and invented a ceremony of her own. After bearing eight children, this conscientious mother divorced an unfaithful husband and again was ineligible for church membership.

But our friend remains a sensitive, understanding Christian, even though the doors of the church were slammed in her face.

—Helen Good Brenneman

Isaiah, lies not with political leaders but with a people's movement. Political leaders obsessed with manipulation of power, with learning the art of star wars, are not about to say, "Come, let us go up to the house of the Lord that we might learn God's ways." This may be why Jesus, Prince of Peace, chose the temple instead of the palace, why he taught there the common people, who heard him gladly. A new approach to world problems requires a new kind of leaders.

When nations learn the way of Yahweh to settle their differences in international relations, Isaiah says, sword and spear become obsolete. Armaments are beaten into instruments of economic productivity.

This also means that our war colleges are obsolete: "Neither shall they learn war any more." This means America's West Point, Annapolis, and Air Force Academy and Canada's Royal Military College. All these, with their Moscow equivalents, will go when the peoples of the world wake up and the movement of the Prince of Peace really gets under way: "We ain't gonna study war no more."

Micah extends this picture not only to international but also to internal relationships (4:1-4). He says that every householder shall sit under their vines and fig trees, "and none shall make them afraid."

When the temple becomes the center of reconciliation, when the people's movement of the Prince of Peace gets going, it will render obsolete my town's county jail, the armored building of concrete and steel with which national planners have burdened thousands of towns across America—all to house a few hundred people, most of whom are poor, nonviolent, and sinned against. All of the armor and all of our war colleges will be rendered irrelevant when the Advent movement really gets under way.

Beyond what we have already noted, what does this temple versus palace imagery mean for us? The key is found at the end of Isaiah's prophecy (2:5): "O house of Jacob, come, let us walk in the light of the Lord."

Our Dordrecht Confession cites this Scripture as to why the temple community is to beat its swords into plowshares *now*.

**Healing balm.** In 70 A.D. the temple was swept away by Roman armor. But both Jews and Christians had prepared for this eventuality by transferring temple imagery to synagogue and congregation. The church, says Ephesians, is joined together and growing into a holy temple in the Lord (2:21). From all our gathered assemblies throughout every land, the teaching of the Prince of Peace is to go forth throughout every land. As the ruined atomic reactors of Russia and America may some day spew their poisons over the surrounding areas of our countries, so the temples of the Prince are to shed God's healing balm over city and countryside.

With the Prince of Peace going before us, congregations are to lead the nations in a new internationalism. As Deuteronomy says, the people of God are called to be the head and not the tail. We are not to limp along behind the international politics of Ahaz and Hezekiah, of Reagan and Schultz, the palace politics of star wars. We are to follow instead the holy power of the ark, the holy power of the crucified and risen Lord, Prince of Peace, so that when the world's peoples awaken they will find an alternative way in which to walk.



# Seven good reasons for holiday depression

by Milo Thornberry

No Christmas season is complete without psychologists and therapists of various sorts hitting the air waves to give advice about coping with the "holiday depression syndrome." Unfortunately, the "season of joy" becomes for many a season of sadness and depression.

I have no quarrel with what I usually hear on these programs. It is what I don't hear that bothers me. It seems to me that there are some important contributing factors to Holiday Depression Syndrome that the psychologists and therapists seem to ignore. Those factors are all related to the mass media images of the "good Christmas"—an artillery barrage that begins to rain down on us just about the time we are carving scary faces on pumpkins. If you get the feeling that somebody turns up the volume on advertising during this period, you are right. Half of the year's advertising dollars are spent in the last quarter of the year. What does this have to do with Holiday Depression Syndrome? A lot!

**A "good Christmas."** First, if you are going to be alone at Christmas, you must confront daily reminders from ads and programs that celebrating Christmas is for family and friends. You don't measure up to this society's standard for a "good Christmas." Being lonely is bad anytime, but being constantly reminded of your situation is worse.

Second, even if you are going to be with family and friends, you have to contend with the standards set for "happy family and friends." When we see the commercials or the programs, we see idealized pictures of family harmony. We, on the other hand, know that when *our* family gets together there are tensions and sometimes warfare. The problem is not family tensions or conflicts; the problem is that we measure ourselves by the media images of "happy family." Of course, we come up short and feel guilty: "Why can't my family be like that, especially at Christmas?"

Third, if you want to observe Christmas as a holy day, you may at first be encouraged by businesses' use of religious symbols and imagery. Deep down, we know something's wrong. Advertising's behavior modification specialists have taught those who sell that playing "Joy to the World" in the mall in November and December will bring joy to the producers and sellers, and that "Silent Night, Holy Night" will do it even better. Feeling a bit uncomfortable at the crass exploitation of our symbols and imagery, we still buy. But we also feel a little guilty that we have desecrated a holy day.

Fourth, if you are Jewish, you have a tough time keeping Hanukkah from being a "Jewish Christmas." The significance of the Feast of Hanukkah lies in the struggle of

Jews to preserve their integrity against social pressure for assimilation. It is ironic that its popular celebration in Jewish homes today is often an example of just such assimilation, thanks to the tremendous cultural and economic forces swirling around Christmas. Of course, one

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## Our spirits are smothered under an avalanche of expectations.

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need not be Christian or Jewish or have any religious affiliation at all to be concerned about the influence the commercialization of Christmas has on children and adults alike.

Fifth, if you are poor, Christmas is not for you. Although we are told that Jesus' coming was "good news to the poor," the way we celebrate his coming in this society could hardly be so described. As the editor of a corporate newsletter told me a couple of years ago, "Isn't Christmas really a time when we show our neighbors and the rest of the world what we've got that they haven't got?" If you believe the not-so-subtle messages in Christmas advertising that spending more is better, then the editor has a point. Christmas seems to have become a time to remind the poor of their poverty.

Sixth, even if you are not poor, but your resources are limited, you may feel the pinch at not being able to provide this society's notion of a "good Christmas." One of the ways advertising works is to make you discontented with whatever you have so you will want more. Through the weeks before Christmas you accumulate the goodies for Christmas. Sometimes it is only when you see all of the stuff under the tree that you realize just how much you have gone into debt to provide a "good Christmas." If Christmas morning doesn't do it, the arrival of the bills in January will.

Seventh, even if you are not poor, and can buy whatever you want, joy at Christmas does not automatically follow. Even though we know better, we regularly fall prey to advertising's insidious suggestions that buying things brings happiness. And we are disappointed when they don't. But then we wonder—as we have been programmed to do—if we had just bought a better/larger/costlier model, then perhaps we would be happy.

**Red warning list.** All in all, there are many good reasons to be depressed at Christmastime (and we haven't even talked about the practice of giving war toys to children on the occasion of the birth of the Prince of

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Milo Thornberry, Ellenwood, Ga., is director of Alternatives, an organization that provides resources for responsible living and for celebrating such holidays as Christmas. More information is available from Alternatives at Box 429, Ellenwood, GA 30049; phone 404-961-0102.



Peace). It may be that Holiday Depression Syndrome is like the red warning light in our car: it comes on to let us know that something is wrong. The problem with many of the Holiday Depression Syndrome advice programs around Christmas is their common assumption that the problem is inside our heads, that there is something wrong with us to make us be depressed during the holidays. I am sure that there is some truth in that. I am just as sure that Holiday Depression Syndrome is also caused by a sickness in our society. Our spirits are smothered under an avalanche of expectations that have little to do with the real world or the real sources of joy and fulfillment.

With the holiday season upon us, if you begin to get a

little sad and depressed, you might consider that the screw that's loose might not be in your head, but in our society. You might even consider getting mad. While most of us can confess with Pogo, "We have met the enemy, and they is us," we should consider some other targets for our hostility as well. Begin with those who attempt to manipulate your emotions and exploit Christmas for profit. Save some of your energy to challenge churches and other religious organizations that have not helped you recognize the commercialized Christmas scam for what it is.

Who knows, if enough people get angry about what happens to them at Christmas, the way Christmas is celebrated in this society might be changed.



# Jostling to make room in Pitseng

by Jonathan Larson

Yesterday we worshiped with a small band of African independent church believers in the small edge-of-the-desert settlement of Pitseng. It was a little awkward getting the service underway. It's just that not everyone arrived at once. And though the singing and prayers had already begun, the door kept creaking open as latecomers crept in to take their places. Each such influx derailed the order of service, as the independent churches insist that all to-ing and fro-ing be accompanied with song.

But more than that, each arrival touched off confusion in the ranks as there ensued a great shuffling of chairs, rearrangement of people, of lurching back and forth in an attempt to accommodate those "who were being added to the church." Finally, the congregation having reached a kind of provincial equilibrium, the door would creak open again and the exercise would be repeated.

**Door creaks open.** This aroused in me a vague sense of discomfort—even of irritation—which eased, thankfully, as a text was read: "Now when Jesus was born in Bethlehem of Judea. . . ." This slightly grating stir, this shuffling of chairs and rearrangement for inclusion, goes back to the stable in Bethlehem, I can see now. Just when the Jewish Christians thought that the door could be closed for a final count, so as to get on with the good news task, the door would creak open and someone new would creep in. First it was the Greek speakers, then it was the Samaritans, and finally complete disorder erupted when

the Gentiles barged in. I hope that in each case, someone had the good sense to start, however fitfully, a song to accompany those who entered. It would certainly have been a grace to do so.

I thought about the independent churches not only here in Botswana, but across Africa, and the global movement of traditional people seeking access to the community of faith. In a larger sense, they have most recently stood at the threshold of the gathered faithful and sought entrance, though their welcome has been hesitant at best. Here we stand in a kind of anteroom trying to see the kingdom underway. And meanwhile, there is abroad in the church a kind of discomfort, as newcomers come in and bring with them new questions, and as we seek to make room for them not only in the pews, but also in our theologies, in our liturgies, and in our hearts. By nature this is an unsettling, disturbing experience. And all equilibrium in the community is only provisional, awaiting the next inclusion.

**Sit lightly.** What must we do, then, in this anteroom experience as the family gathers? First of all, we must learn to sit lightly in our chairs. Soon others will come, and my chair may be needed for someone else. Second, the order of service should have room in it, must be susceptible to revision. And third, we need some people of grace who will be bold enough, even when the rest of us are casting grim glances at the creaking door, to strike up a song of joyful welcome.

The brothers and sisters in the hardscrabble village of Pitseng have already mastered that ethic. Surely, they are showing the way ahead.



Jonathan Larson, Gaborone, Botswana, is a missionary with Africa Inter-Mennonite Mission. This article is reprinted with permission from the *Kika* newsletter of Mennonite Ministries in Botswana.



## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### Top 10 issues for our world

As our world of 5 billion people becomes more and more interdependent, it is appropriate to step back occasionally and look at important global issues. What are the critical issues in our world today—issues of which we should be aware if we are to live responsibly as followers of Christ?

Global issues are complex and interrelated. Nevertheless, from my perspective as a Christian trained in science and having done study and research about hunger, poverty, and injustice as a member of the Mennonite Central Committee U.S. Development Education Office for the last four years, I suggest 10 important global issues facing humankind as the 20th century comes to a close.

I present these issues briefly and in their order of importance, recognizing the dangers of oversimplification and prioritizing:

1. *Environmental degradation.* I consider the gradual insidious destruction of the natural systems that support all life on earth to be the number one global problem. Overpopulation in developing countries and overconsumption and waste in industrialized countries are putting great stress on the earth's land, air, and water.

We have not been good stewards of God's creation. Soil is eroding. Forests are disappearing. Crop lands are becoming deserts. Chemicals are polluting the air and water. Other problems include the waste of non-renewable resources, the excessive buildup of carbon dioxide, depletion of the earth's ozone layer, and the extinction of species.

2. *The worldwide arms race and the nuclear threat.* In 1986 about \$1 trillion was spent on arms. One trillion dollars is equal to a stack of \$1,000 bills 67 miles high. This money is sorely needed for human development programs and to reverse environmental degradation. The two superpowers spend over half of the world's arms budget and are responsible for two-thirds of the arms export to the third world.

Some people might put the threat of nuclear annihilation as the world's number one problem. That's understandable. But I believe the nuclear problem is so apparent and so focused today that it will be resolved, while degradation of the envi-

ronment is so subtle that it constitutes a greater threat.

3. *Blind adherence to political and economic systems that are incompatible with natural laws.* Most economic systems—capitalist, communist, socialist—disregard the fundamental laws of nature. They pay little attention to such principles as: (a) everything is connected to everything else, (b) everything must go somewhere, (c) nature knows best, (d) there is no such thing as a free lunch. Because of this disregard, there is now a dangerous "environmental debt." Present political-economic systems promote an untenable "free lunch" mentality that when implemented exploits nature or people or both.

4. *The hunger scandal.* Estimates of the hungry in our world today range from 450 million to over a billion. At the same time, many nations are "awash in grain." The major problem is one of industrialized countries producing food at a cost beyond what hungry people can afford to pay. Other issues related to hunger include war, food/agriculture policy, poverty, loss of cropland, access to land, and multinationals.

5. *Providing full and meaningful employment for all who are able to work.* Creating this employment must be done

without disregard for natural resources and the environment.

6. *The rapidly increasing gap between the rich and poor.* The gulf between the haves and the have-nots both within and between countries is increasing. The access of the rich and powerful to improved communication, computers, and other technology allows them to better control the poor. Failure to narrow this gap will result in further inequity and injustice to the poor.

7. *Inappropriate food and agricultural policies worldwide.* Industrial agriculture as practiced in the developed world and introduced into the third world during the Green Revolution is not sustainable long term. Industrial agriculture uses up limited supplies of fossil fuels, degrades the soil, and pollutes the environment.

The extension of industrial agriculture through modern biotechnology and genetic engineering will not solve the food problem long term. New food and agriculture policies are needed that promote a sustainable agriculture.

8. *The family farm crisis.* In the United States farmers are declaring bankruptcy, farmland ownership is being concentrated in the hands of fewer and fewer people, blacks are losing farmland, and rural communities are deteriorating. In other parts of the world, cash cropping and the industrialization of agriculture are forcing farmers off their lands. When they move to third-world cities, farmers are even more vulnerable.

9. *The human population explosion.* The expected doubling of the world's population in 40 years will put increasing stress on its political and economic systems. The earth cannot sustain the present rate of human population growth, or growth in consumption, indefinitely.

10. *The colonial legacy inherited and perpetuated by multinational corporations and third world political leaders.* In Africa, Asia, and Latin America, European colonial powers have consolidated their earlier power by "doing development" through multinational corporations, in conjunction with the new elite in those countries. More often than not the elite are part of an oppressive military regime that controls the poor as the colonists did in the past.

Other global issues include human rights, racism, sexism, problems of the elderly and disabled, hazardous wastes, abortion, health care for the poor, and criminal justice.

As Christians we want to follow Christ's example by helping those in need. We can best help by learning to know poor people, by studying the reasons for their need, and by looking for appropriate responses.—Art Meyer, Fresno, Ohio

## Advent promise

The days are  
pregnant with promise  
round with love.

Pay attention  
What is dying  
What is being born

The powers hiss  
their death sigh  
and seek to pull us down  
down to hollow despair

But a Child  
a promised Child  
bright with hope  
is growing, growing  
in Mary's womb

—Linea Reimer Geiser



# JOURNEY



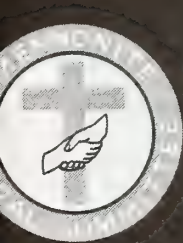
Today MCC helps refugees in North America, the Middle East, Africa, Asia, Europe and Latin America. Programs include education, agriculture, health, food assistance and resettlement both overseas and in North America. You can help refugees on their journey through your prayers, financial support and participation in refugee resettlement.

**Mennonite Central Committee**



**Mennonite Central Committee and MCC U.S.**  
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ke many in Russia in the 1920s this mother and daughter were on the road,  
eing from war and hunger. MCC began as a Christian response to their need,  
d has worked to meet needs for many other refugees during its history.





## Is a 150-year separation long enough? ask MC and GC representatives

"We have a common mission vision. We have many years of working together at many different levels." This was agreed when the members of the Committee on Cooperation of the Mennonite Church and General Conference Mennonite Church met Nov. 6-7 in the Chicago suburb of Des Plaines.

"Integration would enable us to accomplish our mission vision more effectively," concluded George Brunk III in a study of theological implications which he prepared at the request of the committee. Brunk, a new member, is dean of Eastern Mennonite Seminary and moderator-elect of the Mennonite Church. "Integration" is the preferred word for the proposed merger of the two largest Mennonite groups in North America.

Vern Preheim, general secretary of the General Conference Mennonite Church, presented a study of the structural and practical implications of integration. The consensus of the committee was: Don't do it for economy. "Big" is relative.

The two studies, received and critiqued by the committee, are being taken to the

two denominations' general boards. The critique included questions: Do we have the freedom to be a new family? What would the new family look like? How bound are we by traditions of the past? Can we suggest a time line prior to Normal 89 (the upcoming joint convention of the two denominations)? The decision on the last question was to wait.

Doug Snyder of Waterloo, Ont., and Jake Fransen of Smithville, Ont., both committee members, came to the meeting fresh from the Oct. 24 signing of papers uniting two MC conferences and one GC conference into the Mennonite Conference of Eastern Canada (see following article). That new group will proceed with the election of officers and budget next March, with congregations asked to join each other's denomination as associate members. "No congregations have withdrawn from the new conference," noted Fransen.

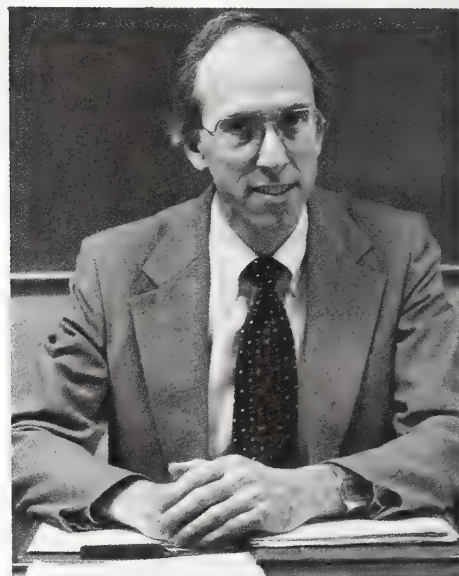
Marianne Zuercher of Souderton, Pa., picked up on a suggestion that former MC leader A. J. Metzler gave MC executive secretary James Lapp for anyone contemplating the merger of organizations: "Pursue deep theological understanding of God's purpose for unity in a two-year study process." Zuercher suggested 1989-91, adding that "we already have integrated models for Christian education and youth ministry."

The more than 60 congregations that are members of both denominations have expressed impatience with the larger merger process. The committee agreed "to continue to hear them and ask their help in describing experiences where integration has occurred." Four committee members belong to dual-conference congregations.

In preparation for Normal 89, the committee will develop a plan so that MC conferences and GC districts can work at the issues involved. It will be intentional about listening to minority voices regarding merger.

The meeting ended with a question. With the Mennonite Church representing an emphasis on authority and communalism while the General Conference Mennonite Church bears the mark of freedom and individualism, might there be a coming together in 1997—150 years after splitting apart?

—Muriel Stackley



MC moderator-elect George Brunk III offers the theological implications of merger at the meeting of the Committee on Cooperation.

## Delegates take final step to unite Ontario conferences

There was only one dissenting vote when delegates from three Mennonite conferences in Ontario approved the final merger agreement and legal by-laws of the new Mennonite Conference of Eastern Canada on Oct. 31 in St. Catharines, Ont. The new conference will begin functioning in March 1988.

About 500 delegates participated in the final step of uniting three groups of Mennonites in Ontario—Western Ontario Mennonite Conference (European Amish origins), Mennonite Conference of Ontario and Quebec (Pennsylvania Swiss origins), and Conference of United Mennonite Churches of Ontario (German/Russian origins). The first two groups have been affiliated with the Mennonite Church and the third one with the General Conference Mennonite Church.

The one vote, it turned out, symbolized the reality of the unity that already exists. It came from the United Mennonite caucus but was cast by a member of the Western Ontario Conference who didn't realize she was in the wrong group. But it also symbolized the remaining opposition to integration in some quarters, a fact that went unrecognized in the excitement of achieving this historic goal.

"Today we are turning the key to enter the new structure we have created," stated Nelson Scheifele who, together with Sam Steiner and others, presented the legal documents to the delegates. The Mennonite Conference of Eastern Canada



Doug Snyder of Waterloo, Ont., chairs the MC-GC Committee on Cooperation.



will have a total of about 85 congregations, including several in Quebec and New Brunswick, and a membership of just under 15,000.

The conference is organized under an executive board of 15 members, with representation from the seven commissions of the conference and the Women in Mission and Service. (The women's organizations are pursuing their own time schedule for merger.) Vernon Leis, pastor of Stirling Avenue Mennonite Church in Kitchener, Ont., will serve as the first moderator of the new conference.

The transition committee introduced a preliminary budget of \$1.5 million to be ratified in March. Three staff members have been hired so far: Herb Schultz will be conference minister (he is currently conference minister for Western Ontario and Ontario/Quebec); Peter Janzen will be executive secretary (currently conference minister for United Mennonite); Hubert Schwartzentruber will be missions minister. Current plans are to locate the conference office in the parsonage beside Wanner Mennonite Church in Cambridge, Ont.

A highlight was an impassioned presentation by Nelson Scheifele summarizing the often difficult path to union. The emergence of this conference was not due to historical and geographical coincidences or even to human vision, he declared, but to divine intervention in the affairs of Ontario Mennonites.

The day's business and celebration ended with a communion service.

—Margaret Loewen Reimer, *Mennonite Reporter*

## EMC freezes student tuition for second year

Eastern Mennonite College president Joe Lapp gave the campus community an early Christmas present recently. He announced in college assembly that EMC will freeze tuition for the 1988-89 school year—for the second year.

Lapp said the decision, approved in a recent Board of Trustees meeting, was made "to help make college programs readily available to students." While tuition will hold steady for next year, EMC will increase room and board "just under \$250," he told the assembly.

Along with the tuition freeze, Lapp outlined "an institutional commitment to upgrade academic programs and faculty salaries." He said the college is considering several additions to the curriculum, providing more enrichment activities for faculty, and expanding off-campus course offerings in line with a five-year academic master plan. Noting that

faculty salaries at EMC "are near the bottom of national levels," Lapp said that he intends to raise pay scales "to the mean of those in Christian College Coalition schools (of which EMC is a member) by 1993."

Lapp identified a specific way the college is seeking to respond to its students and the larger church constituency. "EMC will continue to match dollar-for-dollar any financial aid provided by a student's home congregation and/or church conference up to \$500," he said. "An additional \$500 may be granted depending on the level of support of that congregation to EMC's annual student aid fund." This policy applies to all denominations, not just to students from Mennonite churches, he noted.

"EMC will commit nearly \$1 million—about 10 percent of its total operating budget—to student financial aid for the 1988-89 year," Lapp pointed out. The average student financial aid package for the current school year is about \$5,500. Total aid—including scholarships, loans, church grants, student employment, and federal funds—is over \$1 million from EMC and other sources.

## 'Choice 10' radio spots get Gabriel Award from Catholic group

The *Choice 10* radio spots produced by Mennonite Board of Missions have won a Gabriel Award from the National Catholic Association of Broadcasters and Communicators. The 65 one-minute spots, entitled "Facing Tough Times," use personal interviews to share insights on dealing with the death of a child, illness, unemployment, alcoholism, and other crises.

*Choice 10* received wider use during the initial months of release than any other *Choice* series to date. Some 900 stations used at least some of the spots. A booklet, *Facing Tough Times*, is offered free to listeners as a devotional guide.

Ron Byler was the producer of the spots, Melodie Davis was the writer, and Debbie Heatwole was the narrator. The interview material was supplied by Presbyterian Media Mission. Also cooperating in the production was the Church of the Brethren.

According to Byler, the Gabriel Award is one of the most important in the area of religious broadcasting. He represented MBM during an award ceremony recently in Tampa, Fla.

Congregations interested in placing *Choice 10* on a local station may write to Lois Hertzler at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.



Miriam Krantz

## BACK FROM NEPAL

### Krantz serves as nutrition consultant

Serving as a nutrition consultant is the current role of Miriam Krantz, Mennonite Board of Missions worker in Nepal. She came home in September for a four-month North American assignment.

Krantz's role as nutrition consultant is primarily with the health services office of United Mission to Nepal. Health services include hospitals, community health and development projects, dispensaries, and a nursing school. "I am available to assist them with problem solving, to generate practical ideas, and to share resource materials and information on subjects of interest through visits, seminars, and correspondence," she said.

Krantz, who has served in Nepal for 25 years, concerns herself mainly with maternal and child nutrition, but also finds herself delving into related topics of food technology, agriculture, horticulture, and information exchange. Her work is based in the capital city of Kathmandu, but she also spends much time visiting projects in various parts of the country.

In addition to her responsibilities with United Mission to Nepal, Krantz also helps such organizations as Peace Corps orient their new workers. And she relates to government officials and United Nations representatives. Most recently she was involved in helping the government develop a national nutrition strategy.

People's attitudes about food sometimes run counter to good nutrition, especially in relation to child feeding and sick persons. Krantz encourages increased use of pulses (legumes) to supplement cereal-based meals, and more leafy green vegetables and edible oils to help improve people's diets.

The church in Nepal is healthy and growing, Krantz reported. The growth comes in spite of a law that calls for up to a year in jail for anyone converting from Hinduism to Christianity. People who are said to have caused another person to become a Christian could face up to six years in prison.

Krantz is from Lancaster, Pa.



## Historic peace churches set up booth at Moscow Book Fair

"At the Moscow International Book Fair, the crowds of people were unending," reported Clyde Weaver, the volunteer consultant for Soviet relations for New Call to Peacemaking, a cooperative effort of the Mennonites, Brethren, and Friends. The crowds are "an indication of the degree to which the Soviet people are hungry for information from the West, and particularly what's happening with religion," he said.

Weaver, a member of the Church of the Brethren, was one of five New Call representatives staffing a booth of peace church books at the recent Moscow event. Others were Mennonites Lawrence Klippenstein and James Satterwhite and Friends Samuel Levering and Sylvia Mangalam.

This was the first year that New Call sponsored a booth exclusively showcasing books from the historic peace churches' publishing operations. Jim Satterwhite noted that "the very concept of 'peace churches' seemed to intrigue many people, and when they looked at our literature they were intrigued even further by the way in which social issues and problems of war and peace were integrated into religious themes."

The booth displayed 84 books from



Clyde Weaver (left) presents *New Call to Peacemaking's* symbol—the beating of swords into plowshares—to the patriarch of the Russian Orthodox Church.

peace church publishers in the United States, Canada, Ireland, and England. Some 10,000 copies of an 80-page catalog, printed in both Russian and English, were distributed. Another attraction of the booth was a solid bronze sculpture of New Call's symbol portraying the biblical injunction to "beat your swords into plowshares." Crafted by Mennonite Milton Good of Elizabethtown, Pa., it was given to the patriarch of the Russian Or-

thodox Church at the close of the book fair and will be used in that church's millennium celebration in 1988.

According to Weaver, over 200,000 Soviet citizens visited the fair where 103 countries and 3,000 publishers were represented, and over 200,000 book titles were displayed. The fair is the third largest in the world.

Weaver has spent a total of six weeks in the Soviet Union this year on three separate occasions. He says Soviet leader Mikhail Gorbachev's policies of *glasnost* (openness) and *perestroika* (restructuring) have given citizens a new sense of hope, but he does not downplay some of the cynicism he also encountered.

"While church life in the Soviet Union is limited by Western standards and the Soviet atheistic philosophy is still in place," said Weaver, "we can emphasize the positives without denying the negatives." He is available to present programs on the Soviet Union to churches, schools, and community groups and may be contacted at 38W691 Ridgewood Ln., Elgin, IL 60123; phone 312-697-1741.

Discussions are already underway about the possibility of an enlarged peace booth at the next Moscow Book Fair in two years. Those interested in contributing to this project or receiving the New Call newsletter with fuller reports and reflections may contact New Call to Peacemaking coordinator Ed Metzler at Box 1245, Elkhart, IN 46515; phone 219-294-7536.

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Barbara Shisler, Telford, Pa.

Would you please correct the typographical error in line 15 of my poem, "Rooms," printed in the Nov. 17 issue? It should read "heal," not "hear." Let's not make poetry more enigmatic than it already is.

### Timothy Schultz, Buffalo, N.Y.

I have to admit I was rather humored to find the article, "Matchmaking: A Neglected Task," printed in *Gospel Herald* (Nov. 10). Emphasis on marriage and family life is almost inherent in the Mennonite culture. When was the last time you heard a sermon preached from a Mennonite pulpit on the subject "The Virtues of the Single Life"? Perhaps the more neglected task in our church is the acceptance and encouragement of single-

ness as a relevant alternative to marriage.

### J. G. Beachy, Kalona, Iowa

I have at least two questions about the Normal 89 planning committee article ("Church News," Nov. 10). To what extent does the commissioning of "a hymn, sculpture, songbook, and musical presentation especially for Normal 89" help us reach our Goals for '95? Also, could someone clarify the statement "an experiential reality wherever the Mennonite family sojourns"?

### Norman Derstine, Chandler, Ariz.

In my article, "Can We Have Renewal Without Confusion?" (Oct. 6), I was attempting to point out the confusion on our teaching on the baptism of the Spirit especially as taught by Mennonite Renewal Services, since it did not seem to follow completely the basic interpretation as taught in the 1977 General Assembly statement.

The president of MRS responded (Nov. 10) with this statement: "Our official teaching outline on the baptism in the Spirit says, 'Baptism by Christ in the

Holy Spirit is a definite personal experience during or after conversion....' Check this understanding out with the official statement of the Mennonite Church which I quoted! It says, "The New Testament use of the language of being baptized with the Spirit is either in relation to the *original event at Pentecost* or subsequently to the *bestowal of the Spirit at the time of conversion*." Do you see the difference? The possible confusion?

This points up the problem that existed at the time of the study and really stimulated the request for this special study, and which continues now. Both "Readers Say" responses that quoted from this statement stopped short of the full quote on the use of the term "baptism of the Spirit" following conversion. I wonder why? Here is the omitted quote, "Although there are problems in using the phrase this way [following conversion], we recognize that it can be helpful in ministering to persons."

Now 10 years later, with much more experience in the church regarding this teaching, I'm simply lifting up some of the problems that the original study implied. It is disappointing if we gloss over this issue. We cannot correct our confu-



sion within the church until we see the cause. Whatever remedy we need to deal with the lack of commitment and needing to experience more fully the empowering work of the Holy Spirit in each of our lives, we should not seek it in a way that brings uncertainty and confusion.

**Harry Rutt, Manchester, Pa., vice-president, Mennonite Renewal Services**

I usually remain a casual observer of the many "memo battles" fought in the *Gospel Herald* arena, but I would like to respond to Norman Derstine's Oct. 6 question of "Can We Have Renewal Without Confusion?" with a resounding *no!* I have never seen any renewal that amounts to anything not having the accompanying paradox of confusion manifesting itself on both sides of the issue.

With renewal there is always the element of confusion which accompanies walking on a path that you have never before walked. I see this in Paul's missionary journeys as he first took one path and then another as doors closed. To the person experiencing this, it is the process of discerning God's perfect will. To the uninitiated observer it appears to be confusion. Even the "renewal" on the day of Pentecost produced bewilderment and accusations of confused drunkenness.

Even a casual observer of Mennonite history will quickly find that there appears to be a great deal of confusion in arriving at "the understanding of proper spirituality"! To have renewal without some confusion is like trying to row a boat without rocking it. You can keep it still, but you won't get anywhere.

On the question of whether or not Oliver North tactics are being employed by Mennonite Renewal Services, let me first of all say that *yes*, we do differ in our understanding of Scripture and the experiential application. This should be self-evident by the very fact that MRS exists. We would cease to exist if we believed that the Mennonite Church had reached the zenith of renewal and appropriated all that the Holy Spirit wants to give it. We exist because we do believe there is more of the Holy Spirit's power available for the Mennonite Church, myself included, subsequent to or over, above, and beyond our conversion experience.

The real issue is not, Have you received experience A, B, C, or X, Y, Z? but rather, Are you walking in the fullness of the Holy Spirit's power, gifts, and fruits?

I would welcome a response to the question, "Is MRS following the tradition of Menno Simons or Oliver North in promoting renewal?" Where and when Menno Simons differed from the Catholic

Church because of scriptural convictions, he was not afraid to stand up with resolute individualism and say, "I do not believe that way!"

To the leadership of the Mennonite Church I ask the question, "Has MRS walked openly before you and sought counsel and dialogue with you? Have we cooperated with you where possible, or have we "Irangated" our agenda? In my workings with Lancaster Conference and the broader churchwide leadership, I have nothing but praise for the love, acceptance, and concern for an ongoing relationship even in the midst of differing viewpoints and have reason to believe that the feelings are mutual.

**Donald E. Whitehead, Kitchener, Ont.**

I appreciated the article on "Mary Mae Schwartzentruber: A Pastor in Ontario" by Elizabeth G. Yoder (Aug. 11). I am upset by the response from Janet Weidman ("Readers Say," Sept. 29). Through my 71 years of living, 30 of them as a pastor in both the United States and Canada, I have discovered that expressing one's negative views about an article like Yoder's is not the most productive and Christian way of dealing with an issue.

It is acceptable for Christians to disagree if done in a spirit of kindness and caring for the other person. But we ought not make remarks that are hurtful to a brother or sister Christian. There is far too much of this in "Readers Say." It's okay for Janet to feel that women have little or no place in church leadership, but please, we at Stirling Avenue Mennonite Church believe there is a place for Mary Mae in our pastoral leadership.

There may be a difference in the fact we know Mary Mae and her abilities as a leader and pastor. We respect her, love her, and support her wholeheartedly in her pastoral work. She is a very fine preacher. In fact, my wife and I became members of Stirling Avenue Church after visiting a number of services in different denominations after our retirement and finally attended the Stirling Avenue service.

Mary Mae was preaching on the topic of peace. We were so impressed that we found that we had been Mennonites all our lives but did not know it. We became members at Stirling because we felt that we fit in the Mennonite way and could best serve with that congregation and its copastors who serve the Lord, both in word and deed.

We know Mary Mae as a dedicated, loving Christian pastor who ministers in the love of Christ. Through her sermons and her life she preaches the good news of Jesus Christ. She is more concerned about God's people than for her own needs and desires. Janet is in our prayers. I wish Janet knew Mary Mae as we at Stirling know her.

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## MENNOSCOPE

The first annual mission lecture series took Argentine theologian Rene Padilla to five Mennonite Church campuses this past fall—Eastern Mennonite College and Seminary, Goshen College, Hesston College, Conrad Grebel College, and Associated Mennonite Biblical Seminaries. The series is sponsored by Mennonite Board of Missions as part of its mission education program. Lecturers have been confirmed for the next seven years. Next year it will be Neuza Itioka, a longtime student worker in Brazil who trains Brazilians for missionary work in other countries.

Contributions to Mennonite Board of Missions at the end of October totaled \$2,884,000. For MBM to reach its \$4,655,000 goal by the end of the current fiscal year on Jan. 31, it still needs \$1,771,000. "We are very grateful for contributions received so far," said development manager Tim Martin.

Mennonite Board of Missions has to increase its 1988 budget by \$187,000 just to account for the decreased value of the dollar compared to foreign currencies, says Gerald Mumaw of MBM's Overseas Ministries Division. "That means if the dollar value drops from 140 to 130 yen (Japan) or from six to five francs (France), it will take more dollars to maintain the same activities and ministries of our workers in those countries," he says. Mumaw reports that the cost of supporting overseas workers has increased 48 percent in the past three years.

Dennis Hollinger and Ben Ollenburger are new faculty members at Associated Mennonite Biblical Seminaries this school year. Hollinger is associate professor of preaching and church/society. For the past seven years he taught at Alliance Theological Seminary in Nyack, N.Y. He has a doctorate from Drew University. Ollenburger is associate professor of Old Testament. He taught the past seven years at Princeton (N.J.) Theological Seminary. He has a doctorate from Princeton.

The new Voluntary Service unit in Roanoke, Va., opened as scheduled in October. Operated by Mennonite Board of Missions, the unit supports a ministry with the homeless at Justice House. The first VSers are Duane and Lynn Rudy from Dundas, Ont. Duane is a social change advocate and Lynn is a social worker. Justice House was founded two years ago by Virginia Conference mission workers David and Suzanne Hayden. They also started a Mennonite congregation next-door. Up to six VSers will be placed in Roanoke.

Choice Books will mount an aggressive sales promotion campaign and test the rental of videos. Those are two of the outcomes of the recent meeting of Choice Books' board—now called Choice Books Advisory Committee—in Harrisonburg, Va. Consultant John Whitehead proposed both of those efforts, and the committee affirmed them. Choice Books is a program of Mennonite Board of Missions that places bookracks in supermarkets, restaurants, airports, bus stations, and other places.

Leadership training in deaf ministries continues to be a priority, agreed the members of the Deaf Ministries Advisory Committee during their recent semiannual meeting in Halifax, Pa. The Deaf Ministries Department of Mennonite Board of Missions, which the

committee advises, brought a leadership development plan that calls for a one-year certificate program for deaf people and a deaf studies minor for hearing people at Mennonite and other colleges. The committee encouraged staff to keep working on the plan.

Dual-conference congregations are calling for the merger of the Mennonite Church and the General Conference Mennonite Church. Over 60 churches are now affiliated with both denominations, and they have an Ad Hoc Committee that represents their interests. Meeting recently at Bluffton College in Ohio, the committee formulated several "consensus statements" regarding the merger of the two groups. They were sent to the MC-GC Committee on Cooperation with the aim of "encouraging unity among Mennonites."

Voluntary Service of Mennonite Board of Missions received an appreciation award recently from the Lawrence House Retirement Hotel in Chicago. Some 30 VSers helped evacuate residents and offered other kinds of aid during flooding last August. They happened to be in Chicago as part of their 11 days of VS orientation. "We extend this token of appreciation with our heartfelt gratitude for your outstanding and dedicated service so unselfishly given," said a plaque presented to VS administrators.

Some 100 Kansas high school principals and counselors gathered at Hesston College recently for a workshop sponsored by the college. The focus was on the promotion of self-esteem among vulnerable and high-risk adolescents, and the main speaker was author-psychologist Sol Gordon. He said one of the ways to build self-esteem is to do "mitzvahs"—a Hebrew word meaning good deeds done without expectation of pay. He said Mennonites helping others in times of disaster is an example of this and one of the reasons theirs is a powerful, good community. The workshop was the third one conducted by Hesston for principals and counselors in the last three years.

Christian hope, Christian service, attitudes toward wealth, and liberation theology were the topics of four addresses by Argentine theologian Rene Padilla at Goshen College

recently. He criticized the way theological thinking is done in the West, saying it is "a way of liberating the rich from a guilt complex." He said, "We need theology that takes seriously the fact that the church has to work in the world." Padilla's campus visit was sponsored by Mennonite Board of Missions.

"The greatest social challenge of our time is the imbalance between the rich and the poor," said Latin American churchman Rene Padilla during four lectures recently at Conrad Grebel College. He reminded his listeners of the Christian responsibility of concern for the oppressed and preference for the poor. "There is a tremendous need for repentance on the part of wealthy nations for what they have done to the poor," he said. Padilla is a Baptist pastor, writer, teacher, and biblical scholar in Argentina. His campus visit was sponsored by Mennonite Board of Missions.

### Pastoral transitions:

•Harold and Mary Grace Shenk became copastors of Stahl Mennonite Church, Johnstown, Pa., on Nov. 15. They served previously at Berea Mennonite Church, Atlanta, Ga.

•Gregory Hosier was ordained as pastor of Christ the King Family Worship Church, Ephrata, Pa., on Sept. 6. The congregation was formerly called New Life Christian Center.

•Michael West was ordained as pastor of Agape Fellowship, Williamsport, Pa., on Aug. 23. He is a 1987 graduate of Elim Bible Institute in Lima, N.Y.

•Rafael Barahona was installed as pastor of Iglesia Evangelica, Calgary, Alta., in September. He served previously as pastor of Iglesia Evangelica Hispana, Winnipeg, Man.

•Miguel Ramos was installed as pastor of Iglesia Evangelica Hispana, Winnipeg, Man., in August. He succeeds Rafael Barahona.

•Juan Carlos Alvarez was installed as pastor of Iglesia Evangelica, Edmonton, Alta., in June. He succeeds Jorge Vallejos, who became a full-time evangelist.

•Arnold Weber was licensed and installed as pastor of Bethany Mennonite Church, Smith, Alta., in November. He succeeds Larry Schoenknecht.

•Tom Peachey resigned as pastor of Eaglesham (Alta.) Community Church in August. He then took a pastorate with the Evangelical Free Church in Chetwynd, B.C.



New church addition aids the handicapped. Leetonia (Ohio) Mennonite Church dedicated a new addition to the front of its building on Nov. 8. The renovation provides handicapped accessibility and rest rooms, and enlarges the foyer of the building.

Guest minister for the morning worship service and the afternoon dedication service was "Gospel Herald" editor Daniel Hertzler.

The 100-member church, located at 746 Columbia St., traces its history to 1815 and to founding pastor Jacob Oberholtzer. Also claiming this heritage are the neighboring congregations of Midway and North Lima. Leetonia's current pastor is Leonard Hershey.



### Church-related job openings:

•**Office manager**, Mennonite Central Committee. This is for the headquarters in Akron, Pa. Responsibilities include supervision of printing/production, records, maintenance, and kitchen/hosting as well as management of wages/benefits. Contact Jerry Shank at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

•**Educational resources director**, Mennonite Mutual Aid. The person will develop, coordinate, and promote resources to help congregations strengthen their caregiving and stewardship ministries. Qualifications include verbal/written communication skills and background in developing/promoting educational resources in the church. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219-533-9511.

•**Executive director**, Christian Community Action of Porter County, Ind. The person is responsible for a transitional/residential/treatment facility and for program development. Required is a bachelor's degree in social work, psychology, or counseling; a master's degree is preferred. Also required is administrative experience. Send résumé to James Armstrong at 1305 Silhavy Rd., Valparaiso, IN 46383.

### New members:

•**Stuarts Draft, Va.**: Blandean Fretwell, Kevin Kennedy, Suzanne Kennedy, Sarah Liptrap, Joseph Puckett, Kevin Schroder, and Charles Wade.

•**Grace, Phoenix, Ariz.**: Nhan and Thang Nguyen and Siamphone Douangchit.

•**Hickory, N.C.**: LaMar and Jani Shelly by confession of faith.

•**North Lima, Ohio**: Gayle and Kevin Lean.



**VSers begin assignments.** Seventeen persons began Voluntary Service assignments following orientation Sept. 27-Oct. 6 in Elkhart, Ind. Fifteen of them are serving under Mennonite Board of Missions, while two (Leo and Gladys Harder) are under Allegheny Conference. They are:

*First row (left to right)*—Carmen Wyse of Waxhaw, N.C., manager of Selfhelp Crafts in San Antonio, Tex.; Sharon Burkholder of Waynesboro, Va., registered nurse at Nozzubee-Shuqulak Health Center in Mashulaville, Miss.; Diane Blum of Harleysville, Pa., teacher assistant in Champaign, Ill.; and Monica Miller, Spencerville, Ind., office assistant for a home-repair program in Champaign, Ill.

*Second row*—Duane and Lynn Rudy of Dundas, Ont., workers with homeless persons in Roanoke, Va.; Connie Rempel of Pueblo, Colo., assistant hostess at International Guest House in Washington, D.C.; Carolyn MacKay of Coaldale, Alta., worker with the homeless in Richmond, Va.; Erik Yoder of Goshen, Ind., paralegal with Tucson Ecumenical Council Legal Assistance in Tucson, Ariz. (beginning in January); and Pearl Mast of Greenwood, Del., nurse in Brownsville, Tex.

*Third row*—Gladys and Leo Harder of Mountain Lake, Minn., host and hostess at International Guest House in Washington, D.C.; Clarke Bell of New York, N.Y., three-month exploratory visit to Justice House in Roanoke, Va.; Brad Yoder of Accident, Md., recreation coordinator in San Antonio, Tex.; Joel Zehr of Woodville, N.Y., carpenter with a home-repair program in Champaign, Ill.; and Eddie Nice of Baltimore, Md., social worker with homeless persons in Richmond, Va.

*Not pictured but beginning an assignment in January* is Leanne Yoder of Goshen, Ind., social worker with Tucson Ecumenical Council Legal Assistance in Tucson, Ariz.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Albrecht**, Don and Julie (Erb), Wellesley, Ont., second daughter, Stephanie Ann, Nov. 4.

**Aldis**, Richard and Karen (Regehr), Harper, Kans., second child, first son, David Curtis, Dec. 24, 1986; received for adoption on Sept. 24, 1987.

**Bauman**, Jerry and Melissa (Cater), Princeton, Ill., first and second sons, Adam Joseph and Micheal Arden, Sept. 16.

**Couch**, Bus and Diana (Boyts), Goshen, Ind., third child, second son, Zachery Thomas, Oct. 31.

**Good**, Glen and Anne (Gingerich), New Hamburg, Ont., first child, Katelynn Anne, Oct. 20.

**Hollinger-Janzen**, Rod and Lynda, Cottonou, Benin, first child, Miriam Elizabeth Adjoke, Aug. 26.

**Landis**, Roy and Kim (Eichman), Allentown, Pa., first child, Andrew Kyle, Aug. 19.

**Lantz**, Wendell and Dawn (Lersch), Archbold, Ohio, first child, Cole Ray, Nov. 11.

**Lilley**, Michael and Vicki (Robertson), Waynesboro, Va., first child, Jonathan Michael, Oct. 29.

**Martin**, Randall and Eunice (Ranck), Roanoke, Va., first son, Kenton Philip, Aug. 23.

**Mast**, Joe and Nancy (Shank), Woodburn, Oreg., fourth child, third son, Shaphan Elliot, Aug. 24.

**Miller**, Ross and Judith (Conrad), Archbold, Ohio, second child, first daughter, Jocelyn Lanae, Nov. 2.

**Neuenschwander**, Kurt and Angie (Mumaw), Ghanzi, Botswana, first child, Warden Todd, Oct. 26.

**Pulliam**, Richard and Shari (Reed), Harper, Kans., fourth child, third daughter, Angela Dawn, born on July 31, 1985; received for adoption on Sept. 18, 1987.

**Savanick**, Eli and Lynda (Kitchens), Stevensville, Md., second child, first son, Daniel Paul, June 22.

**Short**, Tim and Jane (Graber), Goshen, Ind., first child, Elizabeth Ann; received for adoption on Nov. 11.

**Showalter**, James and Carol (Fehr), Hutchinson, Kans., first child, Candace Louise, Nov. 14.

**Stutzman**, Bryan and Colleen (Stoltenberg), Grand Island, Nebr., first child, Jared Lynn, Oct. 22.

**Wagler**, Paul and Darlene (Troyer), Millbank, Ont., second child, first son, Nathan Paul, Nov. 4.

**Wanner**, Scott and Christina (Weaver), Ephrata, Pa., first child, Derek Scott, Oct. 13.

**Wyse**, Max and Michelle (Crosby), Archbold, Ohio, fourth child, first daughter, Brittany Nicole, Nov. 12.

**Yoder**, Doug and Jennifer, Harrisonburg, Va., second daughter, Michelle Sinclair, Nov. 5.

**Yoder**, Lamar and Barbara (Borkholder), Nappanee, Ind., first child, Joshua Lynn, Nov. 9.

## MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Baber-Surratt**, Ronald Baber, New Hope, Va., and Connie Surratt, Waynesboro, Va., both of Waynesboro cong., by Roy D. Kiser, Nov. 14.

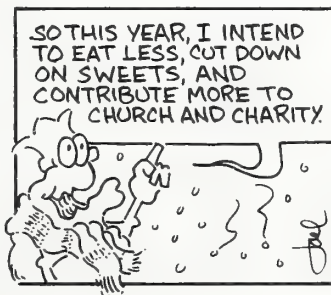
**Coblentz-Yoder**, Randy Coblentz, Northfield, Ohio, Friendship Church, and Diane Yoder, Kidron, Ohio, Pleasant View cong., by Leo J. Miller, Oct. 17.

**Lehman-Hart**, Paul R. Lehman, Reading, Pa., and Louisa Ann Hart, Reading, Pa., Hope-well cong., by Calvin Kurtz, Oct. 27.

**Leaman-Hess**, David Leaman, Willow Street, Pa., and Jewel Hess, Lancaster, Pa., both of Neffsville cong., by Robert L. Petersheim, Nov. 8.

### Pontius' Puddle

Joel Kauffmann





**Neuenschwander-Amstutz.** Willis Neuenschwander, Dalton, Ohio, and Anna Geiser Amstutz, Orrville, Ohio, both of Sonnenberg cong., by S. David Garber, Nov. 15.

**Penner-Shue.** Conrad Penner, Longboat Key, Fla., and Sue Ellen Shue, Sarasota, Fla., both of Bahia Vista cong., by Stanlee D. Kauffman, Nov. 14.

**Rabenstein-Gwilliams.** Robert J. Rabenstein, West Liberty, Ohio, Bethel cong., and Theresa Gwilliams, West Liberty, Ohio, by Weldon and Florence Schloneger, Oct. 24.

**Raber-Sommers.** Todd Raber, Sarasota, Fla., Bay Shore cong., and Joetta Sommers, Sarasota, Fla., Bahia Vista cong., by Howard Schmitt and Stanlee D. Kauffman, Oct. 17.

**Smith-Gingerich.** Richard A. Smith, Minerva, Ohio, and Erika Gingerich, Hartville, Ohio, both of Bethany cong., by John E. Gingerich, father of the bride, Oct. 3.

**Wilson-Holst.** Darrell Wilson and Audrey Holst, Steinmann (Ont.) cong., by Fred Lichti, Oct. 30.

**Yoder-Cooper.** Cary Yoder, Sarasota, Fla., Bahia Vista cong., and Lorrain Cooper, Sarasota, Fla., Baptist Church, by Berkley Helms and Stanlee D. Kauffman, Oct. 10.

## OBITUARIES

**Clouse, Howard J.,** son of John and Eva (Pip-penger) Clouse, was born in Locke Twp., Ind., Sept. 17, 1913; died at Elkhart (Ind.) Hospital on Oct. 28, 1987; aged 74 y. On Oct. 14, 1933, he was married to Miriam Hoffer, who survives. Also surviving are 3 sons (Wendell, Larry, and Newell), 2 daughters (Cheryl Huntington and Annette Strawser), 11 grandchildren, and 10 great-grandchildren. Two brothers preceded him in death. He was a member of North Main Street Mennonite Church, where funeral services were held on Oct. 30, in charge of John C. King; interment in South Union Cemetery.

**Eash, Floyd L.,** was born in Allen Co., Ind., Oct. 26, 1927; died of multiple myeloma in Mishawaka, Ind., July 10, 1987; aged 59 y. On Sept. 1, 1951, he was married to Jean Eicher, who survives. Also surviving are 2 daughters (Margaret Hall and Mary Winkelman), 4 sons (Stanley, Eldon, Jonathan, and David), 14 grandchildren, 4 sisters (Ann, Mary, Kathryn, and Florence Eash), and 4 brothers (John, Lloyd, Dale, and Jess). He was preceded in death by one grandson and one sister (Sue Warnick). He was a member of Kern Road Mennonite Church. Memorial services were held at Kern Road Mennonite Church, on July 12, in charge of LeRoy Kennel; interment in Locust Grove Cemetery, Findley, Mich.

**Egli, Lettie Ruth Wenger,** daughter of Louis and Mary (Lehman) Wenger, was born in Versailles, Mo., Dec. 2, 1897; died at Manson, Iowa, Nov. 12, 1987; aged 89 y. On Nov. 28, 1936, she was married to Chris B. Egli, who died in April 1959. On Oct. 22, 1967, she was married to Louie L. Egli, who died in January 1983. Surviving are 5 stepdaughters (Maude Swartzentruber, Elsie Litwiler, Ida Egli, Ferne Kaufman, and Kathryn Egli), 5 stepsons (Joe, Emery, Jess, Stanley, and Paul Egli), and one brother (Wilmer Wenger). She was a member of Manson Mennonite Church, where funeral services were held on Nov. 14, in charge of John R. Smucker; interment in Rose Hill Cemetery.

**Graber, Christian L.,** son of Daniel and Fanny (Conrad) Graber, was born in Wayland, Iowa, Dec. 20, 1895; died at Goshen, Ind., Nov. 12, 1987; aged 91 y. On May 11, 1920, he was married to Mina A. Roth, who died on Nov. 7, 1968. On Sept. 6, 1969, he was married to Phebe King Erb, who died on June 22, 1987. Surviving are 5 daughters (Areta Lehman,

Gladys Beyler, Lucille Swartzendruber, Lois Bender, and Mildred Stoltzfus), one son (Richard), 26 grandchildren, 11 great-grandchildren, and 4 sisters (Lena Graber, Esther Graber, Verna Smith, and Elizabeth Stoltzfus). In 1922 he was ordained to the ministry and served the Sugar Creek congregation at Wayland, Iowa, and the College Mennonite congregation at Goshen, Ind. He was a member of College Mennonite Church, where funeral services were held on Nov. 15, in charge of James H. Waltner; interment in Elkhart Prairie Cemetery.

**Herr, Mary Harner,** daughter of Albert and Barbara (Welfley) Harner, was born in Maytown, Pa., Jan. 7, 1900; died in Penn Twp., Pa., Nov. 11, 1987; aged 87 y. On Jan. 22, 1920, she was married to Roy W. Herr, who died in 1967. Surviving are 2 daughters (Mary L. Nissley and Ethel J. Heisey), one son (David A.), 6 grandchildren, and 12 great-grandchildren. She was preceded in death by one son (Ernest LeRoy). She was a member of Mt. Joy Mennonite Church. Funeral services were held at the James B. Heilig Funeral Home on Nov. 14, in charge of Shelley R. Shellenberger; interment in Mount Joy Cemetery.

**Horst, Mary M. Landis,** daughter of A. A. and Martha (Buckwalter) Landis, was born at Union Grove, Pa., Jan. 9, 1899; died at Fairmount Rest Home, Ephrata, Pa.; aged 88 y. On Nov. 24, 1921, she was married to Titus S. Horst, who died on June 17, 1976. Surviving are 3 sons (John L., T. Glenn, and Ray E.), one daughter (Martha F. Kurtz), 15 grandchildren, 12 great-grandchildren, and one sister (Mabel Landis). She was a member of Ephrata Mennonite Church, where funeral services were held on Nov. 20, in charge of David L. Kniss, J. Elvin Martin, and Noah Good; interment in Metzler Mennonite Cemetery.

**King, Elmer R., Sr.,** son of Samuel B. and Anna (Smith) King, was born in Larned, Kans., May 15, 1892; died at Eureka, Ill., Nov. 1, 1987; aged 95 y. On Nov. 1, 1987, he was married to Lena Kennel, who died on Sept. 27, 1980. Surviving are one son (Elmer R. King, Jr.), 2 daughters (Virginia Unzicker and Marguerite Litwiler), 15 grandchildren, one step-granddaughter, 19 great-grandchildren, 7 step-great-grandchildren, 7 great-great-grandchildren, 7 step-great-great-grandchildren, one brother (Samuel), and 2 sisters (Grace Shellenberger and Bessie Yoder). He was a member of Metamora Mennonite Church, where funeral services were held on Nov. 4, in charge of Gail Fisher and Robert Harnish; interment in Roanoke Mennonite Cemetery.

**Litwiler, Ralph D.,** son of Daniel and Lena (Wittrig) Litwiler, was born in Minier, Ill., Mar. 3, 1909; died of cancer at Eureka Community Hospital, Eureka, Ill., Nov. 12, 1987; aged 78 y. On Dec. 10, 1936, he was married to Edna Ulrich, who survives. Also surviving are 3 sons (Wendell, Roger, and Robert), one brother (Lawrence), and 2 sisters (Elsie Litwiler and Agnes Zehr). One son preceded him in death. He was a member of Roanoke Mennonite Church, where funeral services were held on Nov. 14, in charge of Eldon King and Robert Harnish; interment in Roanoke Mennonite Church Cemetery.

**Longacher, Marilyn Landis,** daughter of Maurice, Sr., and Velma M. (Shank) Landis, was born in Lancaster, Pa., July 6, 1942; died at Newport News, Va., Nov. 11, 1987; aged 45 y. On Aug. 1, 1964, she was married to David W. Longacher, who survives. Also surviving are one son (Joshua W.), 2 daughters (Tamara M. and Adena E. Longacher), and one brother (Maurice Landis, Jr.). She was a member of Warwick River Mennonite Church, where funeral services were held on Nov. 13, in charge of Truman Brunk, Jr., and Nelson Burkholder; interment in the church cemetery.

**Mast, J. Edwin,** son of Elam and Rebecca (Kurtz) Mast, was born at Morgantown, Pa., Jan. 21, 1916; died of a heart attack at Phoenix,

Ariz., Nov. 14, 1987; aged 71 y. On Sept. 3, 1938, he was married to Irene Stoltzfus, who died on Oct. 25, 1972. In May 1973, he was married to Josephine Price, who died in January 1981. On Aug. 28, 1981, he was married to Pearl Burkholder, who survives. Also surviving are 2 sons (Jerry and Jim), one daughter (Joann Burkholder), 7 grandchildren, 2 stepsons (Dale and Ernie Burkholder), 12 stepgrandchildren, 6 sisters (Kathryn Weaver, Martha Mast, Ruth Redcay, Della Bollinger, Miriam Mast, and Erma Brown), and 3 brothers (Lloyd, Stephen, Ira). He was preceded in death by one son Jay, who died in infancy. He was a member of Sunnyslope Mennonite Church, where memorial services were held on Nov. 18, in charge of David Mann and Brad Eberly; interment in Resthaven Cemetery.

**Miller, Clara Troyer,** daughter of Emanuel and Sarah (Miller) Troyer, was born in Elkhart Co., Ind., Aug. 12, 1901; died at Doctors Hospital, Sarasota, Fla., Nov. 3, 1987; aged 86 y. In 1923, she was married to Chris Troyer, who died on Apr. 18, 1926. On September 29, 1935, she was married to Daniel D. Miller, who survives. Also surviving are 4 sons (Alfred, Elmer, Lloyd, and Leroy Troyer), 12 grandchildren, 11 great-grandchildren, 2 brothers (Henry and Ora Troyer), and one sister (Fanny Hershberger). She was a member of Bay Shore Mennonite Church, where funeral services were held on Nov. 6, in charge of Howard S. Schmitt; interment in Palms Memorial Park.

**Stoll, Betty June Leichty,** daughter of Amos and Anna Leichty, was born at Grabill, Ind., June 20, 1927; died at Parkview Hospital, Fort Wayne, Ind., Nov. 13, 1987; aged 60 y. On Feb. 21, 1948, she was married to Raymond Stoll, who survives. Also surviving are her mother, 4 sons (Dennis, Roger, Terry, and Max), one daughter (Doris Wagler), 5 grandchildren, one sister (Mae Delagrange), and one brother (Joe). She was a member of Leo Mennonite Church. Funeral services were held at Central Mennonite Church, Ft. Wayne, on Nov. 16, in charge of Don Delagrange and Martin Brandenberger; interment in Yaggy Cemetery.

**Zook, Edna Troyer,** daughter of Dan and Sarah (Yoder) Troyer, was born in Limon, Colo., Dec. 3, 1911; died of complications from heart surgery at Nampa, Idaho, Nov. 1, 1987; aged 75 y. On Dec. 9, 1934, she was married to Eldon Zook, who survives. Also surviving are 3 daughters (Evon Roth, Elaine Padgett, and Kay Itami), 5 grandchildren, one great-grandson, 4 brothers (Mose, Perry, Lyman, and Daniel Troyer), and one sister (Katie Miller). She was a member of First Mennonite Church, where funeral services were held on Nov. 5, in charge of Robert Garber and Duane Oesch; interment in Hillcrest Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souder-ton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30

## CREDITS

Cover design by Jim Butti; photos on p. 864 by Daniel Hertzler, p. 868 by Joanne Lehman; p. 869 by Phil Richard.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Southern Baptist fundamentalists enjoy heady string of victories**

When Adrian Rogers was elected president of the Southern Baptist Convention in 1979, it represented a victory for conservatives who wanted to purge what they called "creeping liberalism" from the denomination's boards and seminaries. The Memphis pastor did not seek a second one-year term in 1980, but he was succeeded by a string of other conservatives who took up the cause. Rogers was returned to the presidency last year, and when he won reelection last June, believers in biblical inerrancy had gained firm control over the 14.6-million-member denomination.

The key to the successful strategy was presidential appointments to the convention's Committee on Committees, which nominates the Committee on Boards, which, in turn, nominates trustees of the denomination's institutions. It took nine years, but the process was completed this year, as shown by several events since the 1987 convention. There have been a number of significant challenges to moderates since June, and the fundamentalists have lost only one. These victories all followed the June convention's approval of the report of its Peace Committee, which urged the denomination's agencies to uphold the conservative biblical faith that it said is "dominant" in the denomination.

### **Opponents of new Lutheran Church form association**

Conservative dissidents from the American Lutheran Church, who are unhappy with the upcoming merger of their denomination and two other denominations, organized their own new church body recently in Bloomington, Minn. About 100 delegates elected the first officers of The American Association of Lutheran Congregations, approved a constitution, adopted a budget, and set forth the association's position on a number of issues. Twenty-two congregations and fellowship groups are listed as members of the association.

A number of congregations have split over whether to leave the American Lutheran Church. Involved in one such split

was the clergyman elected presiding pastor of the association, Duane Lindberg of Waterloo, Iowa. He resigned as pastor of Trinity Lutheran Church there after his congregation failed to give the needed approval to leave the American Lutheran Church. About 60 percent favored withdrawal, but a two-thirds majority was needed. The outcome led some 200 Trinity members to leave and form Ascension Lutheran Church. Lindberg is now interim pastor of Ascension, which has joined the new association.

In its policy statements, the association emphasizes the importance of evangelism and missions. It opposes the ordination of women as pastors, deplores abortion, calls homosexual desires and behavior sinful, and says divorced pastors should demonstrate "a sincere repentance" before they are accepted for the clergy roster.

### **Native lobby group speeds plans to replace itself**

Concerned that Native people would be left without a strong advocate, a group of churches is speeding up plans to replace Project North, an Edmonton, Alta.-based group that lobbies on behalf of Natives of the region. Project North, a coalition of eight churches (including Mennonite), is due to expire at the end of the year as a result of disagreements among its staff and supporting churches. Project North representatives recently met with member churches, some Native leaders, and a network of supporting groups and decided to form an "interim task group" to work on existing concerns and issues.

### **National Council of Churches installs first clergywoman as president**

Patricia McClurg, an ordained Presbyterian Church executive, was installed recently as president of the National Council of Churches. She is the first clergywoman to head the U.S. organization. "Mission and unity are not two separate dreams, though we sometimes fall into the trap of acting as if they were," she told NCC's 260-member Governing Board when she preached at an installation service for the organization's newly elected officers.

In an apparent reference to conflict that had shaken the Governing Board during its meeting in Jacksonville, Fla.—a dispute over control of its relief agency, Church World Service, and how to integrate its operations into the central NCC structure—McClurg said, "At some of the most opportune moments in God's time, we busy ourselves with such things as who will sit at the right hand, who will have the most power, who will win this one." She said later, "We must never again have a meeting where our chief preoccupation is with structure."

Saying she wanted NCC to reach beyond the 32 Protestant and Orthodox Christian denominations in its membership, she expressed hopes for next May's "Gathering of Christians" in Arlington, Tex., that NCC officials expect to draw 3,000 church members, including evangelicals and Roman Catholics.

### **Four pastors in Vietnam convicted of preaching against the revolution**

Four clergymen in the Evangelical Church of Vietnam have been convicted and sentenced on charges of preaching against the revolution, organizing boat trips for refugees, and receiving U.S. currency from abroad. Two senior pastors, Ho Hieu Ha and Nguyen Cuu Cuong, were sentenced to eight years imprisonment. Their assistants were sentenced to five years and four years respectively.

The senior pastors have been in jail since their arrest in 1983. The church formerly pastored by Ha was closed by the government. The cross was removed from the front of the building, which was turned into a center for the Communist Youth League. Eighteen pastors of the Evangelical Church of Vietnam are known to be in prison.

### **Amish pack meeting to protest highways through farmland**

Pennsylvania state officials set up 300 chairs for a public hearing held recently in Intercourse, Pa. They weren't prepared for the 2,000 Amish farmers who skipped evening chores to get to the 6:30 p.m. meeting. The state wants to build a pair of 20-mile highways through the valley to relieve tourist traffic problems. The roads, however, would wipe out thousands of acres of farmland, much of it owned by Amish families. At first state officials took credit for the big turnout. They quickly discovered, however, that their radio, TV, and newspaper announcements had not reached the Amish. They had learned of the meeting by reading a handwritten flier distributed on foot to some 700 farms. An airline pilot, who lives among the Amish and shares their fears about the highways, prepared the flier and persuaded Amish elders to distribute it.

### **Catholics overtake Anglicans as largest denomination in Australia**

The Roman Catholic Church has overtaken the Anglican Church to become Australia's largest religious denomination. Figures from the 1986 census also show Judaism as fourth in strength among the country's non-Christian religions, behind Hinduism, Buddhism, and Islam. According to the census figures, 73 percent of Australians regard themselves as Christians.



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## A movement of history

History, like the tide, periodically ebbs and flows. At points there are breakings apart. At other times, comings together.

People in the Anabaptist tradition have experienced both of these. Beginning as a breakaway movement from the established church, Anabaptists have always needed to deal with the tension that goes along with seeking to be radically faithful: What level of diversity can be tolerated and yet retain a sense of being a called-out church?

Anabaptist groups have repeatedly been faced with schism in their efforts to define the shape of the faithful church. Schism appeared quite early among the Dutch Mennonites, although none of their divisions seem to have directly affected North America, since few Dutch Mennonites emigrated to North America. But other divisions have cast long shadows across the sea.

The earliest of these was the Amish division of 1693-97 in Switzerland, results of which affect us to this day. Other important European divisions happened in Russia. Among these were the Kleine Gemeinde (now Evangelical Mennonite Church of Canada) in 1812, the Mennonite Brethren in 1860, and the Krimmer Mennonite Brethren in 1869. In every case it was perceived by leaders of the new group that the old church was not sufficiently earnest in its practice of the Christian life.

In North America one of the more famous divisions was related to John Oberholtzer, a Mennonite minister who was separated from the Franconia Conference of eastern Pennsylvania in 1847. In this case it seems that the issues related more to innovation than to faithfulness. One of the things that brought on the break was Oberholtzer's call for keeping conference minutes.

As time moves on and issues change there have at times been comings together. But as one views our history it seems that the comings together are less apparent than the comings apart. One coming together followed the organization of Oberholtzer's General Conference in 1860.

Another has been the coming together in North America of Amish and Mennonites in the early years of this century. Now, of course, it was not all Amish nor all Mennonites who came together. It was rather Amish and Mennonites who were minded to make some peace with modernity—to adjust to change. And in traditional Mennonite fashion these comings together were done very gradually and cautiously.

Now some are observing that there is a movement in history to heal the Oberholtzer schism. The old church is long past many of the issues which caused the problem in the first place. Is it possible to have a coming together that provides a more united front? Can both traditions recognize that both groups lost from the separation and

seek to profit from the strengths of each as we face the opportunities and problems of the late 20th century? Can we memorialize the 150th anniversary of the split in 1997 by coming together again?

Some momentum is building to move in this direction. In 1983 there was a joint assembly at Bethlehem, Pennsylvania, as a 300th anniversary of the arrival of Mennonites in North America. In 1989 there is to be another joint assembly at Normal, Illinois. It was one thing to get together to celebrate, but it is being suggested that this assembly should begin to get more serious.

Other signs of the movement of history happen at other levels. More than 60 congregations have joined both denominations. In Eastern Canada three district conferences have recently joined to form the Mennonite Conference of Eastern Canada: one was General Conference Mennonite, one was historically Amish, and one "Old" Mennonite. In southwest United States there is movement of the two groups toward each other. James R. Hess observes that "the matter of 'integration' with the General Conference Mennonite Church is beginning to gather momentum" (*Guidelines for Today*, September/October 1987).

Some of those who believe that such an integration must and will come believe that it will not be a simple thing. James Longacre, coordinator of the Franconia Conference in eastern Pennsylvania, observes that "it will take a lot of working out." He notes that Franconia Conference (Mennonite Church) and the Eastern District Conference (General Conference) differ sharply in two areas: (1) theology and (2) church polity.

It will be most important that efforts toward integration not ignore such differences. Indeed David Preus, who was involved in the recent merger of several Lutheran churches, cautioned Mennonites as follows: "Do not slip by the sticking points. There are always folks who want to brush aside the difficult matters between groups. However, there must be some accommodation or the things simply stick in the church's throat and cause trouble later."

When one considers this question and the work that would be involved in the merger of two denominations one may begin to wonder whether it is worth the effort. How much time do we have for tinkering with denominational machinery? Is it not more important to be about our Father's business?

On the other hand some of the push for merger comes from persons who are on the forefront of our mission efforts. In numerous areas new congregations are being jointly planned and sponsored. On this level there does seem to be a movement of history.—*Daniel Hertzler*



# GOSPEL HERALD

A Bible study for Advent (2)

## Traditional and not-so-traditional values

*by Millard C. Lind*

To celebrate this Christmas season, I am lifting out of this not-so-traditional Bible of ours three texts which document the surprises often found within narratives that deal with traditional themes:

- a text from the story of the birth of Samuel.
- a text from the story of the birth of Obed.
- a text from the story of the boy Jesus.

**Why do you weep?** First, from the story of Elkanah and Hannah and the birth of Samuel: "And Elkanah, her husband, said to her, 'Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?' . . . And Elkanah knew Hannah his wife, and the Lord remembered her; and in due time Hannah conceived and bore a son, and she called his name Samuel. . . ." (1 Sam. 1:8, 19-20).

Hannah offers her son, Samuel, to the service of God at the temple. (painting by Frank Topham)





This text suggests that there are values in marriage more important than being fruitful and multiplying and filling the earth. Elkanah said to childless Hannah, "Am I not more to you than ten sons?" There are societies where the institution of marriage centers mainly on fertility, where women are little more than baby machines. But in the pressure of Hannah's desire for traditional values, she is reminded that her relationship with her husband is even more important.

We are not chickens in separate cages. Marriage is made to enjoy the mutuality of relationship—a

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## Both traditional and not-so-traditional values are necessary to prepare this savior of Israel.

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partnership as described in Genesis 2. As we become involved in the traditional values of utility and continuity, we need to remember the more ultimate value, to enjoy the companionship that we give to each other.

But perhaps we should not be too critical of Hannah's concern for traditional values. For she transformed even the traditional into the unusual. When she had finished nursing Samuel, she "lent him to the Lord for as long as the child might live." As the ingenious mother of Moses entrusted her child to the crocodile-infested Nile, so this self-giving Hannah entrusted little Samuel to a corrupt priestly center, setting in motion the development of a second great leader who would save God's people.

Hannah accepted the traditional, but in doing so she transcended mere family concerns. Both traditional and not-so-traditional values were necessary to prepare this savior of Israel.

**Restorer of life.** Our second text we lift from the story of the birth of Obed to Ruth and Boaz: "So Boaz took Ruth and she became his wife; and he went in to her, and the Lord gave her conception, and she bore a son. Then the women said to Naomi [Ruth's mother-in-law]. . . 'He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons. . . .'"

The book of Ruth is an unconventional story of how Is-

rael's mutual aid system had worked to save the family of Elimelech and Naomi, and to integrate the foreign woman Ruth into Israelite society. To escape a famine in Bethlehem, Naomi and Elimelech had journeyed to Moab. There the family was nearly lost to Israel when the two sons integrated into this foreign society by marrying Moabite women. But the tragic death of the men of the household made Naomi decide to leave her daughters-in-law and to return to her homeland. Ruth the Moabite woman refused to part from her mother-in-law: "Your people, my people; your God, my God; where you die, I die, and there I will be buried."

In the Bethlehem barley field, Ruth attracted the attention of Boaz. And by a daring, unconventional act one night, Ruth received Boaz's promise that he would act for her and her mother-in-law.

Boaz did this, and as a result married Ruth. To this union a son was born, a son who in Israelite society would be counted as the grandson of Elimelech and Naomi, thus saving both their family and their property in Bethlehem. Israel's system of mutual aid had worked even in this unusual case.

Although this story is unconventional throughout, its entire plot hinges upon the traditional value of a male heir. The tragedy of the family was the lack of a male heir to carry on the family name and responsibilities in Israel. Ruth the Moabite woman, by her conversion to Israelite faith and way of life, and by the faithful response of Boaz as *go'el* (savior) within Israel's mutual aid structures,

## Son of Earth

O'ershadowed by the Holy Ghost in pain  
Mary labored to give him birth then cried  
With cradled babe in arms of love in pride  
To show the world the gifted son they'd gain.  
But Father God to rob the cradle's birth  
By hands of John to baptize him from sin  
With Heaven's Dove empowered then to win  
The devil's tempt. O sinless Son of Earth?

can sinless in the world be true? can Son  
be man without the know of pain? But yes  
he died a death for sin and pain be done . . .  
the Father shared his own so that might be  
answered paradox of righteousness  
and proof of Christ's divine humanity.

—Kenton Beachy

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Millard C. Lind, Goshen, Ind., is an Old Testament professor at Associated Mennonite Biblical Seminaries.



gave to Naomi a male child. The family was saved for Israel.

The usual storyteller would have been satisfied with the unconventional character of the story from beginning to end, even though the plot revolves around the traditional value of a male heir. Our storyteller, however, was sensitized to the oppressive character even of this traditional value, so important to the story's plot, and so important to Israel's structured life. The teller reminds the hearer of another value more important even than this. In the story's resolution the Bethlehem woman, even while congratulating Naomi on the birth of the son, says to her,

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## Family life can be rightly nurtured only as the family recognizes a higher business.

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"Your daughter-in-law who loves you, who is more to you than seven sons. . . ."

Let me tell you a little of my personal history with this verse. I belong to a family which had seven sons, no daughters. As a boy reading the Bible, this verse offended me. "How," I wondered, "could one woman be worth more than seven sons?" Though as a boy I was unable to resolve my problem, I did perceive the story's challenge of my own traditional values. While the traditional value of a male heir was indispensable to the plot of the story, the love and loyalty of Ruth which had made the resolution possible, was worth even more than the continuity of the family.

But this not-so-traditional value did not negate the importance of the traditional value. Rather, Ruth's unconditional love saved the traditional value from its oppressive boredom. And more than the continuity of the family was involved here. By this child, Ruth the Moabite woman would become an ancestor of David. The child who saves Naomi's family participates also in the salvation of Israel. But even then, more important than the birth of the child was Ruth's loyalty to Naomi.

**My Father's house.** Our third text we lift from the story of the boy Jesus and his parents in Jerusalem. Jesus said to anxious Mary, "How is it that you sought me? Did you not know that I must be in my Father's house?" . . . And he went down with them and came to Nazareth, and was obedient to them. . . ."


The boy Jesus had been lost to his parents at the crowded Passover festival. When after three days they found him in the temple surrounded by teachers, his mother said, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." Jesus replied without apology, "What made you search? Didn't you know that I was certain to be in my Father's house?" Joseph and Mary needed to learn that there was a Parent to whose business they would lose this son of theirs.

Years later when Mary and his brothers came to take Jesus home, thinking that he had lost his sanity, Jesus disowned them by looking around and replying, "Here are

my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother" (Mark 3:35).

But that time was not yet. The boy Jesus returned with his parents to Nazareth, where he grew up under their authority. If it was necessary for him to break the bond of family life to be about the business of the heavenly, so it was essential that he learn obedience by subjecting himself to the demands of Nazareth family life. The routines of family life may also be heavenly business. Nevertheless, the felicity of family life can be rightly nurtured only as the family recognizes a higher business—a business which prompted Jesus like Jeremiah before him to give himself to a single ministry.

**Unity in stories.** There is a unity in these birth stories of Samuel, Obed, and Jesus though the stories are separated by more than a millennium. The unity of the first and last was apparent to the writer of Luke's Gospel, who paralleled the development of Jesus with that of Samuel: "Now the boy Samuel continued to grow both in stature and in favor with the Lord and with men" (1 Sam. 2:26). "And Jesus increased in wisdom and in stature, and in favor with God and man" (Luke 2:52). Though unrecognized by the author of the book of Luke, the birth story of Obed also has unity with that of Jesus—the one as ancestor, the other as descendant of David.

As we ponder these stories in our hearts, we too will discern their unity with the traditional and not-so-traditional aspects of our life millennia later. 

## New insides

*An Advent meditation by a Lengua Indian pastor in Paraguay (submitted by Jonathan Beachy)*

Imagine that old man. Zechariah, that was his name. There he was in the house separated for a special purpose, and all at once he saw an angel. His hair stood up, and his insides shook. Then there was his wife. Elizabeth was her name. She was old; skinny, old, and wrinkled. She had thin old legs, and a little belly. She was, as we say in our language, an "ancient woman."

And what do you think the angel said to Zechariah? The angel said they were going to have a baby. Imagine that! That ancient skinny woman, with the tiny little belly, and that old man whose hair stood up, and whose insides shook; they were going to have a baby.

They had a baby. Now if they could have a baby, because God said so, then we, who bad-talk our wives, and who bad-talk our husbands, and who have hard insides—we can change our insides too. God can give us new insides. That's what this story is all about.

—Felix Bogado



# Peace on earth,

by Nancy S. Lapp

How many times we've heard these words,  
Peace on earth—good will.  
You know the Christmas story:  
Peace on earth  
I search the story but I cannot find "peace."  
Instead I find fear, shame, and violence.  
But peace?

Peace on earth? Through this birth?  
So much fear was connected with this birth.  
Is not fear the antithesis of peace?  
Even before *this* birth—of Jesus, Emmanuel—  
God with us  
there is another birth announced—to Zechariah the priest  
Praying in the temple, in the Holy Place.  
An angel comes and Zach is frightened speechless.  
"Don't be afraid," the angel says.  
"Your prayer is heard, and you shall have a son."  
His fear has struck him dumb.

Then six months later, it is Mary's turn to be afraid.  
Mary, so young and innocent, and greatly troubled when  
the angel comes.  
"Don't be afraid!" the angel says, "You shall conceive and  
bear a son."  
(How can this be?)  
And as she wonders at this news, the angel reassures her,  
"Your relative, Elizabeth, is six months pregnant—  
with a son!"  
(Wonder of wonders! Elizabeth is much too old to have a  
child!)  
Then humbly, Mary says, "I am your servant. Let it be as  
you have said."

The angel disappears leaving Mary with her questions.  
What will Joseph think? That I've been sleeping around?  
Will he refuse to marry me? Not only that—  
What will my mother say? my father? They will not  
understand.  
(You who have teenage daughters, would you under-  
stand?)  
"I'm pregnant, Mom. But not like you think.  
It's by the Holy Ghost!" Would you believe?)  
How can I face the neighbors—once they know? They  
won't believe.  
What can I do? Where can I go? Who will understand?

Ah, yes. If what the angel said is true, Elizabeth will  
understand.  
And Mary leaves with haste for the home of her relative  
in the hills!  
For three short months there is acceptance and belief,  
until the birth of John, when Mary returns home  
to face the shame and rumors.

And Joseph? Mary's husband-to-be,  
when he learns of her pregnancy,  
quietly decides that he must halt this union.  
Again an angel saying, "Do not fear!  
Take Mary as your wife."  
And Joseph does.  
They face the shame together.

Nine months progress and birthing time comes near,  
there is new cause for fear—and worry.  
They must travel to Bethlehem and have no place to stay,  
but with hope they make the journey.  
As they walk into Bethlehem,  
their fears are heightened.  
The town is crowded, motels are full,  
there is no place for them to stay—  
and Mary's labor has begun!  
How awful Joseph must have felt,  
to have no place for Mary to give birth to this first child.  
But just in time, they find a shed, a dirty, smelly barn.  
And there the child is born.

On a hill outside the town, a group of shepherds  
(unsophisticated fold)  
Suddenly, they are terrified!  
Another angel bringing fear  
and saying, "Do not be afraid!"  
But after they recover from the terror,  
they go and find as they'd been told—  
a newborn baby in a manger.  
They spread the news.  
But Mary keeps these wonders in her heart.



# good will to all

Sometime later violence comes.

(Could this be God with us?)

The jealous king commands,

"Let all boy children under two years old  
be put to death!

And all those grieving mothers would not be comforted.

(God with us? And where is peace?)

How could a helpless infant, born in poverty, bring peace?

How could a child be "God with us?"

The child becomes adult,

astounding people of the towns and countryside

with words and mighty deeds,

authority and personal power.

And there is conflict and confusion over who he is.

Those shameful rumors surrounding his birth

follow Jesus all the way to Jerusalem.

The Jews ask, "Where is *your* father? . . . *We* are not born  
of fornication!"

(Implying Jesus was).

Jesus' reply? "Your father is the devil!"

Only conflict. No peace there.

And conflict was so severe,

the religious authorities find a way (or so they think)

to rid themselves of him, remove him from the picture.

But death was not the end—of "God with us."

The Incarnation is unstoppable!"

The God Life yet continues.

And where is peace?

He said, "Not as the world gives, is my peace."

How does peace come?

How do we know the "God is with us?"

When everything is fine? *no* problems? *no* anxieties?

Or is it when the going is unbearable?

when we have fears and worries?

When have you known God with you?

In what situation have you said,

and known it in your heart, "God is with me"?

My most vivid experience of God with me  
was when I had an aneurism and didn't know  
if I would live—or die. A terrifying situation!

God was there in different ways.

Through people who loved and cared for me,  
and God was there—in me.

I had peace because I knew: No matter what transpires—

"God is here, and will not leave.

If I live, God is here, if I die, God is here.

God is with me." And I had peace. "God with us."

This is the Incarnation. God with us. *Now!*

"God with us"—the Incarnation—

means a new way of seeing folks,

and looking at myself.

In this new way of seeing,

this way of seeing God,

we see God in the hungry

in the helpless

in the homeless

we see God in those with need.

How did Jesus say it? In Matthew 25:

"As you care for one of the least of these

the hungry,

the thirsty,

the stranger,

the naked,

the sick,

the prisoner

as you care for them, you care for me.

The Incarnation means

God *is* with us.

God is *in* us,

God comes in human flesh.

We now see God in others and ourselves.

When we suffer, God is suffering too,

when some are starving, God is hungry too.

Can there be true peace unless we learn more ways of  
sharing food?

How can we share our bread with those who've not  
enough?

We must find ways to share our bread.

That there be peace for all.

That there be bread instead of bombs.

That there be love instead of hate.

That all be fed and clothed.

cared for in suffering.

*God* with us. God *is* with us. God with *us*. Emmanuel!

Let there be peace.

Let there be peace on earth. Let it begin in me.



# How do Mennonites celebrate Christmas?

by Shirley Kurtz

Jerry, one of the other teachers at the local public high school, wondered if he could ask my husband something. A personal question. Jerry was being ginger about it—personal questions seem to be somewhat of a taboo here.

"Of course," said Paulson.

"How do Mennonites celebrate Christmas?" Jerry wondered. "Like other people do?"

Mennonites are not indigenous to this region. But Jerry knew something about them. They'd showed up after the flood of '85. He and his friends had been trying to knock out a wall and these men appeared. "We're here to work," they said. "What shall we do?" And then they got to swinging their hammers and quickly knocked that wall down and, just as quickly, left. Afterwards Jerry and his friends sat there in amazed bewilderment and someone said, "If anyone gets to heaven, they will."

For sure, Jerry, we celebrate Christmas.

**Had to stay home.** My mother, now, she was kind of a pick about it. The firehouse was across the street from us in Steelton, and when Santa Claus held court there for the neighborhood kids we had to stay at home. But one year he came around to everyone's house in a big truck, and there he was, right in our living room, handing out things from his big bag.

We didn't have a Christmas tree. One time I hung fancy paper balls on the palm plant, and my mother made me take them off.

She bought Ronald the most wonderful fire engine, though, and an erector set for another brother, and she sewed bride doll clothes for Patsy and me. They were not wrapped in Santa Claus paper and piled under a tree but that did not diminish the loveliness of those gifts.

Now me, I wasn't going to be so hardheaded about Christmas. So years later when we were shopping in Mt. Joy for a wagon for our children and saw Santa sitting in his hut right there outside of Hostetter's Hardware, well—why not? Four-year-old Jennifer and I ventured inside and he put her up on his lap. She was very bashful but grinned widely, and I could not control the laughter that shook my body and brought tears to my eyes. Next morning she allowed as to how Santa Claus didn't have "claws that scratch."

Of course, Christmas could be a pain, too.

All that baking. Then you had to eat it. Not that I didn't enjoy eating, but it seemed sort of dumb to be stuffing ourselves in honor of the Lord Jesus.

Presents were fun to get, certainly, when they were useful, or at least something you liked. But what were "gift exchanges"? That was a stupid term. "Trading parties," maybe, or "package exchanges," but the boxes didn't hold *gifts*. Gifts were freely given, unexpected.

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**Christmas is sort of  
a birthday feast for ourselves,  
if that makes any sense.**

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The Messiah was promised and longed for, but what a surprise. A king in a feedbox. Nothing you could have bargained for.

Our Christmas trees were usually the straggly kind. You could find cheapies at this one lot in Elizabethtown. We'd put the ugly side of the tree toward the wall and hang tiny lights and Re-Uzit Shop balls and popcorn and paper snowflakes and little ornaments and tinsel all over. And then at night we'd turn on the lights and the children would sit there with sparkling eyes, worshiping the tree. I didn't buy that line about the Christmas tree symbolizing the tree upon which Jesus died. Things don't bleed off Christmas trees.

Last Christmas there was a tree right in our neighborhood church. Our middle child, Christopher, was Archie in the program, and Jennifer was Mrs. White and Helen and the angel of the Lord. After the plays there was the singing of "Rudolph the Red-Nosed Reindeer" and "Here Comes Santa Claus" and someone rang the church bell and then sure enough he did—he came in the back door, bearded and suited and yelling "Merry Christmas." Only he had a woman's voice, and she handed out some of the presents.

Understand, this wasn't a Mennonite church. Santa Claus never actually came inside our home church back in Pennsylvania. I mean, you didn't *see* him.

**Only a holiday.** But yes, Jerry, nowadays Mennonites celebrate Christmas in quite ordinary ways. And when we do so, it's only a holiday. Not in the holy sense. It's just, well, a vacation. A harmless tradition. A party. For everybody, nobody in particular. It's sort of a birthday feast for ourselves, if that makes any sense.

Surely the faces of Jesus include ours and those we love, but they seem bloated almost beyond recognition. ❧

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Shirley Kurtz, Leadmine, W. Va., is a free-lance writer. Her home congregation is Mt. Joy (Pa.) Mennonite Church.



## "God Has Provided"

**I**n October 1977, Juan and Iris Navarro accepted a call to ministry at Puerta De La Hermosa, a Spanish Mennonite church in Immokalee, Florida.

In the ten years since, the Navarros have reached out to the impoverished migrant community of Immokalee. "We see so many needs and we can't meet them all. But **we have seen God in every struggle,**" says Iris.

The struggles also have been personal.

Juan, a chronic diabetic, deals with ongoing health problems. Two years ago, Iris suffered a concussion in an automobile accident and was hospitalized. Last year she had a serious fall that caused extensive injury to her foot. Iris continues to have pain and also takes medication for arthritis.

"Insurance helps with some of the costs, but the bills still pile up. We have to pay somehow," says Iris. "But God has provided through our church and Mennonite Mutual Aid's Catastrophe Aid Fund."

**"It's a blessing to know of brothers and sisters who really care,"** she adds. **"It means so much when people do more than their share in helping others."**

When you participate in MMA's life, health, and annuity plans you are a part of this church-wide sharing. The Navarros and others thank you.



**Mennonite  
Mutual Aid**

Post Office Box 483  
Goshen, IN 46526





## General Board covers usual wide-ranging agenda

As the board of final review of the Mennonite Church, the General Board meets twice a year in even numbered years and three times in odd numbered (the year of General Assembly). This level of responsibility and such infrequent meetings call for an extensive agenda. For the Nov. 12-14 meeting, I counted 68 different items beginning with "call to order" and concluding with "other business." Although I was not able to attend all of the sessions (some were "executive" from which the press was excluded), I assume that each of the 68 was dealt with in some fashion.

No one issue stood out sharply in the public sessions to which I was party, but a number of important items were covered. Among them was an action to move the headquarters from Lombard, Ill., to Elkhart/Goshen, Ind., as described in the announcement that follows this report.

The announcement says that the vote was "almost unanimous." This would indicate considerable movement in the thinking from the point at which I heard the issue discussed early in the meeting. Among the objections raised in this discussion were transportation problems involved in getting to Elkhart/Goshen and the symbolism implied by having had the office in Lombard, close to an urban center (Chicago). Evidently most board members concluded that these objections were overshadowed by the advantages described in the announcement.

Other issues considered during the meeting included two that have been carried along for a number of meetings: (1) how to interpret fund-raising to the congregations, and (2) the report of the Structure Task Force.

The issue for the former is how to ask in a rational fashion for the money to do the work of the churchwide agencies. Church agency finance secretary Stanley Kropf described the dilemma and how we got to where we are. Funds have been solicited on a per-member basis, but not all members contribute to the churchwide efforts. Some 61 percent of Mennonite Church congregations support at least one of the churchwide ministries. This means, of course, that 39 percent do not. Since the giving guides have been made up on the basis of the total membership, but not all contribute, there have had to be some buffers in the guides in order to keep the programs going.

Each year, said Kropf, district con-

ference leaders are addressed on the question of the giving guide. Their responses may be generally summarized as follows: (1) This is reasonable. (2) Don't expect that we will support it fully. How far can we stretch the gap between the guide and the support before it breaks? he asked.

As an alternative, Kropf wondered, what if we said, "The church needs X dollars to run the program," and then wrote to each of these congregations to ask them for a specific contribution?

In response Dean Swartzendruber of Iowa-Nebraska observed that: (1) more money is going into pastors' salaries, (2) there is more congregational independence, and (3) young people go away into voluntary service alongside other Christian groups. They return and want to support them.

Executive Secretary James Lapp, too, has observed the phenomenon of greater localization of program and greater independence and wondered, "Are people committed to a churchwide effort? Or are they saying that if we do things locally, that is enough?"

A somewhat similar question that has been found to have no neat solution is the relation between Mennonite Board of Congregational Ministries and the Home Ministries Division of Mennonite Board of Missions. Some have perceived overlap between the two and a task force has studied the issue. James Longacre, chair of the task force, reported that their work has received a mixed response.

"Our first balloon was not shot down, but it doesn't fly very high. My perception is that there just is insufficient clarity. I think there is just not enough 'heat' under it." In later conversation, he remarked, "The task force has not thought through the phenomenal development in district conferences and conference staff."

This issue, too, relates to funding. In general it appears the congregations are more ready to give to missions than to services. But some congregations need services, especially in the smaller conferences with limited resources. Would larger conferences support the MBM to supply congregational resources to smaller conferences better than they do MBCM?

An area where General Board received unclear signals and could only give a provisional response involved the work of the Historical Committee. Albert Keim, chair of the committee, presented a report in



*Wayne North receives a farewell gift from General Board, which he served for eight years.*

which he called for new directions for the work of the committee and a new director beginning Feb. 1, 1989, "who will shape and facilitate the networking and communicating activities related to heritage and history work." The proposal is for the present director, Leonard Gross, to become full-time archivist.

In his report, Gross reminded the board that he was granted academic tenure in 1974 and that he has been carrying on the work of the committee as described in the Mennonite Church bylaws. The board seemed uncertain about how to get involved in a conflict between the committee and the director. An action was taken giving general approval to the proposal with the understanding that budget implications would be reviewed later.

The board received the usual reports from the program agencies. This was the meeting for an extended report by Mennonite Mutual Aid. The board heard MMA president James Kratz report that 1987 has not been a good year for this organization. Some 60-70 percent of its work relates to health care. This is a critical period because of escalating medical costs. The medical situation in the U.S. is deteriorating, he reported. Some 17-18 percent of the population cannot afford health insurance. AIDS, too, will have an impact, he said, with conflicting messages received by MMA. One opinion is the hope that MMA will never spend a cent on AIDS treatment and the opposite that MMA will never withhold treatment from a Mennonite with AIDS.



Wayne North was honored for his services to the General Board by a farewell dinner and a sculpture by Esther Augsburg titled "The Sower." North served as associate secretary from 1979 to 1985 and as interim executive secretary for two years prior to James Lapp's coming on Sept. 1, 1987. He has been called as pastor of Harrisonburg (Va.) Mennonite Church.

In farewell remarks to the board, North reflected on his work which related particularly to the planning of churchwide conventions and contact with the district conferences. "One of the most precious memories," he said, "is building a long list of friends throughout the church. I have observed growth, vigor, and remarkable leadership."

Inasmuch as James Lapp had just moved from a board to a staff position as executive secretary (he previously chaired the board in his role as moderator of the Mennonite Church), I asked him for his response to the first meeting which he attended in the new role. "I am impressed with the strength of our board," he said. "I think it continues to grow in the capacity to be a leadership group. As always, our agenda was too full." And so it was.—*Daniel Hertzler*

## **General Board to move main office to Indiana**

After careful discussion, Mennonite Church General Board on Nov. 14 decided to locate all of its offices in the Goshen-Elkhart area of northern Indiana. The main office is currently located in the Chicago suburb of Lombard, with another office in Elkhart.

For the past year the issue has been on General Board's agenda. In its July meeting the board asked the Executive Council to bring to the November meeting for consideration a detailed proposal for a possible move. The final vote was almost unanimous in favor of the move.

Ralph Lebold, who chairs General Board in his capacity as moderator of the Mennonite Church, summarized for the group the variety of issues relevant to the location of the offices. The practical concerns identified, on one hand, were the need to bring all the staff together in one location and to strengthen the leadership and coordinative services of the board through easier access to the denominational agencies in Indiana. A second set of concerns, on the other hand, had to do with reservations about centralization of denominational institutions and the desire for at least one church agency to be identified with an urban center as an expression of commitment to Vision '95.

Factors such as cost of offices in one location or the other and the impact with

the General Conference Mennonite Church were viewed as important but not determinative on the question.

Lebold suggested that in light of the generally supportive responses from conferences on the possible move, and the functional needs facing the board, it seemed the step of wisdom to relocate the offices.

Since 1978 the General Board has had staff in both Lombard and Elkhart. In this consolidation of staff the board wishes to maintain a distinct identity that enables it to provide broad leadership among the conferences and program boards. One consideration in this move will be an attempt to have offices in a setting apart from other Indiana agencies.

In authorizing the move the board requested that study be given to the current location of other agency offices and the implications for urban leadership in the church. It is also expected that possible merger with the General Conference Mennonite Church will call for a more significant review of the location of all denominational offices. The assumption is that General Board's move from Lombard will be short-term, pending further developments on these issues.

No date has been set for the office move.

## **MCC U.S. Peace Section holds meetings in Pettisville, Ohio**

Mennonite Central Committee U.S. Peace Section board members and staff persons gathered at West Clinton Mennonite Church, Pettisville, Ohio, Nov. 5-6, for their semiannual meeting and their annual peace assembly.

Over 50 local people joined the Peace Section to discuss the assembly theme, "Peace Church Evangelism: Hope in Place of Fear." The speakers were Lois Barrett, an author and pastor from Wichita, Kans., and Tim Stair, a staff person in student and young adult services from Mennonite Board of Missions.

During the Peace Section board meeting, Delton Franz, director of the section's Washington, D.C., office, reported on meetings between returned MCC workers and government officials that were arranged by his office.

Mark van Koeve, for example, told how he witnessed the July 18 massacre in Homoine, Mozambique, in which 424 people were killed by right-wing rebels. He encouraged government officials to explore creative ways that the United States and the Soviet Union can cooperate to help the leftist government of Mozambique meet the needs of its people.

Minority and women's concerns were also discussed. A recent study on MCC

employment of women and minorities found that many staff people are concerned about the low ratio of women and minorities in leadership positions. Peace Section staff will test ways to improve the situation with MCC administrators and committees in the coming months.

On another matter, Art Montoya, Peace Section's director of peace education and draft counseling, reported that he is finding large numbers of Mennonite youth who know little or nothing about pacifism and conscientious objection. In an effort to communicate more effectively with young people, he is organizing a drama group to begin giving presentations in early 1988. The group will start in churches in the area surrounding MCC headquarters. If this proves to be an effective means of communication, a larger program will be explored.

## **Youth in India gather for work camp and conference**

Some 150 young people from all six Mennonite, Brethren in Christ, and Missionary Church conferences in India gathered in a field near Raghunathpur, West Bengal, recently to dedicate a wall they had just built to enclose a historic cemetery. Here lie the remains of a score or more pioneer missionaries and their children of what was then the Mennonite Brethren in Christ (now Missionary Church) mission in India. Carl Beck, a former missionary in Japan who directed the week-long work camp at the cemetery, gave a short meditation and led in the prayer of dedication.

From its beginnings in the early years of this century the cemetery has been an open pasture for cattle, sheep, and goats, and stone markers became their itching posts. All but three of the stones have been knocked down and removed. Efforts are being made to determine the names and locations of burials. Work campers built a brick wall four to seven feet high, depending on the uneven terrain, and some 275 yards long, complete with gateposts and high iron gate.

The cemetery will now be used for Mennonite, Brethren in Christ, and Missionary Church leaders in West Bengal.

A youth conference attended by over 200 followed the work camp. Resource persons were Peter Peters, the Mennonite Central Committee country representative in India, and Carl Beck, who filled the place of evangelist Francis Sunderraj, who could not come because of illness in the family. Mennonite Christian Service Fellowship of India sponsored both the work camp and the conference. Funds for the two events were provided by the West Clinton Mennonite Church Foundation of Pettisville, Ohio.



## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### **John Sherman, Toledo, Ohio**

As a graduate student in history, I want to commend Daniel Hertzler for his insightful Nov. 24 editorial premised on the life of Toledo's progressive mayor, Samuel "Golden Rule" Jones. Jones, the idol of the poor, died in office obsessed with their plight. "They have no money, they have no counsel," he wrote, "and for petty offenses that are not offenses at all when committed by the rich, they are fined, imprisoned, disgraced, and degraded." Some 55,000 turned out for "their" mayor's funeral, said an observer, noting the disproportionate number of immigrants, common laborers, and even prostitutes in attendance, many of whom went openly.

The mayor's failure to legislate morality, as cited by Hertzler, definitely sparked tension with the religious establishment. But his preoccupation with the poor, and his charge that religion was influenced by political "partyism," also contributed to the breach and to his 1899 withdrawal from Westminster Presbyterian Church. (Historians are chronic perfectionists, Mr. Hertzler!)

The theological implications of your editorial hearten me. Today I am much more struck by Jesus' humanity than by his deity. He came to us, the world, in the midst of our failure—not to the church in the midst of her success. And this, I believe, is the paradox of Jones' split with religion. Bonhoeffer called it "this worldliness." I hope many Mennonite fellowships seriously entertain Paul Hiebert's suggestion (as reported in Hertzler's editorial) of appointing non-Christians to their committees.

### **Clayton Peters, Milford, Nebr.**

During the past few weeks mention has been made in Mennonite publications about the ranking of college and universities in the Oct. 26 *U.S. News and World Report*. Presidents of many of these institutions ranked Goshen College 12th among the best and innovative campuses of small liberal arts colleges and universities in the West and Midwest ("Church News," Nov. 24).

Our family has sent three sons to Taylor University in Upland, Ind., during the past six years. This same panel of presidents picked Taylor University seventh, and we feel that honor is also well-

deserved. Taylor is a small liberal arts university of academic excellence which has not compromised its religious convictions. It has some Mennonite faculty, some faculty of Mennonite heritage, and some Mennonite students, many being from more evangelical backgrounds. It is good to know that academic freedom and learning can take place where all aspects of education can still be based solidly upon God's holy and inspired Word.

### **Daniel Liechty, Philadelphia, Pa.**

Raised in rural Indiana, I have spent the past decade in cities of 2 million plus people. Therefore, much of what Rich Meyer wrote in "What Really Is God's Will for the City?" (Nov. 24) rings strong chords of agreement with me. Until some real technical breakthrough (superconductivity) happens, the mega-cities will remain dependent on the rural environment to an extent which can be viewed as parasitic. Furthermore, the city is unhealthy and unnerving.

Nevertheless, all demographic trends point toward an increase in city population and Mr. Meyer is wrong to assume that mission goals which reflect awareness of such predictions are simply following the "Muppies" to the cities. Muppies (at least as I understand that term) are a very definite minority of the Mennonites who exist in any city.

There is yet another problem with Meyer's vision of a return to the village. There are simply too many people in this world for each of us to have 40 acres and a mule. Those buying land in rural areas can thank others who are living stacked on top of each other for the privilege. If Meyer genuinely wants to push his vision as more than a personal or family preference, then he owes us an account of which sections of the world's population he wants to kill off, or at least sterilize.

### **Ross L. Bender, Philadelphia, Pa.**

I wish I were as confident as Rich Meyer that the "big [Mennonite] party in the city is about to begin." My fear is that our sudden and unprecedented infatuation with the metropolis will be a passing fad, and that our church will relapse into its accustomed smug isolation in incessantly stagnant hinterlands.

One can only assume that Rich was writing with a little tongue in cheek as a deliberate provocation to us belligerent city types. But his bizarre insinuation that Goshen, Indiana, rather than Philadelphia is the New Jerusalem left me more aghast than amused. The problem with contemporary American cities is not that they dominate the countryside but rather the reverse.

If cities really had power they would have better mass transit, better housing,

better social services. If they really had power, they would not now be suffering from the devastating Reagan budget cuts. If they were truly and effectively belligerent, they would send back the deinstitutionalized homeless whom the states have dumped, and demand that the suburbanites who use the city's amenities shoulder their fair share of the tax burden. The real problem is that our cities, like colonial territories, were raped and abandoned by the old white establishment which, having milked the city dry, departed for greener pastures, to use some bucolic metaphor.

Rich's proposal to move people out of the city is hazily reminiscent of the Khmer Rouge program to empty Phnom Penh. My own hazy dream is to move 100 Amish families into the south Bronx to make the urban desert bloom. The best thing about the city is the stream in the desert which we begin to see in the process of confronting some of the hopelessness. And at times I can see the river of living water that John and Ezekiel described, flowing directly from the throne, right down Broad Street. That's what makes it so awe-inspiring to live here. In the Mennonite churches alone are believers from every tribe, tongue, people, and nation, and their wounds are being healed by the leaves of the tree of life standing by the water.

Having written this, I realize that I sound like one of those appropriate few who go to the city to minister to human need, "keeping in mind that the city is not a good place for people." It's hard to explain to someone who has not experienced it just why the city is a good place for people. I fell in love with New York City at age 16, and my feelings toward her are expressed in the lines of the song: "New York City, won't you breathe on me, won't you take me in your arms?" There is so much beauty: human faces and personalities; architectural landscapes; natural landscapes; beauty created by artists, musicians, poets, and even preachers and politicians.

I believe that we should preserve some quiet Mennonite places in the land; not everyone can go to the city, and we certainly need and cherish the stability and support of established rural churches and conferences. I'm glad there's a peaceful haven to which my parents can retire. But the wicked city is lots of fun. I like it!

### **Noah L. Hershey, moderator, Lancaster Conference**

In the Nov. 17 "Mennoscope" there appeared an item that is technically nonfactual. I refer to the one regarding Lancaster Conference calling its membership to urge congressional support for the Central America peace plan. As indicated in the item, the *Peace and Social*



Concerns Commission of Lancaster Conference is responsible for this decision. This decision by the commission does not reflect a conference action or decision. Admittedly, this concern does reflect a fine line of differentiation, but I feel that there is a distinction to be made.

**John Otto, Glenwood Springs, Colo.**

Is there a paragraph missing in Ted Shattuck's article, "In Defense of Christian Symbols"? (Nov. 17). I fail to understand why he is a Mennonite instead of Amish since he says he was attracted to the Christian faith by the Amish. Further, he doesn't say which Christian symbols the Mennonite Church is abandoning.

The track record of the Amish in evangelizing the world is not much to write about. I only know of one person that converted to the Amish from the world and I think that was more because of his love for horses than Christ.

**Keith Helmuth, Debec, N.B.**

It was good to see the detailed report on the North American Conference on Christianity and Ecology in *Gospel Herald* (Oct. 27), but I was disappointed that it omitted the specific contribution of Kenton Brubaker in our workshop titled "Sustainable Agriculture and the Church." While it is true there was some discussion "about the sacredness of baking bread and picking tomatoes," a little broader perspective than that was offered.

Specifically, Kenton Brubaker told how

some of the students who have come out of the Eastern Mennonite College program on third-world agriculture, which he heads, have been working with and learning from indigenous peoples. He gave concrete examples of how the Mennonite Church is helping to build systems of sustainable agriculture among the poorest peoples.

Because there seems to be a tendency for bad news to overshadow good news when ecologists get together, I thought this contribution especially worth noting.

**Richard Hostetler, Goshen, Ind.**

It occurred to me recently that because of my present understanding of the role of men and women in the church, it would be very difficult for me to be part of a congregation or denomination where it was not possible for both men and women to exercise their gifts freely. It was, therefore, exciting to me to read "We Need Leaders!" (Oct. 27) by James M. Lapp, the new executive secretary of Mennonite Church General Board, in which he says that congregations need to be bold in affirming the gifts of both men and women in leadership.

I was thrilled also by what I read in the Nov. 17 "Mennoscope" under "Pastoral Transitions." Out of the 13 people listed, six were women who were either licensed or ordained and installed as pastors or copastors and one as a minister of music. It is interesting that congregations in Ontario seem to be a step ahead of most of the congregations in the United States in calling women to positions of church leadership.

Several months ago I participated in the 125th anniversary of Olive Mennonite Church, where I had served as pastor. There were seven people who participated in the worship service who were past or present leaders in the congregation. All were male. At the conclusion of the service I was talking to someone about this fact, and together we wondered whether it might be different at the 150th anniversary. I said that I doubted that it would be. Perhaps I was wrong.

I am grateful to be part of a congregation where there are both women and men in positions of leadership and part of a denomination where more women are being called to positions of leadership. Might it be that we are helping to fulfill Jesus' mission which he describes in Luke 4 when he read from Isaiah that the Spirit of the Lord is upon him "to proclaim release to the captives" and "to set at liberty those who are oppressed"? Is the fact that women are being set free to exercise their gifts in the life of the church a partial fulfillment of this mission which Jesus took upon himself? It is my conviction that this is the case.

**Abner Swartzentruber, Lowville, N.Y.**

I want to comment on Jacob Kulp's article "A Life of Purity and Holiness" (Oct. 6). If the time spent watching the TV shows and reading the fashion magazines was spent studying God's Word and applying it to our lives, we probably wouldn't see this in the church. We also should be concerned about the immodesty we see in summer. How can a person who claims to be a Christian appear in public in clothes which shouldn't be seen outside the bedroom? If we expect to make disciples for Christ we need to be examples and not stumbling blocks.

**Willard Swartley, Elkhart, Ind.**

I am writing to express appreciation for the three articles about women in ministry published by *Gospel Herald* (Aug. 4, 11, 18). As a member of the Committee on Women in Leadership Ministries which encouraged several persons to write such articles, I am aware that three were not published, likely because the three women were pastoring General Conference churches instead of Mennonite Church congregations. However, the irony is that the other three women are from Mennonite Church background: Marcia Yoder Schrock from Iowa-Nebraska Conference, now pastor of the Hively Avenue Church in Elkhart, Ind.; Marilyn Miller from South Central Conference, a church planter in Boulder, Colo.; and Renee Sauder from Ontario/Quebec Conference, associate pastor of the Bethel College church in Newton, Kans.

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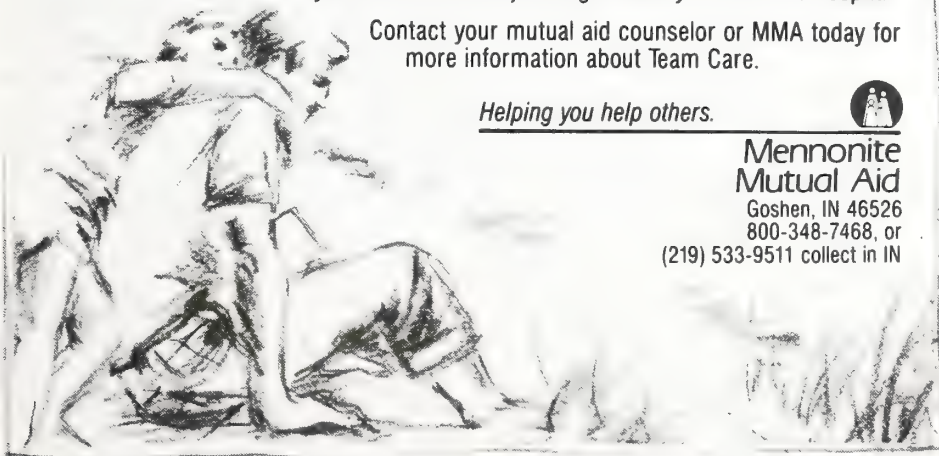
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Mennonite Church loss in leadership potential when gifted women accept assignments in the General Conference Mennonite Church because they find there more readiness for women in ministry. Further, at a time when there are significant discussions about closer MC and GC relationships perhaps we should not so much lament this loss but be sure to include these stories into our scope of interest, prayer, and rejoicing. Until now *The Mennonite* of the GC Church has also not published the stories. All six stories were originally purchased by the inter-Mennonite editors group as Meetinghouse articles to appear in all the Mennonite publications. I wait in hope.

#### J. Paul Kauffman, Harrisonburg, Va.

*Gospel Herald* is important to me. Keep up the good work!

I'm glad that some of the *Gospel Herald* writers are acknowledging the Holy Spirit. I'm glad his name is entering our vocabulary more.

I'd like to say a little about this man/woman subject that keeps showing up. I wonder if it might be with us as a debate forever.

One writer recently wrote in *Gospel Herald* that we were created different. We don't know much of how we were when we were created. We do know that we were not created like we have been even since the fall. Genesis 3:16—"Thy desire shall be to thy husband, and he shall rule over thee." That is the condition all mankind is in.

God did not create us this way. So it was not his first or original choice. At the time of that fall we changed and in God's infinite wisdom he made this change, I trust, for our own good. Some men don't like it this way. Some women don't like it this way. In other aspects of our lives we attempt to live as redeemed persons. Redeemed by Jesus back to a closeness with God. May I call that closeness as "pre-Fall"?

As I've been reading this subject in *Gospel Herald*, I've been wondering if what each one is reaching for is God's way, his first choice, that pre-Fall oneness, that pre-Fall peace.

#### Nancy J. T. Guthrie, El Salvador

Robert Roberg's "A Letter to an Aunt About the Nuclear Freeze" (Aug. 4) has left me confused and concerned in several ways.

As a Mennonite Central Committee worker in El Salvador, I have taken a deep interest in what it means to work for peace in a war-torn country. Through a process of discernment with fellow believers, family, and friends, I feel a sense of calling to be present to those who suffer

because of the present conflict here in El Salvador. While what I am doing may not seem "effective" by some standards, my calling is to be faithful and obedient rather than effective. To me, a richness and variety of gifts within the body of Christ is important and the way Christ taught us to minister in his name to a broken world.

If Brother Roberg has been affirmed and supported in his door-to-door ministry of evangelism, then I believe the Spirit will empower him to carry out that ministry. Likewise, if Aunt Leota feels her gifts to be best used in addressing the nuclear issue and has found those gifts to be affirmed by others in the Christian body, I believe she will be empowered and confirmed in that ministry.

Jesus Christ often addressed the "powers that be" and walked alongside some peculiar-looking people in his own ministry. I would hope that similar encounters between Aunt Leota and those she marches with would provide opportunities for her to share her motivation for caring about life and peace—her personal relationship to the person of Jesus Christ.

That is certainly the case for me in El Salvador. In the town where I live and work, there is a strong, traditional Catholic Church presence. However, a day rarely goes by that I don't have an opportunity to share my faith in Christ in the course of working with women in the nutrition program or visiting with farmers in our agricultural loan program. Oftentimes, I am challenged by my Salvadoran sisters and brothers on issues of faith. I receive a tremendous amount of support and encouragement from them. Their faith, like mine, is being challenged and refined by fire in the midst of war.

In the short seven months I have been in El Salvador, Christian brothers and sisters have asked me to please tell my government in the U.S. to stop sending bombs and ammunition that continue to support this war. They deeply desire peace. While I previously had not been active in writing my congressperson or president, these sisters and brothers, who now form a part of my "community of faith," have commissioned me to send a message to my government. I realize that many others with different motivations are confronting the U.S. government in similar ways. However, I believe it is possible to love one's country and still criticize the actions of government leaders.

The present U.S. administration has already proven by its dealings in Iran and Central America to be misleading the U.S. public. I feel that our government, which claims often to be Christian, must be held accountable for its actions and called to repentance when it fails to act according to its claims. As a U.S. citizen living in El Salvador, I feel a responsi-

bility to speak the truth in love when I see and experience direct U.S. involvement that is certainly not in line with Christ's teachings.

Finally, I would agree with Brother Robert that "the cross is the perfect symbol for true peacemakers." But I am confused by his interpretation that a peacemaker must never choose sides. The events which led Jesus to the cross were precisely because he did choose sides. The Spirit prompted Jesus to announce good news to the poor, to proclaim release for prisoners, and recovery of sight for the blind (Luke 4:18-19). By his identification with the poor and oppressed, Jesus confirmed God's preoccupation with these people and our call to take up his ministry, to be his hands and feet. (See Isaiah 1:17-20.)

Here in El Salvador, being a peacemaker and standing with the poor and oppressed puts me at odds with the government, the military, and also the armed resistance. I want to thank and affirm the Mennonite Church, through MCC, for the opportunity to fulfill my calling to Christ in this way.

#### Titus Martin, Bird-in-Hand, Pa.

Christ prayed for his disciples, and also for them which should believe on him through their word (this includes us), that they be one that the world may believe (John 17:20-21). If we read the report of Purdue 87 and the *Gospel Herald*, it is evident the Mennonite Church has room for improvement in this. We read in 1 Timothy 4:1 that in the latter days some shall depart from the faith. (You cannot depart from something you never had.) I am glad it does not say *all*. I believe when Christ returns he will find a church here. However, if we believe we are living in latter days, it is not surprising to find divisions among us in thought and practice.

I shall name a few things where we are not one (some others might add or delete some): homosexuality, divorce/remarriage, prayer veiling, not paying all our taxes, and women's role in the church. If this is not departing from the faith . . . I believe we are living in the latter days. Conscience is never a safe guide unless it accords with Scripture. Herein I feel some of our problems are. This is not to be taken as judgmental, but being a man who has passed the "by reason of strength" where man's allotted age is given, and in my years heard the teaching of Daniel Kauffman, Noah Mack, and others, it raises some questions.

I wonder how long we can throw away symbols, then how long it takes till what they stand for is also lost. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."



# MENNOSCOPE

**Mennonite Mutual Aid founder Christian Graber, 91, died** on Nov. 12 in Goshen, Ind. He established MMA in Goshen in 1945 and served as its first chief executive officer until 1954. He was also business manager at Goshen College 1924-49 and pastor of College Mennonite Church in Goshen 1931-42. In addition, he served Mennonite Central Committee as relief director after World War II, director of Mennonite Disaster Service, and director of programs in South America.

**A 30-minute radio program will bring hope for the new year** to listeners throughout North America. Called *New Beginnings*, it was produced by SandCastles International, an ecumenical media cooperative which includes Mennonite Board of Missions. Host Paul Stookey (of the singing group Peter, Paul, and Mary) introduces ordinary people who have experienced dramatic changes in their lives. During November 8,500 radio stations received a packet urging them to use *New Beginnings*. Mennonites are encouraged to ask stations in their area to air the program. More information is available from Lois Hertzler at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone 703-434-6701.

**Contributions to minority leadership education are running 14 percent below the same period a year ago.** "We have 38 black and Hispanic students preparing for leadership ministries and it will be difficult to continue meeting their financial needs if this trend continues," says Loren Swartzendruber of Mennonite Board of Education. In addition to the college and seminary students, there are 54 minority students in the High-Aim program at seven Mennonite high schools. Swartzendruber reminds Mennonites that minority leadership education was given "first priority for churchwide ministries" by General Assembly at Purdue 87. Small groups and Sunday school classes are encouraged to help support specific

students. Information on this kind of arrangement—and a video on minority education—is available from MBE at Box 1142, Elkhart, IN 46515.

**"I wanted to know if we are heard in Ottawa,"** said Ernest Friesen, a member of the Mennonite Central Committee Saskatchewan board, explaining why he attended the recent MCC Canada Ottawa Office seminar in the nation's capital. He returned home with *yes* for an answer. Seminar participants heard members of Parliament and civil servants praise MCC Canada for the effective way it communicates with the federal government through the Ottawa office. The seminar, the sixth since the office opened in 1975, gave 15 participants a chance to learn about government issues and structures and meet people who work in government.

**The Fellowship of Concerned Mennonites' Ohio Chapter held its fourth meeting** recently at United Bethel Mennonite Church in Plain City. The theme was "The Christian Home and Church Under Divine Authority," and the main speaker was Sanford Shetler, secretary-treasurer of FCM and editor of *Guidelines for Today*. He said it is ridiculous to insinuate that working under someone dictates inferiority, since everyone has someone in authority over them. Other speakers were Donald Martin, a Mennonite pastor and prison chaplain, and Jan Savercool, a former jazz/rock musician who became a Christian in prison.

**A new Mennonite congregation in San Antonio, Tex., now has worship services in both English and Spanish.** The former is on Sunday morning and the latter in the evening. This was done in order to reach more people, including Hispanic people whose first language is Spanish and recent immigrants from Mexico and Central America. The congregation, which calls itself Abundant Life Christian Center, is led by Henry and Esther Helmuth and Harry and Celeste Miller. They are workers with Rosedale Mennonite Missions of Conservative Conference. Abundant Life is the second Men-

nonite congregation in the city; the other one is San Antonio Mennonite Fellowship.

**The Dutch Mennonite Mission Board is sponsoring outreach within the Netherlands for the first time** since its founding in 1847. For Dutch Mennonites, missions had been seen strictly as an overseas enterprise, noted a board spokesperson. But now, "we realize that also in our own society, which has been named post-Christian, it's very necessary to find ways to proclaim the gospel of Christ to others in a clearer and more convincing manner." The first three home mission projects are a meeting place for lonely people, an effort to reactivate inactive members, and a campaign to get established congregations more involved in outreach.

## Pastoral transitions:

- *LeRoy Sheats* resigned as pastor of Southmost Mennonite Church, Florida City, Fla., recently. He then became interim pastor of Anderson (S.C.) Mennonite Fellowship.
- *David Lambert* became pastor of Berea Mennonite Church, Atlanta, Ga., in October. He succeeds Harold Shenk.
- *Paul King* became interim pastor of Martin's Creek Mennonite Church, Millersburg, Ohio, on Nov. 1. He had retired recently after serving as a pastor in Illinois for 35 years.

## Church-related job openings:

- *Associate executive secretary*, Mennonite Church General Board, starting next summer. Special abilities are needed in administration and written/verbal communication. Some travel involved. Acquaintance with the broader Mennonite Church would be an asset. Women especially are invited to apply. Send résumé to James Lapp at General Board, 528 E. Madison St., Lombard, IL 60148.
- *Position in biology*, Eastern Mennonite College, starting next fall. This is a one-year position in general biology and areas such as ecology, botany, and zoology. A doctorate is preferred. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.
- *Program coordinator*, Merry Lea Environmental Learning Center of Goshen College, starting July 1. Contact Larry Yoder by Dec. 31 at the center, Goshen College, Goshen, IN 46526; phone 219-535-7313.
- *Chaplain*, Adriel School, West Liberty, Ohio. The person will conduct Bible classes, manage a youth volunteer program, involve the students in local churches, and counsel students. Required is a seminary degree and training in clinical pastoral education and/or postgraduate education in counseling/therapy. Adriel is a residential treatment center for young people with behavior and learning problems. Contact Jim Burkett at Adriel, Box 188, West Liberty, OH 43357; phone 513-465-5010.

## New members:

- *Faith Mennonite, Downey, Calif.*: Olga Franey, Mark and Pati Crabtree, and Patricia Espina by confession of faith.
- *Ephrata, Pa.*: Michelle Martin, Gloria Stahl, and Alison Weaver by baptism; and Keith P. Martin and Kevin L. McEllhenney by confession of faith.
- *Rocky Mount, N.C.*: Alyssa Battle by baptism and Jeff and Iva Edeards by confession of faith.
- *Pleasant Valley, Hammondsport, N.Y.*: Lavern Guerin, Richard Magsaman, Hugh Stevenson, and Jenny Stevenson by baptism; and Bruce Jackson, Mary Jackson, Jonathan Jackson, Paul Jackson, Rachel Jackson, Sharon Jackson, Diane Magsaman, Bill McGhee, Dan Perrine, and Kathy Perrine by confession of faith.
- *Listowel, Ont.*: Valerie Culp, Julie Ann Carter, Sandra Carter, Susan Driedger, Julie Ellison, Melanie Koch, Daryl Martin, and Pauline Martin.



**Mennonite college presidents meet at Bluffton.** The Council of Mennonite Colleges met recently at Bluffton (Ohio) College campus. The presidents of all seven Mennonite colleges in the United States were present. Left to right are Vernon Wiebe of Tabor College in Hillsboro, Kans.; Elmer Neufeld of Bluffton College, Kirk Alliman of Hesston (Kans.) College, Victor Stoltzfus of Goshen (Ind.) College, Richard Kriegbaum of Fresno (Calif.) Pacific College, Joe Lapp of Eastern Mennonite College in Harrisonburg, Va., and Harold Schultz of Bethel College in North Newton, Kans. Goshen, EMC, and Hesston are affiliated with the Mennonite Church, Bethel and Bluffton with the General Conference Mennonite Church, and Fresno Pacific and Tabor with the Mennonite Brethren Church.



## BIRTHS

*Please send birth or adoption announcements no later than six months after the event.*

**Gingerich**, Ed and Mary Lou (Miller), \_\_\_\_\_, Iowa, third daughter, Heidi Jo, Nov. 10.

**Hall**, Jack and Pattie (Duke), Maple Heights, Ohio, second child, first daughter, Monica, Oct. 31.

**Hawkins**, David and Cindy (Bontrager), Middlebury, Ind., first child, Allison Jae, Oct. 31.

**Hostetler**, Monte and Becky (Smith), Harper, Kans., first child, Jacob Clark, Nov. 21.

**Kniceley**, Freddie and Phyllis (Ours), Harrisonburg, Va., third child, first son, Justin Charles, Nov. 5.

**Lee**, Gerald and Deb (Unternahrer), Middlebury, Ind., third daughter, Lauren Elizabeth Lee, Oct. 31.

**Nussli**, Nyle and Carol (Cressman), Cambridge, Ont., first child, Mark Aaron, Oct. 7.

**Orozco**, Marcos and Lois (Swartz), Managua, Nicaragua, first child, Wendy Patricia, Oct. 30.

**Sheats**, Jay and Lee Anne (Sampsel), Florida City, Fla., first child, Rebecca Lynn, Nov. 7.

**Siebert**, Brad and Kay (Preheim), Tucson, Ariz., first child, Aimee Nicole, Nov. 14.

**Snider**, Gary and Donna (Falk), Kitchener, Ont., first child, Ross David, Sept. 14.

**Truxal**, Kevin and Jewell (Christner), New Carlisle, Ohio, third child, first son, Christopher Nicolas Paul, Nov. 14.

**Umble**, Ken and Marilyn (Rheinheimer), Atglen, Pa., third son, Scott Marshall, Nov. 7.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Baldauf-Martin**. Richard P. Baldauf, Boston, Mass., and Janice E. Martin, Boston, Mass., Forest Hills cong., by Craig Terndrup, Sept. 19.

**Birky-Rodriguez**. Jonathon W. Birky, Eugene, Oreg., Eugene cong., and Cynthia J. Rodriguez, Albany, Oreg., by Harold Hochstetler, Nov. 6.

**Bontrager-Clawson**. Keith Bontrager, Middlebury, Ind., and Janet Clawson, Goshen, Ind., Bonneyville cong., by Firman Gingerich, Nov. 14.

**Eash-Ax**. Mark Eash, Middlebury, Ind., Bonneyville cong., and Kathy Ax, Millersburg, Ind., Lutheran Church, by Ted Eash, Firman Gingerich, and John Hofer, Oct. 3.

**Landis-Beachy**. Dwayne Landis, Lebanon, Pa., and Corlene Beachy, Greenwood, Del., July 25.

**Landis-Rosse**. Darryl Landis, Lebanon, Pa., and Georgette Rosse, Philadelphia, Pa., June 27.

**Lebold-Roth**. Dan Lebold and Mary Anne Roth, both of Avon cong., Stratford, Ont., by Gary Horst, June 6.

## OBITUARIES

**Bauman, Ida Brubacher**, daughter of Dilman and Louisa (Cressman) Brubacher, was born in Woolwich Twp., Ont., Apr. 10, 1890; died at Fairview Mennonite Home, Cambridge, Ont.,

Nov. 14, 1987; aged 97 y. She was married to Enoch Bauman, who died in 1970. Surviving are one son (Robert L.), one daughter (Fern Martin), 6 grandchildren, and 8 great-grandchildren. She was preceded in death by 2 brothers (Stanley and Shannon) and 2 sisters (Etta and Adina Brubacher). She was a member of Erb Street Mennonite Church, where funeral services were held on Nov. 18, in charge of Wilmer Martin and James Sider; interment in Breslau Mennonite Cemetery.

**Glassburn, Charles Vernon**, son of Charles and Emma (Kuhns) Glassburn, was born in Freeport, Kans., Oct. 1, 1907; died at Harper (Kans.) Hospital on October 22, 1987; aged 80 y. On Oct. 1, 1943, he was married to Rena Balmer, who survives. Also surviving are 4 sons (Lewis, Fred, Steve, and Stanley Carlisle), one daughter (Kathy Bradford), 17 grandchildren, 27 great-grandchildren, 6 sisters (Vena Webb, Ada Glassburn, Estelle Glassburn, Elsie Beyer, Catherine Bickel, and Lorene Wideman), and one brother (Raymond). He was preceded in death by one grandchild and one brother (John). He was a member of Community Bible Church. Funeral services were held at Pleasant Valley Mennonite Church on Oct. 24, in charge of Stan Howerton and Sanford Hartzler; interment in Pleasant Valley Mennonite Cemetery.

**Heatwole, Cornelia May Wenger**, daughter of Isaac and Ella May Wenger, was born in Rockingham Memorial Hospital, Nov. 4, 1987; aged 96 y. In 1916 she was married to Menno I. Showalter, who died in 1945. In 1950, she was married to John E. Heatwole, who died in 1955. Surviving are 3 daughters (Ruby E. Grove, Anna Lee Rhodes, and Janet V. Miller), 2 sons (Charles H. and James H. Showalter), 11 grandchildren, 23 great-grandchildren, 5 great-great-grandchildren, and one sister (Ruth Weaver). She was a member of Weavers Mennonite Church, where memorial services were held on Nov. 7, in charge of Harold Eshleman and Herman Ropp; interment in Weavers Cemetery.

**Martin, Daniel C.**, son of Jacob S. and Susanah (Ziegler) Martin, was born at North Lima, Ohio, Mar. 8, 1896; died at Huttons Nursing Home, Salem, Ohio, Nov. 15, 1987; aged 91 y. On Feb. 19, 1921, he was married to Mamie Yoder, who survives. Also surviving are one son (Ernest D.), one foster daughter (Leona Saxton Diener), 3 grandchildren, 3 foster grandchildren, and 8 great-grandchildren. He was a member of Midway Mennonite Church, where funeral services were held on Nov. 18, in charge of David Byer; interment in Midway Cemetery.

**Martin, Kurt Daniel**, son of Nathan and Barbara (Lehman) Martin, was born at Salem, Ohio, Oct. 3, 1987; died of sudden infant death syndrome at Salem Community Hospital, Salem, Ohio, Nov. 22, 1987; aged 7 wks. Surviving are his parents, 2 brothers (Brian and his twin brother Kyle), paternal grandparents (Ernest and Rosetta Martin), and maternal grandparents (Raymond and Ethel Lehman). Funeral services were held at Midway Mennonite Church on Nov. 24, in charge of David Byer; interment in Midway Cemetery.

**Maust, Arthur J.**, son of Richard and Elizabeth (Gunden) Maust, was born in Bay Port, Mich., Sept. 24, 1918; died at Huron Medical Care Facility, Bad Axe, Mich., Nov. 19, 1987; aged 69 y. On June 9, 1943, he was married to Marjorie Swartzendruber, who survives. Also surviving are one son (Lynn Dale), 3 daughters (Rosalee Otto, Jean, and Karen Willard), 6 grandchildren, 4 sisters (Alta Swartzendruber, Doris Basinger, Fern Brunk, and Josephine Musser), and 3 brothers (Edgar, Clayton, and Wilbur). Funeral services were held at Pigeon River Mennonite Church on Nov. 21, in charge of Luke Yoder and Kenneth Dietzel; interment in the church cemetery.

**Miller, Ruth Troyer**, daughter of Calvin and Matilda (Lambright) Troyer, was born in

LaGrange, Ind., Mar. 19, 1909; died at Portland, Oreg., Nov. 15, 1987; aged 78 y. On April 22, 1928, she was married to Lee J. Miller, who died on Nov. 1, 1984. Surviving are 4 daughters (Dorcas Eash, Mary Catherine Burhann, Martha Hartman, and Esther Miller), 5 sons (David, Silas, John, Abram, and F. James), 42 grandchildren, 48 great-grandchildren, one great-great-grandchild, 3 sisters (Lizzie Miller, Edna Klopenstein, and Ellen Miller), and 3 brothers (Raymond, Willis, and Clarence Troyer). She was preceded in death by 2 sisters and 4 brothers. She was a member of Portland Mennonite Church, where funeral services were held on Nov. 19, in charge of Ralph Lind; interment in Sunset Finley Memorial.

**Robbins, Gordon Douglas**, son of Oral and Maude (Kneeder) Robbins, was born in Whiteson, Oreg., Dec. 18, 1921; died of a heart attack at Albany, Oreg., Oct. \_\_\_\_\_, 1987; aged 65 y. On Dec. 16, 1952, he was married to Phyllis Joan Smith, who died in 1981. Surviving are 3 daughters (Doretta Schrock and Cynthia and Linda Robbins), one son (Mark), his mother, 2 half-brothers (Grant and Dale Robbins), and 2 half-sisters (Carol Weiher and Linda Tuttle). He was a member of Albany Mennonite Church, where funeral services were held on Oct. 20, in charge of Ed Springer, Howard Claassen, and Les Kropf; interment in McMinnville, Oreg.

**Wenger, Lena Eberly**, daughter of Alvin and Fannie Eberly, was born on Feb. 22, 1922; died of a massive heart attack at Smithville, Ohio, Nov. 9, 1987; aged 65 y. On Dec. 20, 1942, she was married to Edward Wenger, who survives. Also surviving are 2 sons (Carl and James), 2 daughters (Joyce Weaver and Dorthy East), one sister (Alma Garner), and one brother (Vernon Eberly). She was a member of Salem Mennonite Church, where funeral services were held on Nov. 13, in charge of Freemon Mast; interment in Maple Grove Memorial Park.

**Yoder, Amy Ella Roth**, daughter of Joseph and Lydia (Roggy) Roth, was born in Oberlin, Kans., May 31, 1899; died at Camden Health Center, Harrisonville, Mo., Nov. 3, 1987; aged 88 y. On Nov. 23, 1923, she was married to Milo D. Yoder, who survives. Also surviving are one son (Kenneth Yoder), 2 grandchildren, 2 half sisters (Lucinda Eichler and Kathryn Springer), and one half brother (Norman Roth). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Nov. 6, in charge of Darrell Zook; interment in Clearfork Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souder-ton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30  
Mennonite Publication Board, Feb. 12-13  
Mennonite Board of Missions board of directors, Feb. 18-20  
Mennonite Board of Congregational Ministries board of directors, Feb. 26-27

## CREDITS

Cover design by Jim Butti; photo on p. 880 by Daniel Hertzler; p. 885 by L. Formica.



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Moderate Southern Baptists win string of victories in Georgia**

Moderates won a surprising string of victories at the annual meeting of the Georgia Baptist Convention in Savannah recently, electing a little-known pastor as president, upholding the administration of Mercer University, and supporting the long-time editor of the state Baptist paper. The convention—which was attended by a record 4,780 messengers, or delegates—repudiated efforts by conservatives to enforce their theological beliefs on Southern Baptist institutions in the state by taking these actions.

The developments in the state Baptist body were unusual in a year when conservatives have effectively consolidated control of the denomination's seminaries and mission boards. Both moderates and conservatives said the surprising turn of events may have been due to backlash from a conservative attack on Mercer, a popular university in Atlanta, and the tactics of Lee Roberts, a Marietta layman who mailed a 16-page open letter to 6,000 Georgia Baptists in October accusing Kirby Godsey, Mercer's president, of preaching heresy and permitting immorality on campus.

### **U.S. Catholic bishops adopt plan to reclaim Hispanics**

America's Roman Catholic bishops have launched a nationwide campaign to reclaim the loyalties of the millions of Hispanics who have become increasingly attracted to fundamentalist Protestant sects. By unanimous vote, the bishops approved a National Pastoral Plan for Hispanic Ministry during their recent annual meeting in Washington, D.C.

"The great majority of our Hispanic people feel distant or margined from the Catholic Church," the 78-page blueprint acknowledges. Although Hispanics are a deeply religious—and traditionally Catholic—people, a staggering majority, about 88 percent, are not active in Catholic parishes, according to the plan. "On the other hand," it said, "the Jehovah's Witnesses, Pentecostal groups, and other sects are increasing within the Hispanic community."

The decisive action by the National Conference of Catholic Bishops comes in the wake of Pope John Paul II's September visit to the United States, which attracted scores of enthusiastic Hispanics

and underscored the central importance of this community in the American church. There were unconfirmed reports that John Paul intervened later on to head off a possible delay in action on the pastoral plan.

The church's leadership has long grappled with the alienation of many Hispanics from the church and issued, in 1983, a pastoral letter titled "The Hispanic Presence: Challenge and Commitment." But the document adopted this year is the first plan of action aimed at bringing this traditionally Catholic group back firmly into the fold.

### **Organizers surprised at response to youth evangelistic crusade**

Sponsors of a recent four-night evangelistic crusade for youth in Houston say they were surprised at the results. More than 24,000 teenagers showed up for the meetings, with more than 1,600 responding to the invitations to get right with God.

Popular youth speaker and author Dawson McAllister preached at the meetings. "I've never seen something quite like this before," said McAllister, who has worked with youth for 16 years. "I saw rich kids and poor kids, rough kids, punk kids—all kinds of kids—coming down the aisle with the same determination to find God."

More than 200 churches and Christian organizations from a variety of denominations sponsored the event. On the first night, about 500 teenagers responded to McAllister's altar call. "We had about five students for every counselor," said Mark Wright, crusade coordinator of counseling and assistant rector at Ascension Episcopal Church. "We made a call from the stage for anyone who had been trained to lead people to Christ to come down and help out."

### **Methodist pension board threatens divestment in South Africa**

The directors of the United Methodist Church's Board of Pensions have agreed to join a growing call for the 9.2-million member denomination to pull its investments out of U.S. companies still active in South Africa. They voted by a 2-1 margin to support a resolution that would ask the church's agencies, boards, congregations, and related institutions to use their "collective corporate resources towards the goal of complete disengagement of companies and banks as long as apartheid continues." The resolution will go before the denomination's General Conference, its top lawmaking body, in April.

The United Methodist pension board has assets totaling nearly \$2.6 billion invested for its clergy and church workers' retirement and has been considered the

agency most resistant to using divestment as a weapon against the apartheid system of racial segregation in South Africa. Many other Methodist agencies, including the General Board of Global Ministries, which hold much smaller investment funds, have already moved to rid their portfolios of stocks whose companies are still active in South Africa.

### **Jews told criticism of Israeli politics is not anti-Semitism**

Christians need to hear from Jews that they have the right to criticize political actions of the state of Israel without being labeled anti-Semitic, a noted Protestant theologian said recently in Minneapolis. "To be a friend of Israel is not to give Israel a political blank check in advance, to say in effect, 'Whatever you do, we will support you, or at least we will not oppose you,'" Robert McAfee Brown told the Tenth National Workshop on Christian-Jewish Relations. The Presbyterian clergyman and retired professor from Pacific School of Religion in Berkeley, Calif., said he has learned from the Hebrew prophets that no nation is entitled to uncritical allegiance.

### **Cardinal's endorsement of vigilantes angers human rights groups**

A dispute within the Roman Catholic Church and the broader religious community in the Philippines has erupted over the organization of armed vigilante groups designed to help the government fight communist rebels. On the one side is Roman Catholic Cardinal Jaime Sin of Manila and some conservative colleagues in the church hierarchy. They are pitted against an array of grassroots church and ecumenical organizations opposed to vigilantes and the general thrust of the counterinsurgency policies of President Corazon Aquino. It is an unusual situation for the cardinal, who enjoyed wide popularity among both laity and priests for his stand against the Marcos regime and the part he played in the nonviolent overthrow of Marcos.

### **Fundamentalist pastor arrested in abortion clinic bombing**

The pastor of a fundamentalist Baptist church in Santee, Calif., and six members of the church have been arrested and charged with conspiring to bomb an abortion clinic in San Diego. The pastor, Dorman Owens, was also charged with tampering with a witness in the case in an alleged effort to persuade the witness to withhold testimony. Charges in the federal grand jury indictment stemmed from the attempted bombing of the Family Planning Associates Medical Group in San Diego last July.



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## The intrusions of government

The two Gospels which include accounts of Jesus' birth both take note of the effect of government pressures on his family. Matthew tells of Mary and Joseph fleeing to Egypt to escape the machinations of Herod. And Luke recounts the pilgrimage which brought them to Bethlehem in order to register for tax purposes.

Indeed in the long story of the Bible there are repeated accounts of how the people of God, generally a small group and quite insignificant politically, occasionally had to come to terms with the empire of the day. The impression one receives is that on occasion such empires helped to forward the work of God, but as a rule not wittingly. A specific reference is Isaiah 45:1, 4—"Thus says the Lord to his anointed, to Cyrus [a pagan ruler] . . . I call you by your name, I surname you, though you do not know me."

How to come to terms with government continues to be a task of the church. In some respects this task is made more difficult in a time of representative government. When we recall that Anabaptism originated in democratic Switzerland and was persecuted viciously we realize that democracy alone is not the solution to the problems of faith and government.

Two of the places where modern governments typically intrude upon the rights of their citizens are taxes and the military draft. Taxes, of course, have been with us from the beginning of government, but the draft is a modern phenomenon. Formerly wars tended to be more on the order of skirmishes, like cowboys and Indians. But in modern times military operations have become so comprehensive that a draft has often been seen as necessary. (I believe an exception to this is the practice in some countries where armies are raised by the seizure of young men.) In addition there are volunteers who in a time of war may enlist by reason of patriotism and at other times for lack of employment.

So taxes and the draft go together: the latter to provide cannon fodder and the former to pay the cost of the slaughter. The U.S. today, a warlike nation in a time of comparative peace, has a volunteer army. But the possibility of a draft keeps being raised.

I do not perceive that a military draft is a present issue in Canada. At least I do not recall reference to it in the Canadian newsmagazine which I follow. But then neither have I seen it in the U.S. newsmagazine which I also read. But it was discussed in the *New York Times* for November 22. Also recent issues of *The Reporter* have called it to our attention. As a newsletter for the National Interreligious Service Board for Conscientious Objectors, *The*

*Reporter* would be expected to follow such issues.

It is ironic to recall that in the U.S., registration for a possible draft was instigated by the Sunday school-teacher president, Jimmy Carter. It is also of interest to note that Ronald Reagan, who blusters regularly in public about danger from our enemies, opposes both taxes and a draft. Deficits and the volunteer army appear to be his solutions.

One of the issues before NISBCO is whether, should a draft appear, the rights of conscientious objectors will be supported. There are hints that a draft might be brought on hurriedly with only a little time for COs to register their claims. It is not hard to imagine that this could happen since encouraging conscientious objection would not appear to be the first point on the government's agenda.

Along with discussion about a draft, the possibility is knocking about of a call for a comprehensive national service. The idea is that young people would be required to perform service of some sort. One proposal, as described in *The Reporter*, "would institute a mandatory program which would give participants a choice of serving in the military, the Peace Corps, or a community service agency proposed in the legislation. Participants would be between the ages of 18 and 25."

NISBCO executive director William Nolton testified regarding one of these bills and pointed out "the many religious programs which are already providing service opportunities. He said that a national service program, if passed, should be pluralistic, allowing religious organizations to work freely."

The late A. J. Muste, a conscientious objector with vision and passion, argued that it was wrong for the government to draft Christians because they were already subject to the call of Christ. This call, he held, should not be preempted by the government. No doubt this is an argument which a government would find it hard to understand.

In truth we would have to concede that some good may come out of government's intrusions. In Isaiah 45, the prophet affirms that Cyrus was working for God without knowing it. The draft in World War II, both in Canada and the U.S., pushed young Mennonites out of their closed communities and gave them new visions to take home.

Nevertheless, we do well to view with some unease the move toward a regularization of the call to young people to become cannon fodder for the nation. Whatever pressure it may exert on COs, it is worse for those who have no convictions and are led to the slaughter for a cause that is less than what God wills.—*Daniel Hertzler*



# GOSPEL HERALD



A Bible study for Advent (3)

## Announcing the reconciler

*by Millard C. Lind*

The last verses of the Old Testament promise that before the terrible day of the Lord's coming, God will send the prophet Elijah. He will reconcile the generations, close the generation gap. He will turn the hearts of parents to their children and the hearts of children to their parents. This is necessary so that God's coming will not smite the earth with a curse.

The first century A.D. generated a discussion about this second coming of Elijah. The Dead Sea Scrolls speak of Elijah as the herald of the Messiah. The Jewish Mishnah tells of him as preparer of the Messiah's way. In the Gospels, some of the crowds say that Jesus is Elijah (Matt. 16:14; Luke 9:8). In the announcement to Zechariah, the angel said of the birth of John, "He will turn many of the children of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah to turn the hearts of parents to their children" (Luke 1:16-17).

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Ravens bring food to keep the prophet Isaiah alive in the wilderness. (painting by Abraham Bloemaert)



The Gospels are not always positive toward the Elijah traditions. When James and John proposed that they do as Elijah had done—rain down fire to destroy a Samaritan village—Jesus rebuked them.

However, Jesus and the early church were mainly positive toward Elijah. At the transfiguration, Moses and Elijah appear with Jesus to speak with him about his

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## Our hearts will be turned toward the children as our hearts are turned toward God.

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death, a conversation I would like to have overheard (Luke 9:29-31). One might expect that representatives of the three offices traditionally associated with Jesus—prophet, priest, and king—would participate in this conversation. But besides Moses on the mountain top, there was only the prophet Elijah.

**Some questions.** Let us ask then of our announcing angel and of the people of the first century: How did John prepare the way for Jesus in the spirit and power of Elijah? How did he reconcile the generations? We might ask this question also about Elijah. How is it that the people of the first century saw Elijah as reconciler?

When we look at his ministry, far from reconciling, Elijah's words kept him mostly on the run. First, he takes refuge east of the Jordan River, where he is fed by the ravens. Next, we discover him north of Israel in Phoenicia, where he hides out with a widow. Later he is in full flight south of Israel to Sinai, frightened by Jezebel and quite discouraged. There he complains to God that he has been very zealous for Yahweh, that Israel has slain the prophets with the sword, and that Jezebel is now seeking his life. By implication he seems to be saying, "I have been zealous for you, but where have you been, Yahweh?"

Because of his zeal, he later became patron saint of the Zealots!

Elijah is hardly our model of a reconciler—one who brings the generations together. His uncompromising message results in his being chased east, north, and south, every direction except into the Mediterranean Sea. As stated earlier, another tradition tells of his calling fire down from heaven to devour King Ahaziah's armies (2 Kings 1). Hardly a reconciler!

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Millard C. Lind, Goshen, Ind., is an Old Testament professor at Associated Mennonite Biblical Seminaries.

In trying to understand the Jewish New Testament tradition of Elijah as reconciler, we may find a clue in the angel's announcement to Zechariah: "He will turn many of the children of Israel to Yahweh their God." Here Elijah the reconciler is preceded by Elijah the uncompromising Yahwist—he will turn many of the children of Israel to Yahweh their God.

This statement of the angel, however, clues us in to the one tradition where Elijah brought the generations together—the contest on Mt. Carmel. Elijah was a devoted Yahwist. In some ways we might be justified in calling him an arch-conservative. Unlike a conservative, however, he chose his spot for confrontation not in Israel's historic centers of Yahwism—Samaria, Bethel, or perhaps Dan—but on Mt. Carmel, a mission frontier, only recently won from the Baalists.

Elijah's message is contained in his name, "Eliyahu" in Hebrew: "God is Yahweh." When Elijah was successful in the contest, all the people acknowledged his victory by shouting his name backwards: "Yahweh is God! Yahweh is God!" (1 Kings 18:39). As Israel turned his name around, so Elijah turned Israel around, from a disintegrating community of Baal worshipers to the unified people of Yahweh. He reconciled the generations not by placating the Baalists, but by turning the hearts of young and old to Yahweh.

Elijah's reconciling strategy was to proclaim the first commandment: "Hear, O Israel: Yahweh our God, Yahweh is one, and you shall love Yahweh your God with all your mind, all your being, all your strength. Because Yahweh is one, you shall be one." Elijah believed that what divided the people of Israel was their idolatries. By calling the generations to forsake their idolatries for Yahweh, Elijah reconciled them to one another. In the ears of Ahab and Jezebel, with their 450 prophets of Baal, all Israel shouted the name of Elijah: "Yahweh is God, Yahweh is God!" In that shout all Israel became one.

**Elijah's protégé.** What was true of Elijah was characteristic also of his protégé, John the Baptist. Because of his critique of Herod the Tetrarch's violation of Yahwistic norms of family life, John's head was served up on a platter to the woman alienated by his criticism. How then was he reconciler of the generations? By preaching repentance in the wilderness: to Sadducee and Pharisee, to tax collector and soldiers, to multitudes. "What did you go out into the wilderness to behold?" Jesus later asks. "A reed shaken by the wind?" Hardly. They heard in the wilderness the uncompromising message of one speaking in the power and spirit of Elijah.

I do not have space to draw out a long statement as to what this might mean for us as reconcilers. I would not argue that we should be just like Elijah, or even like John the Baptist. I value my head, and I suppose that you value




yours. But I would argue this: Essentially it is our idolatries which divide the church. On this point, Elijah and his protégé provide us with the only realistic model for reconciling the generations.

I note also this: that the ministry of Elijah and of John the Baptist was first of all to turn the hearts of the older generation to their children. Let those of us who are older be the first to confess our idolatries: our preoccupation with business, our zeal for studies, our love of success. Then suddenly we awaken to the fact that we do not know our own children. "Hear, O Israel . . . you shall love the Lord your God with all your heart . . . and you shall teach these words diligently to your children." Yes, the love of God will turn our hearts to our children.

It is important also that the hearts of children be

turned to the older generation. Yet it is significant that the announcement of John the reconciler omits this reconciliation of the children. Students of the book of Luke hold that the writer omits this because of his emphasis: that the hearts of Jewish Christians, the older generation, should be turned toward the younger brother/sister, the Gentile nations so recently brought into the church. If this is the reason, it applies in a striking way to us. Do our hearts turn to the children whom God through our missionaries brings into the church?

Let me repeat what I think is the central message of the announcing angel: Our hearts will be turned toward the children as our hearts are turned toward God. God comes again in this Christmas season to seek parent and child to unite us all in the unity of the divine family. 

## HEAR, HEAR!

*A column for the sharing of personal concerns.*

### New evidence for date of the Exodus

Those of us who treasure the inspired Word of God, the Bible, and believe in its historical accuracy, do not consider it a small thing to disregard the Bible's information regarding the timing of important events. First Kings 6:1 correlated with accurate history places the conquest of God's people in the "Promised Land" at 1407-1420 BC. Please read the article "Re-dating the Exodus" in the September-October issue of *Biblical Archaeological Review*. You will find it in most college libraries.

As the mainstream of biblical scholars and archaeologists arrived at 1230-1220 BC for the entrance of the Israelites into Canaan, they had to accept processes other than conquest—that is, they had to thoroughly reject the biblical record. Thus the "peaceful infiltration" theory favored by German scholars and the "peasant revolt" theory advocated by Geo.

John J. Bimson, David Livingston, and the rest of us diggers with them believe there is a far better solution to the bad misfit between the biblical account and the archaeological findings of the later part of the Late Bronze Age to which the scholars have assigned Israel's entrance into the promised land. (See the above-mentioned article in *Biblical Archaeological Review* for our solution.)

Having participated for several years in the digs at the new and far more likely correct site for Ai, I am pleased and excited to see that *Biblical Archaeological Review* finally consented to publish this article presenting our work and this conservative and very reasonable interpretation of the archaeological findings in Israel and Egypt. I am convinced that the

Lord raised up Bimson (Old Testament professor at Trinity College in England) and Livingston (director of Associates for Biblical Research in Philadelphia), both excellent scholars, for a standard against the liberal confusion of our time.

We've started and hope to do what we can to help this article in *Biblical Archaeological Review* catch the attention of Old Testament professors in colleges and seminaries and of anyone interested in biblical history. The Lord will surely use this article to help honest seekers recognize that thorough archaeological digging coupled with honest interpretation of the findings does indeed support the biblical accounts.

—Paul Hooley, *West Liberty, Ohio*

### Gog and Magog: another possibility

It is accepted among North American premillennialists that Gog and Magog represent Russia. The Russians, they insist, will invade Israel wearing armor, carrying swords and shields, riding on horses, and will cover the land like a cloud (Ezek. 38:4-19).

Many premillennialists (and this is the part that scares me) teach that the USA has a role to play in this. They say God has raised up the USA with its awesome nuclear arsenal to stop the Russians. As soon as the Russian Cavalry touches the northern border of Israel, God wants the USA to nuke them. They base this on Ezekiel 38:20, which says mountains will fall, as well as steep places and walls, and it will take seven years to bury the dead. This they say is a nuclear war with radioactive bodies.

What if they have not rightly divided

the Word of God? I've often wondered if Christians in Russia in studying the same passages draw any rash conclusions about the USA. I can imagine them saying that since Magog lies to the north, it must represent North America. Perhaps they will quote Hosea 8:1—"He shall come as an eagle against the house of the Lord." This could give them a justification for nuking *us*!

Now I do not wish to play the prophet and say that Gog and Magog do not represent Russia and that what I am about to suggest is the right and only correct view. What I would like to suggest is that perhaps there are alternate possibilities to consider before we push the button.

Here is another wrinkle to consider: According to 1 Chronicles 5:4, Gog was a descendant of Reuben. Reuben lost his birthright because he was sexually impulsive (uncontrolled). He was found in his stepmother's bed. Even as a young boy he dabbled in witchcraft and sexual aphrodisiacs. Magog was a descendant of Asher. It was said of Asher that "his bread shall be fat and he shall yield royal dainties" (Gen. 49:20). Did Asher have a weight problem? Was his God his belly? Are the men from Gog and Magog perhaps those latter-day materialistic, carnal, lust-filled, hedonists who are described in 2 Timothy 3:2 as incontinent (sexually uncontrolled) . . . lovers of pleasure . . . led away with divers lusts?

Perhaps we've been looking too far overseas for Gog and Magog. Maybe instead of targeting the Russians for nuclear annihilation, we should look in our own backyards, churches, houses, and even our own bodies. It's time to let the fire of God fall on our own souls to burn up the Gogs and Magogs within us. Root out the sexual hordes within our own minds and slay all covetousness, which is idolatry.

—Robert Roberg, *Nashville, Tenn.*



# God with us

by Carl S. Keener

The name Emmanuel occurs first in Isaiah 7 as one of a series of names for the future Messiah given in the prophecies during the Syro-Ephramite War. We know these names; our hymns and oratorios remind us of them—Wonderful, Counselor, King of kings, Lord of lords. The account in Isaiah adds yet another: Emmanuel, and it is repeated, years later, to Joseph in a dream (Matt. 1:23). Emmanuel means, simply, *God with us*. Aside from newly minted parents choosing a name for their infant baby, most persons these days don't worry much about the meaning of names. But to the Hebrews, names had special significance and power, even to dominating the person or object so named.

Thou shalt call his name "Emmanuel." Whatever does this name mean? And how is God to be with us, especially if God is to be with us in the form of a human? What would there be in the life of the Messiah that wasn't already revealed to Moses and Samuel and David and the prophets or signified in the mighty events—events that molded a straggling band of terrified slaves fleeing from the wrath of an Egyptian pharaoh into a cohesive moral force personifying Jehovah?

**To be named Emmanuel.** From the faint glimmer of human self-consciousness until the proclamation of the prophets, God was with humans in two significant ways: through speech (God said) and through acts (God led). Now, however, the prophet foretold that God would be with us in a different form—not in speech, not in unusual acts, but in a life lived for others. The Messiah is to be named Emmanuel and he will be God with us.

In ancient times God spoke. We hear God's voice in the zephyrs during the cool twilight resonating with Adam and Eve. God spoke to Noah, to Abraham, to Moses. God's voice was faint, but discernible, to Samuel and to Elijah. And out of the tempest it thundered to Job and to Job's friends. But when Jesus came, God spoke yet once more: blessed are the pure in heart; come unto me; accept the kingdom of heaven like a child; I have living water; love your neighbor as yourself.

But God also acted. In the beginning God created the heavens and the earth. He created living things, including that warlike biped with the big brain. And throughout human history God left an indelible stamp: colorful rainbows to remind us of past tragedies and merciful promises, pillars of fire and awesome clouds that led the chosen ones out of bondage, inscribed tablets of stone from Mt. Sinai, a peculiar box—the Ark of the Covenant—nestled safely inside a strange tent and seen only by a select few, the mighty deeds of the judges, kings, and prophets, the unmistakable hand writing a puzzling message to a terrified and tipsy crowd at Bel-

shazzar's feast, closing the lions' mouths when Daniel wrongfully was hurled into the lions' den, and then, a strange star. Thou shalt call his name Emmanuel.

God spoke and acted—the Scriptures are full of messages and stories. How is it, then, that humans perceived God so differently? Some saw God as a philosophical absolute, a perfect being capable of thinking only of Godself. Others saw God as a ruthless moralist, eagerly raining fire and brimstone on all enemies, and

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## The prophet foretold that God would be with us in a different form—in a life lived for others.

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even damning unborn babies to hell for their unforgiven taint of original sin. And many persons perceived God as an omnipotent King, a divine Caesar, who rules the world with irresistible power and grace and to whom all knees will bow.

But as the great Anglo-American philosopher, Alfred North Whitehead, reminded us, there is yet a fourth vision, one blocked too often by these other three. As Whitehead expounds, this Galilean vision "... does not emphasize the ruling Caesar, or the ruthless moralist, or the unmoved ruler. It dwells upon the tender elements in the world, which slowly and in quietness operate by love; and it finds purpose in the present immediacy of a kingdom not of this world. Love neither rules, nor is it unmoved; also it is a little oblivious as to morals. It does not look to the future; for it finds its own reward in the immediate present."

**Meaning of God today.** What can we say today about the meaning of God in our human existence? In what ways is God with us today? Even as Jesus became the promised Messiah, the fulfillment of God's movement in Israel toward a redemption for all peoples, we can look back and see Jesus as that shining heavenly luminary, that star in the east, guiding us still in our quests for human wholeness and love. But Emmanuel points to a cross, not a throne, to a God of suffering, of feeling, of tender mercy and love, to a God of creative interaction, of beauty and hope. And so, today, when that star of the east illumines the dark corners of our lives, we can then see a God of forgiveness, of friendship, of justice, of wholeness.

I see God with us in the delicate blue flowers of the little speedwells, in the superbly patterned purple fringeless orchid in a barren wasteland, in the remote galaxies of our incomprehensible universe. I sense that God is with

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Carl S. Keener, State College, Pa., is a botany professor at Pennsylvania State University and a member of University Mennonite Church.



us when I eat lunch with an esteemed brother, and we talk about things that matter. I feel God is with us when I see a sister or brother embrace and shed tears of sorrow and joy. I hear God with us when we sing the powerful “Hallelujah Chorus” or that all-Mennonite hymn, number 606, or when scientists report that the hissing noises in their big horns are the leftover sounds of the big bang billions of years ago. I smell God with us when I pick a bouquet of lily of the valley flowers and recall that the threads of life within these fragrant plants twist backward in time, like an umbilicus, to the movement of God in certain clay particles some 3½ billion years ago. I taste God with us when we share a fellowship meal consisting of an amazing array of tasty goodies—contributions from our lives to the physical and spiritual welfare of that local beloved community, a cell of Christ’s body, known as University Mennonite Church.

Surely it is in the homes, in the Sunday school, in the warm fellowship of two or three, in the community of the faithful, in bearing witness of the good news to the dis-

consolate and the despised, that we can, indeed, develop an appreciative awareness of God’s grace in our lives. In these various interactions, then, we can feel the presence of God and we can respond in relating to God in creatively loving ways. And yet, we must return to Emmanuel, to Jesus, that shining star who portrays more than these that God is truly with us. Thou shalt call his name Emmanuel, for he shall save his people from their sins.

**A new era.** “Emmanuel” points to the cross, not to a throne. Emmanuel points to a vulnerable baby, to the possibility of the tragic in human history. But Emmanuel points also to a God—not one removed and aloof from human suffering and anguish, not some narcissistic deity. No, Emmanuel points to a God who is “there,” who is “with us,” who is unsurpassed in suffering, in compassion, in feeling, in loving. A new era had dawned, and the angels sang a new song. And so it was: Emmanuel—God with us; and so it is now: Emmanuel—God with us; and so it shall be forevermore: Emmanuel—God with us. 🙏

# I can see the sky here

by Maybelle E. Kahle

One day in the city, I said, “I can’t see the sky anymore. Everything is passing me. My friends used to loom large in my life’s patterns. Why are they faces in the mist? They’re becoming disembodied telephone voices, like a surrealist dream. Where is love? All my growing years I looked at the sunrise and sunset. Where have the dreams gone? I can’t even see the sky anymore.”

And then one day—one day—I cried, “I can’t find God at all! I can’t find God.”

**Years of neglect.** And I wept. I knew it was my fault. God is always here, waiting for us to love him. He said, “Behold I stand at the door and knock.” But in my spiritual indifference I had forgotten how to love anything. Even God. Years of neglect had left my prayers weak, but in anguish of heart I cried, “O God, this heaviness upon my heart! Why, God, why?”

And somehow everything changed. The umbilical cord to my painful past was severed. And I came to this place of fond childhood memory, Grand Marais, Michigan, where I hoped to find a small measure of peace and to die.

I thought I was coming here to escape, to get away from that no-life and that pain. But God knows exactly what he is doing, and often we forget this truth. I was 68-years-old when I left the city, and I hadn’t even grown up. Can you

ever really grow up when you pretend God is not there? Can you help people, can you love people, when you forget God?

Prior to this I had rarely gone to the same church twice. I brought my impersonal God to Grand Marais Mennonite Church. Through Christ’s disciples here I met a personal God who helped me find a faith I had not had before.

It has been tough. I guess I never knew what real pain was before. I had so much growing to do, and there were so many years when I wouldn’t let anything chasten me. I found ways to get out of everything, and I didn’t know the devil had his red forked tail inside my door.

But God’s love is a tough love, and he wouldn’t let me go. Remember, all those years I never listened to him anywhere else. Only in the Grand Marais church. And here I am, marvelously, marvelously, feeling useful, finding contentment, and even feeling joy. How can I not believe God means this church to thrive, and to help others like me in all the years to come? I don’t know how this will happen. That umbrella of faith in God’s ways is sheltering us, and the future stretches ahead with promise of the certainty of changes we cannot now see. We have seen the planting of the mustard seed; many will see the flourishing branches.

**Spread the message.** In this place where I have begun to live again, during whatever days God gives me, I earnestly wish to spread the message of his love.

Only I gently ask that the Grand Marais Church people, strong in their faith, continue to hold me in their hearts. 🙏

Maybelle E. Kahle, Grand Marais, Mich., is a retired school teacher and a member of Grand Marais Mennonite Church.



# A Christmas letter from Haiti

by Larry Kurtz

For some very evident reasons, I've been having trouble getting into the Christmas spirit this year. On the first Sunday of Advent as our family began dressing for church after a week of nightly serenades, not by carolers but by guns and grenades, "Silent Night" came on the Protestant FM Station. (The AM side had been blown up a week earlier so news of anti-election violence couldn't reach the countryside.) A few minutes later heavy shooting started two blocks away. Soon news of attacks on voters all over Port-au-Prince came over the radio, abruptly ending the first presidential election in 30 years.

There are so many uncertainties all around us and so many disappointments resulting from recent events. Community leaders that I hired while with Mennonite Central Committee are now in hiding and in fear for their lives. These same leaders had organized a community grain storage silo which held this year's corn crop for hundreds of local families. But it had been destroyed.

**Risky situation.** In the cocoa cooperative program for which I now work, we have not been able to travel with any insurance of safety for many "hot" periods during the past two years. On three occasions roadblocks have been thrown up and once people killed within an hour of my passing through. Certain areas of Port-au-Prince are just too risky for us to travel in at present and nowhere is safe after dark. We go from day to day not knowing if revolution will break out or further killing by oppressors.

Planning for activities at work go on, but many have to be canceled. Lately, with all the shooting, I find my ears perking up at sounds like the popping of gravel as tires drive over it. I even mistook my wife's gargling mouthwash as machine gun fire for a split second.

I talked to a friend who was shot at during the aborted elections. He told me about a friend of his who was killed the week before during an attack on an election registration headquarters near where we lived the past several years. Several times I've been in the house where he was killed. It sits 50 yards from the army barracks.

Our current situation looks like this: Some 20 multimillionnaires pull the strings. The army is our government for now. The dreaded "Tonton Macoutes" of

deposed dictator Jean-Claude Duvalier are backed by the army. It's apparent now that the army never has been serious about allowing free elections. Most Haitians say we are in the most dangerous moment of the past 30 years.

Yet in spite of all this we are called by the one born on Christmas Day to love our enemies, to do good to those

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**There are so many  
uncertainties all around us  
and so many disappointments  
resulting from recent events.**

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who oppress us. On that Sunday when thousands of bullets were flying in our section of the city, and I was wondering how many were killing innocent voters, some with Bibles still in their hands from church services, I found it hard to take the Bible verses about enemies seriously.

My pacifist upbringing has been hit head-on by a series of dead-ends. What is my answer to the Harry Noels, the Silas Lamours, the Jean Gelens, the Jean Remys, and other leaders of rural farmers that I have had direct contact with and whose lives are now threatened simply because they help farmers store grain together in a silo none could afford individually or sell cocoa to a cooperative that brings them access to a better market price?

**All-out revolution?** When the only answer seems to be all-out revolution, I begin to recall the miraculous battles won in the Bible, not by the Israelites, but by God's hand. I think of the suffering of Job and his reward later on due to faithfulness. I think of Christ born in a situation very similar to ours. He allowed others to kill him so that our sins and the sins of repentant Macoutes and soldiers might be pardoned. It is then that the hatred for the oppressors cools and the realization comes that the real enemy is not the person, but the unredeemed *soul*.

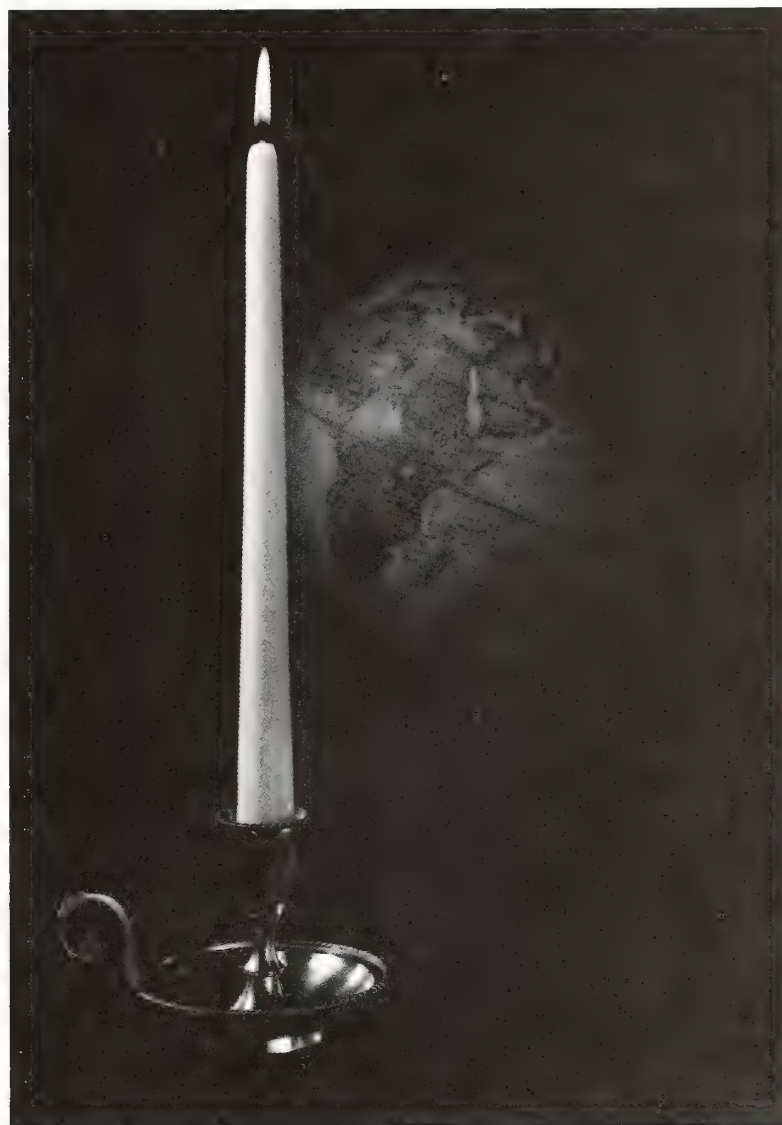
My prayer this Christmas season is that the Christians of Haiti and troubled spots around the world would show real sacrificial love to those who would seek evil, that a spiritual enemy is not killed by physical weapons. The true weapon of a Christian is love.

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Larry Kurtz, Port-au-Prince, Haiti, has served 10 years in that country with three different church agencies. Currently he is technical adviser to the cocoa program of Mennonite Economic Development Associates.



# COMMITMENT



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## MBM plans youth programs and future media efforts

Planning continues on future media efforts and youth programs by Mennonite Board of Missions following the recent meeting of the MBM Board of Directors and its three divisional committees in Elkhart, Ind.

The board asked staff to prepare an implementation plan that reflects future media directions outlined by the Media Task Force and accepted by the board. The one-year study by the eight-member task force calls for resourcing congregations for mission and providing public media programs for the Mennonite Church.

The task force urged MBM Ministries to enable the church in mission rather than to do evangelism for the church. Public media messages will be designed to create positive interest among unchurched persons toward the good news of God's love, said Ken Weaver, director of Media Ministries and a member of the task force. "We heard in our consultations that evangelism happens best at the congregational level," he said.

The task force also said MBM communication activities "should be done with increased participation of persons at the congregational and conference level." Weaver said, "That means doing things *with*—not *for*—congregations and conferences." Development of a Media Ministries Advisory Committee was also authorized in light of the task force study. Its first function will be to review the proposed implementation plan before the next board meeting.

Also reported to the board were the results of a recent study of Mennonite youth between the ages of 16 and 22. The study assessed attitudes toward and preferences for Voluntary Service. Sandra Bate of Imprint, a communication firm in nearby South Bend, directed the study. Recommendations include promoting service as a concept before introducing specific programs, continuing program diversity, providing part-time employment options along with some service assignments, using innovative communication methods, providing short-

term service opportunities, and adopting a new name.

MBM staff will consider the recommendations as they develop a "new improved" service program for youth. The program will focus on practical Christian service, learning, skills development, and world awareness. The board budgeted \$29,000 for initial program development.

The board adopted a 1988 budget calling for \$4.9 million in contributions—a 5 percent increase over the current year. The Overseas Ministries portion of the budget includes \$187,000 to cover rising costs due to devaluation of the dollar overseas. Another \$22,000 expenditure is for exploring new directions in overseas missions in relation to Vision '95.

In overseas ministries, the board endorsed continued cooperation with Japan Mennonite Church that includes MBM maintaining a presence in Japan and participating in development of new projects. The action follows a series of consultations between MBM and Japan Mennonite Church to assess present relationships and explore possible future patterns of mutual action following the first generation of the church's growth and development.

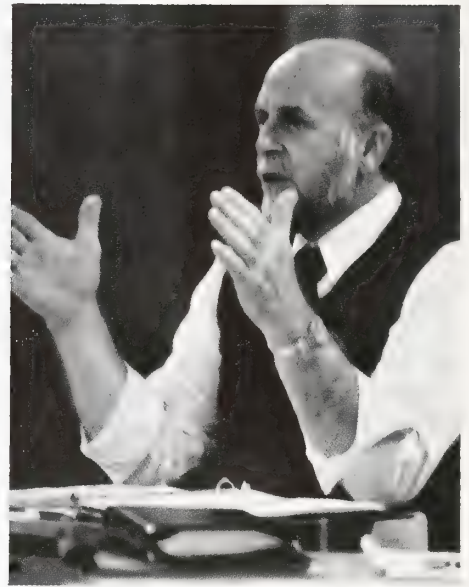
In other matters, the board:

—Heard that churches in Latin America are interested in using media to nurture congregations and to evangelize, according to Elias Acosta, MBM's Hispanic media associate who visited there recently.

—Approved the appointment/reappointment of 23 people for assignments in Argentina, Brazil, Bolivia, China, England, France, India, Ireland, Israel, Japan, and Nepal.

—Recognized Paul and Bertha Swarr, who returned to North America last summer, for their 30 years of MBM ministry in Israel.

—Saw a video presentation by pastor-writer Lois Barrett of Wichita, Kans., on a study document entitled "Biblical Justice and the Mission of the Church"—the fifth in a series of papers being studied by the board.—*Phil Richard*



*Media Ministries director Ken Weaver shares Media Task Force findings with the MBM Board of Directors.*

## Pastor's fast calls attention to plight of the poor

A 30-day fast in August by David Hayden, pastor of Southeast Community Church and director of Justice House in Roanoke, Va., sought to call Christians (including Mennonites) and others "to hear the cry of the poor." Justice House is a ministry for the homeless sponsored by Virginia Mennonite Board of Missions. The Southeast Community Church grew out of the ministry.

According to Hayden the fast was the result of a discernment process that involved his church family and Christians from outside the community, including Glendon Blosser, his overseer and the director of home missions for Virginia Board. Hayden believes the struggle for justice is a part of the gospel and that as a peace church, "Mennonites need to hear the cry of the poor and reorder their priorities rather than building edifices that glorify wealth." A secondary goal was to call the plight of the poor in Southeast Roanoke to the attention of local government officials and business leaders, and help local churches strengthen their support of the poor.

Hayden described the fast itself as an intense time. It became, he said, "an act of solidarity with the poor and a protest to the principalities and powers." He described feelings of aloneness and rejection. Experiencing pain and poverty amid



an affluent church and community is like a "hell of life," he said. The physical pain that the poor experience is bad, but the true pain of the poor is the emotional crushing they experience, caused by exclusion from their local community, he says.

Hayden makes clear that the fast was not done to seek publicity. Yet media attention *was* important if the fast was to have any influence on the community. Media coverage included at least 30 interviews—most of them local. The Richmond bureau of United Press International also picked up the story, as well as some newspapers across the state.

Southeast Community Church decided with Hayden to break the fast on Aug. 30 with a communion celebration. When the media asked to cover the event, the congregation consented. In looking back, Hayden feels this turned out to be a significant witness to the public.

The fast drew both positive and negative response. Hayden feels it helped sharpen the kingdom aspect of the gospel and caused a dividing line between those who support this kingdom and those who oppose it.

Hayden was disappointed with minimal Mennonite Church response. Some individuals were supportive, while others said the fast was a coercive tactic drawing attention to oneself. Hayden and the Southeast Church appreciate the support they did get from area Mennonites. However, "when you live daily with the pain and suffering of inadequate food,

clothing, shelter, medical care, and even death," Hayden said, "the words of the prophets take on real meaning." He sees evidence of the anger of the poor growing and hears more and more talk of violence. "If the poor are ignored, violence seems to be the last resort," he said. "So peace-making is central to all that we do."

—Al Brubaker

## Mennonite youths recruited by 'contras' finally released

After 19 months in the "contra" rebel army, the final two of four Nicaraguan Mennonite young men involuntarily recruited near the Honduras-Nicaragua border were turned over by the contra-related Nicaraguan Association for Human Rights to Honduras Mennonite Church recently in the Honduran capital of Tegucigalpa. The release of Santos Ismael Gonzales and Eliberto Mairena came as a surprise after months of effort by Honduras Mennonite Church and Mennonite Central Committee to encourage the U.S. government and the U.S.-supported contras to free these men. The two other men deserted in mid-1986.

MCC workers and Honduran Mennonites reunited Gonzales and Mairena with their family and friends. But the joy seen turned to sorrow when Honduran immigration officials refused to let the men work outside the Honduran refugee

camps. Instead they were sent to a refugee camp for Nicaraguans in Honduras where the influence of the contras is strong. Separated from family and friends, Gonzales and Mairena are once again in danger of being coerced back into the rebel army.

Honduras Mennonite Church and MCC experienced many disappointments in their months of advocating for the abducted youth. The breakthrough came last July, when the Nicaraguan Association for Human Rights released a report that featured the Mennonite case in a surprisingly candid exposé of some of the contras' major human rights abuses. The association, which attempts to improve the image and human rights record of the contras, was launched earlier this year with U.S. government funds. The report publicly admitted for the first time the accuracy of the Mennonites' account of the involuntary recruitment, opening the way for renewed efforts toward the young men's release.

The situation of the two—as well as the two who deserted earlier—and of the Mennonites on both sides of the war-ravaged Nicaragua-Honduras border continues to be difficult physically and spiritually. The contras use bases in Honduras to launch attacks into Nicaragua. The village of Moriah, which was home to many Mennonites, was taken over by the contras in March 1986 and the Mennonite church building is now a way station for contras traveling to a new base camp being built in San Andres de Bocay.

## BACK FROM JAPAN

### Krauses conclude work in leadership training

Serving as a theological resource for leadership training in Japan Mennonite Church and elsewhere in Asia was the focus of the ministry of Norman and Ruth Kraus. They recently concluded their Mennonite Board of Missions assignment after 7½ years.

Krauses were based in Sapporo, the capital of the northern island of Hokkaido, where the 16 congregations of Japan Mennonite Church are located.

Norman taught courses at Eastern Hokkaido Bible School—the church's small leadership training effort in Obihiro. With the departure of Norman and the school's director, Takio Tanase, the Obihiro program is presently on hold, but a new training center is being established in Sapporo. Sponsored by the city's three Mennonite congregations, the emphasis is on training lay persons to lead Bible study groups and start new churches.

Ruth spent much of her time hostess-



Norman and Ruth Kraus

ing and in friendship evangelism. In order to establish significant long-term relationships, she hosted Bible study groups and taught English conversation classes and Western cooking classes. In this way nonchurch women could be introduced to women from the Sapporo Mennonite churches. This kind of pre-evangelism ministry is very important in a country like Japan where people are hesitant to identify with a foreign religion, they said.

Krauses' teaching activities were a way to establish "alternative communities" in a Japanese society where traditional

family and community relationships are crumbling. "Women, particularly 45 and older whose children are now grown, are looking for some kind of significant activity and self-identity," Ruth said. Reaching men is difficult, since as wage earners for the household they spend most of their waking hours at work.

Norman helped revive the all-Japan Mennonite publishing committee which has coordinated the translation and publishing of five books since 1982. The most recent one was Norman's *Jesus Christ Our Lord: a Christology from a Discipleship Perspective*. It was released simultaneously in English by Herald Press of Mennonite Publishing House and in Japanese by Shinkyo Shuppan, a religious publisher in Tokyo. Norman said that writing the book while serving in Japan was a way to look at an old subject, Christology ("our understanding of Christ and who he is"), in a new perspective. "The missionary context is the best place to do theology," he noted.

Norman is a native of Newport News, Va., and a former longtime Bible professor at Goshen College. Ruth (Smith) is originally from Lima, Ohio. Krauses currently live in Goshen, Ind.



## MMA board deals with 'headline issues'

"At MMA we are dealing with headline issues," said Mennonite Mutual Aid president James Kratz in his opening report to the MMA Board of Directors at its Nov. 6-7 meeting in Sarasota, Fla. The agenda confirmed this as the board discussed rising costs of health care, the impact of AIDS, and next steps in shaping an investment policy.

Upward trends in both the price and use of medical care are concerning health insurance companies. The large increase in premiums for MMA's health plans in 1988 match what is occurring with many other health insurance plans, Karl Sommers, vice-president for corporate planning, told the board. "By the year 2000, projections show that total health care costs in the U.S. will be \$1.5 trillion—three times the total today," he said. "This is because consumers demand more and technology delivers more services."

The board reviewed MMA's response to these increasing costs, affirming their decision last May to set stricter underwriting policies for MMA health plans. They also heard an update of the new Team Care Health Plan, with "managed" care and wellness features. "It's the right step to take," said Clair Weaver of Manheim, Pa. "There will be challenges and members may not like the controls. But we are working at more value for the dollar by helping to manage the system."

Concerns about the cost of health care and MMA's health plans also surfaced during discussion of AIDS. Board members considered MMA's role in education and in providing assistance for the cost of

caring for AIDS patients.

Mennonites are at risk for contracting AIDS because of the large number of Mennonites in health care professions both at home and abroad, board members agreed. They noted that the ethical issues of how to care for victims and who pays for that care are the same, no matter how AIDS is contracted. "We talk about AIDS as a plague that only leads to death," said Lester Kropf of Albany, Oreg. "But we face that every day with cancer, automobile accidents, and other things. The end result will be the same."

Another "headline issue" the board addressed was ethical guidelines for MMA's investments. In its May meeting the board established next steps for forming an investment policy that reflects the board's opposition to South Africa's apartheid system of racial segregation. At the November meeting, the board took the first two of these steps: creating an investment subcommittee of the board and calling a committee of church representatives to review MMA's guidelines for ethical investments.

The former will routinely review MMA's investments, while the latter will review MMA's investment *guidelines*, using South Africa investments as a case study. The latter will report the results of its work to the board next August.

The board, wanting to interact more with church members and congregations, met in Florida rather than its usual meeting places at MMA offices in Goshen, Ind., or in Chicago. Bahia Vista Mennonite Church in Sarasota hosted board members and staff in their homes and provided its facilities for the meetings. Board members represented MMA in Sunday morning worship services in several area churches.—*Mary Klassen*

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Maynard W. Shetler, Scottdale, Pa.

Calvin Shenk in "Mission as Hopeful Action" (Nov. 24) says it well! He spells out what mission is and is not. Thank you for bringing evangelism and discipleship into focus for the believer whether he lives at home or abroad.

### Irvin D. Weaver, director of evangelism and church development, Mennonite Board of Missions

Rich Meyer's article, "What Really Is God's Will for the City?" (Nov. 24) prompts a reply about the mission of the church.

Rich attempts to offer social, political, and economic solutions for our large metropolitan urban areas. These environmental or ecological issues are appropriate issues for Christians to be concerned about. At times we define our faith and Christian responsibility too narrowly, but aren't these issues in the farming communities and small towns also? Will we ever have ideal people centers, large or small? In light of Scripture, I think Rich is confusing the mission of the church.

Jesus' mission response seemed clear when, during his last meeting with the apostles, they asked Jesus, "Lord, are you going to free us from the city and create a new city?" Jesus bypassed that question for what was a far more important one. "I really would like for you," he said, "to ask for the presence and power of the Holy Spirit so that you can witness for me in all the people centers of the world" (Acts 1). After awhile, God honored this request (at Pentecost), and they began to witness so powerfully that thousands of people asked, "What must I do to be saved?"

Following this there is no mention to relocate these people, but there is much activity to create a caring Christian community that meets human needs.

In short, I believe the Bible asks us as disciples of Jesus to:

1. Be filled with the Holy Spirit.
2. Witness with power to the saving acts of God.
3. Go to all the people centers of the world and witness both verbally and by our lifestyle.
4. Not fear the principalities and

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"May he be given glory forever and ever through endless ages because of his master plan of salvation for the church through Jesus Christ" (Eph. 3:21, LB).

### Curt Ashburn, Washington, D.C.

You owe an apology to everyone in urban ministry for allowing the following words to appear in Rich Meyer's Nov. 24 article: "We need to plan programs to support people in moving from cities to villages. Urban ministries that do not carry this in mind offer snake oil, not good news. Let us offer good news: a full life for people in stable communities in towns and villages and in the countryside."

It is legitimate for Meyer to argue that the priority for urban ministry should be to provide for the migration of people from cities to villages. It is not, however, legitimate for you to tolerate the equating with snake oil the efforts of those in urban ministry who have given their lives to serve Christ in the city in ways that happen to meet with the disapproval of Brother Meyer. While I do not wish to engage in a point-by-point dismantling of Meyer's arguments, I feel compelled to make one observation relative to the last sentence of the above quote.

It is not the conviction of anyone that I have met in my six years of doing urban ministry in Washington, nor is it, to my knowledge, widely held in the Mennonite Church, that the good news of Jesus Christ has anything to do with whether one lives in the city or the country.

The good news is not that Rich Meyer can convince everyone in the city to leave. The good news is that Jesus Christ has canceled the power of sin for the lepers in Calcutta, the homeless children in Chicago, the senator in Washington, and the farmer in Nebraska. That's the gospel being preached by the people I know who are doing urban ministry. It's irresponsible editing to allow the efforts of so many committed people to be called snake oil. I think you owe us an apology.

To Mr. Meyer I would only say this: Not only will I not leave the city, but I plan to die here or to be here to turn out the lights when Jesus comes back to establish his heavenly city. As for you, you should do what God calls you to do without

assuming that his message to you to leave the city is a universal message to everyone else. Jesus chose one kind of life and death for Peter and another for John, but the message to both of them and to all of us is this, "Follow me."

### Harold and Ruth Lehman, Birmingham, England

The bold headline "VSers Make a Difference" (Nov. 10) is conspicuously and proudly posted in the office where we work.

### Ruth Martin, Ephrata, Pa.

I certainly hope that I read it mistakenly, but the article "We Need Leaders!" by James M. Lapp (Oct. 27) seems to me to be clearly calling for schools, parents, and congregations to urge young people to prepare for a hired professional "ministry" rather than the free sharing called for in the New Testament and formerly practiced in our brotherhood. Concern about how "your pastor" (singular) is "treated" and how salaries are paid certainly seem to con-

firm this impression, as does the push for seminary, since this feeds almost exclusively into a professional position. ("After all, he paid a lot of money for his education!")

It seems to me that if we want to advocate the believers' church that we talk so much about, it would be more in order to encourage serious biblical training on the part of *all* the members and the seeking out and local use of the gifts and expertise (two very different things) of *all* the members.

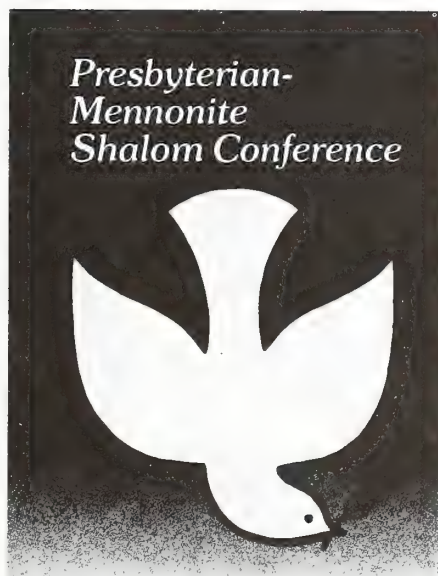
My observations and experience over the past 25 years have made it plain that the only way to be allowed to serve is by scratching others' backs to keep the organization prospering. All over the country (and my husband and I have lived in five different states, widely separated), we have met people whose gifts are not being used, because they somehow ended up on the wrong side of those who run the "organization." I do not feel free to go into their stories without their permission: they reveal a lot of pain. Our own I will freely share if you wish at any time.

What else is all the hype about the Ten-Year Goals, which deal almost exclusively with numerical growth and financial support, than a blatant concern for corporate success? Is not the article calling for "leaders" to implement that corporate growth? I didn't see anything about leading our people back to a concern for being biblical. And I'm not referring to the "concerned" folks, either. They are even more hierarchical and just as far removed from *brotherly* biblicism.

There are many of us who are less "active" than we would choose, but who have no choice. There is no male-female problem involved. It is rather a question of the Mennonite Church increasingly adopting the hierarchical style that our ancestors rejected. I view this as a great tragedy and a threat to the faithfulness of the church.

There was no lack of leaders when the church assumed that it would call them from its own number. Congregations usually obeyed the scriptural admonition to help those who teach in material ways, but no one expected to quit supporting his own family. When the work load became heavy, more "help" was chosen. Paul concedes that he might have asked for support, but chose rather to provide for his own needs as an example to the church.

The traveling apostles were instructed to appoint elders (*plural*) in every church. In fact, the only place in the entire New Testament that speaks of one individual assuming the responsibility for a whole congregation is Diotrephes, whom John in his third letter chastises for such presumption. Perhaps we need to review our understanding of the church and its leadership if we are to move toward biblical faithfulness.



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## MENNOSCOPE

**The 33 Mennonite Central Committee workers in Haiti are safe following election-day violence** on Nov. 29. The MCCers are remaining in their homes and are busy listening to and encouraging Haitian friends who are disappointed that the election was called off and the independent electoral council dissolved. The election of a president was to have been the first in 30 years. The violence was caused by former members of the Tontons Macoutes, the hated paramilitary force which was disbanded when President Jean-Claude Duvalier was deposed in February 1986. The interim government that succeeded him is currently under fire for possible complicity in the violence and for dissolving the electoral council. The MCCers, many of whom were helping prepare people for the election, said the process was working well until election day.

**The new Youth Evangelism Service (YES) center in Baltimore opened as scheduled** recently despite an "11th hour" change of location. The building that was finally found is a 15-room former nursing home at 2401 Eutaw Pl. Already the first group of 18 YES participants have completed their training at the center and will leave in January for four-month assignments in Honduras, Belize, and Alabama. YES is a program of Eastern Mennonite Board of Missions, and the Baltimore center is jointly sponsored by Eastern Board and Atlantic Coast Conference. Eastern Board has another YES center in Philadelphia.

### New appointments:

- **Abel Aquino**, urban ministries director, Mennonite Central Committee U.S., starting early next year. He succeeds Pleas Broaddus, who is now MCC country representative in Haiti. Aquino has been a member of the MCC U.S. staff since 1984, first as director of draft counseling and minority peace concerns in Akron, Pa., and then as assistant director of the Immigration and Refugee Program in Washington, D.C. He is originally from Bolivia, where he was a pastor in the Mennonite Church.
- **Anita Nussbaum Greiser**, coordinator, Philadelphia Mennonite Council, starting in November. She succeeds Frances Jackson. Greiser and her husband, David, have been church planters the past three years in Philadelphia. She served earlier in the city as a Voluntary Service worker and schoolteacher. Philadelphia Mennonite Council coordinates the work of nine congregations and six agencies.
- **Roger Ringenberg**, administrator, Maple Lawn Health Center, starting in November. He succeeds Rollin Handrich. The center, which is currently expanding from 80 beds to 119 beds, is part of the Maple Lawn retirement community in Eureka, Ill. Ringenberg was administrator of Froh Community Home in Sturgis, Mich., the past eight years. Both Froh and Maple Lawn are Mennonite institutions.

### Pastoral transitions:

- **Linford King** was installed as pastor of Neffsville (Pa.) Mennonite Church on Oct. 25. He was previously pastor of Holly Grove Mennonite Church, Westover, Md.
- **Ross and Allison Collingwood** were commissioned as copastors of Salem (Oreg.) Mennonite Church recently. They both also teach part-time at Western Mennonite School.
- **LaMar Bender** became pastor of Pea Ridge Mennonite Church, Palmyra, Mo., recently. He succeeds Carl Helmuth.

### Upcoming events:

- **Annual Convention of Mennonite Health Association**, Feb. 26-Mar. 2, in San Francisco.

Held as usual in conjunction with Protestant Health and Human Services Assembly, the theme this time is "Anabaptist Health Care Roots—and Wings." Participants will discuss how to provide health ministries in and through local congregations. The main speakers are Graydon Snyder of Chicago Theological Seminary and Larry Martens of Mennonite Brethren Biblical Seminary. Also planned are the meetings of MHA's various subgroups, including the newly formed Council for Auxiliaries and Volunteers. More information from Ernest Bennett at MHA, Box 370, Elkhart, IN 46515; phone 219-294-7523.

• **Congress on Urban Ministry**, Apr. 12-16, in Chicago. This is the sixth such event sponsored by Seminary Consortium for Urban Pastoral Education with the help of other groups, including the Mennonite Church. The theme this time is "Transforming Partnerships: Stories of the Church in the City," and the speakers include Walter Wangerin, Tom Hoyt, Carl Dudley, Magaly Rodriguez Mossman, Letty Russell, and Walter Wink. Also planned are storytelling, workshops, and arts events. More information from SCUPE at 30 W. Chicago Ave., Chicago, IL 60610; phone 312-944-2153.

• **Seminar in Vienna**, May 7-June 3, sponsored by Conrad Grebel College. It will focus on the

music and culture of Vienna, Austria, and will take place during that city's annual music festival. Led by Wilbur Maust, the participants will attend daily study sessions as well as numerous concerts and operas. More information from Maust at Conrad Grebel College, Waterloo, ON N2L 3G6; phone 519-885-0220.

### New books:

• **Genesis** by Eugene Roop. This is the second in the Believers Church Bible Commentary series sponsored by five denominations. The author is a professor at Bethany Theological Seminary—a Church of the Brethren school in Oak Brook, Ill. Published by Herald Press of Mennonite Publishing House, the book is available for \$17.95 (\$24.95 in Canada).

• **Ghost Town Mystery** by Ruth Nulton Moore. This is the fifth in the Sara and Sam series for juniors. The author, a former schoolteacher, has written 15 juvenile novels. This one, published by Herald Press, is available for \$4.95 (\$6.95 in Canada).

• **History of the Heatwole Family** by Harry Brunk. This is an update of a 1907 book about the descendants of David Heatwole, son of 1748 immigrant John Mathias Heatwole. The author is a retired Eastern Mennonite College history professor. The book is available for \$40 (plus \$2.50 for postage/handling) from John



**Design specialists hold first conference.** Graphic designers from Mennonite institutions and other interested people met for a weekend of evaluation, inspiration, and sharing recently at Laurelville (Pa.) Mennonite Church Center.

The gathering brought teacher Ken Hiebert from Philadelphia University of the Arts to lead the group of about 20 participants in five public sessions.

As he talked about the matrix of life, Hiebert used designs and models copied onto slides from his MacIntosh computer screen. He said that a strict pattern is purely decorative, but breaking the pattern can lead to communication. Words, he said, form the basis for the ideas that are to be communicated and listening to the communication problem is a designer's first job.

In the photo, Jim Butti of Mennonite Publishing House shares a story with Joy Frailay of Mennonite Board of Missions and Ceci Good of Eastern Mennonite Board of Missions. The gathering was sponsored by Mennonite Publishing House and Laurelville Mennonite Church Center.



#### New resources:

• *Congregational health ministries handbook* from Mennonite Health Association. Edited by Edwin Rempel, it is a resource for providing health ministries in and through local churches. Included are ways that congregations can organize health councils, teach wellness, and obtain resources on the subject. The handbook is available for \$3.00 from MHA at Box 370, Elkhart, IN 46515.

• *Booklet of stories about disability* from Mennonite Central Committee Canada. The stories were collected through a story-writing contest sponsored by the Handicap Concerns Program of MCC Canada. The booklet is entitled *Invited to the Banquet*. It is available for \$2.50 from MCC Canada at 134 Plaza Dr., Winnipeg, MB R3T 5K9, or from provincial MCC offices.

• *Document on U.S. food and agriculture policy* from Mennonite Central Committee U.S. It is the result of last spring's Consultation on Food and Agricultural Policy sponsored by Interfaith Action for Economic Justice. The document, entitled "Criteria for Assessing Policy Options for Responding to the Farm Crisis," is available free from the Development Education Office at MCC U.S., Box M, Akron, PA 17501.

#### Church-related job openings:

• *Position in nutrition/dietetics*, Eastern Mennonite College, starting next fall. This is a one-year position. A doctorate is preferred. Credentials as a registered dietician and teaching/work experience are desired. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

• *Chaplain*, Oak Lawn Psychiatric Hospital, Goshen, Ind. Needed is a person to help with the interdisciplinary care plan and to serve both clients and their families. The person will also organize religious services, develop a clinical pastoral education program, and relate to pastors and congregations. Requirements include graduate theological education and pastoral experience. An M.Div. and CPE are preferred. Contact the Human Resources Department at Oak Lawn, 330 Lakeview Dr., Goshen, IN 46526; phone 219-533-1234.

• *Summer program director*, Camp Deepark, Westbrookville, N.Y. The person will work with inner-city children and youth. New York City experience is preferred. Contact Jay Sauder at the camp, Box 405, Westbrookville, NY 12785; phone 914-754-8669.

• *Caretakers*, Drift Creek Camp, Lincoln City, Oreg., starting in May. Preferred is a middle-aged or older couple with handyman skills. Contact Glen/Lois Oesch at Box 81, Gleneden Beach, OR 97388; phone 503-764-2854.

• *Administrative secretary*, Eastern Mennonite Board of Missions, starting on Apr. 18. The person will work in the Discipleship Ministries Department. Needed are typing, communication, and organizational skills. Contact Bob Horst at Eastern Board, Salunga, PA 17538; phone 717-898-2251.



**MCC sends out 17 from Mennonite Church.** Among the 33 new workers with Mennonite Central Committee are 17 from the Mennonite Church. They participated in orientation, Nov. 3-13, at MCC headquarters in Akron, Pa. The 17 are:

Front row (left to right)—Marilyn Langeman of Morden, Man., administrative assistant with Mennonite Mental Health Services in Akron, Pa.; Karla and Bill Gingerich of Cleveland, Ohio, and Graceton, Minn., social workers in New Orleans, La., and Linford Martin and Chloe Grasse of Boulder, Colo., water resource developer and health educator in Burkina Faso.

Middle row—Ruby and Ora Wyse of Archbold, Ohio, workers with Selfhelp Crafts in Akron, Pa.; Ellen David-Zehr and Dennis Zehr of Tiskilwa, Ill., development workers in Lesotho; and Rhoda and Elroy Cober of Milverton, Ont., and Baden, Ont., general health worker and provincial oilseed officer for Zambia.

Back row—Rodney Stutzman of Monument, Colo., secondary school teacher in Nigeria; Carmen Good of New Hamburg, Ont., recreation helper at a children's home in Timber Bay, Sask.; Gwen and Ed Heyerly Peachey of Hubbard, Oreg., food technician and horticulturalist in Bangladesh; and Rhonda and Kenton Yutzy Beachy of Snow Hill, Md., English teachers in Egypt.

• *Printer's assistant*, Eastern Mennonite College. This is a half- to full-time "associate in servanthood" position. The person will help with all facets of production in the Copying and Printing Department. Contact Kevin Carey at EMC, Harrisonburg, VA 22801; phone 703-433-2771.

#### New members:

• *Ridgeview, Gordonville, Pa.*: Patti Marshman.

• *Park View, Harrisonburg, Va.*: Larry Brown.

• *Forest Hills, Leola, Pa.*: Walter and Ellen Olmstead, Lee Shertzler, and Marvin and Lois Zook.

• *Kidron, Ohio*: Robin Amstutz, Jacinda Brubaker, Karen Gerber, Lisa Gerber, Craig Miller, and Barbara Vandersoll.

**Change of address:** Paul L. Dagen from Atmore, Ala., to 826 Village Road, Lancaster, PA 17602. Phone: 717-464-9233.

## BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Billing**, Tom and Leane (Whitford), Ithaca, Mich., second child, first son, Ryan Michael, Aug. 21.

**Clemmer**, Gerald and Lydia (Henning), Souderton, Pa., third daughter, Sarah Michal, Nov. 29.

**Dodson**, Van and Karen (Brubacher), Lansing, Mich., first child, Van, July 2.

**Freed**, Ronald and Deborah (Scott), Hatfield, Pa., fourth child, second son, Ronald Scott Jr., Nov. 29.

**Garber**, Paul and Gwen (Payne), Hubbard, Oreg., fifth child, third daughter, Sarah Devota Mae, Nov. 23.

**Gingrich**, Larry and Pam Dintaman, Washington, D.C., second child, first daughter, Carly Noel, Nov. 21.

**Good**, Luke and Marian (Byler), Los Angeles, Calif., second child, first son, Austin Lewis, Aug. 1.

**Hancock**, Steven and Rhonda (Chambliss), Tremont, Ill., second son, Levi Okley Chambliss, Nov. 21.

**Hershey**, Duane and Marilyn (Stoltzfus), Cochranville, Pa., second son, Kelby Dean, Nov. 12.

**High**, Rich and Rose (Brady), Strasburg, Pa., second daughter, Kimberly Ann, Oct. 30.

**King**, Pete and Luana (Beck), Archbold, Ohio, second child, first son, Darin Lynn, Sept. 21.

**Lehman**, Darrel and Cathy, Dalton, Ohio, second child, first daughter, Jill Elise, Nov. 21.

## Pontius' Puddle



Joel Kauffmann



**Litwiller**, Tom and Jeanine (Sape), Gibson City, Ill., first child, Nicole Renae, Nov. 17.

**Martin**, Raymond and Joanne (Zimmerman), Ephrata, Pa., second child, first son, Javan Von, Nov. 22.

**Mast**, Cliff and Shirley (Herr), Leola, Pa., first child, Ryan David, Oct. 31.

**Matthews**, Lawrence and Louise (Lehman), Bluffton, Ohio, fourth child, second son, Devon Ross, Nov. 23.

**Nussbaum**, Brian and Chris (Bish), Apple Creek, Ohio, third child, first daughter, Monica Lynn, Nov. 21.

**Shenk**, Allen and Rosanne (Longenecker), Strasburg, Pa., second child, first daughter, Brianna Nicole, Nov. 21.

**Steiner**, Ray and Luella (Burkholder), fourth son, Daniel Ray, Oct. 28.

**Stuckey**, Mike and Linda (Aeschliman), Archbold, Ohio, third son, Matthew Allen, Oct. 13.

**Stutzman**, Dallas and Jan (Unruh), Greeley, Colo., first child, Todd Landon, Nov. 30.

**Updyke**, Joe and Cheryl, New Holland, Pa., first child, Justin William, Nov. 18.

**Yoder**, Willard, Jr., and Betsy (Stitt), Huntingdon, Pa., first child, Nicole Elizabeth, Dec. 2.

**Zehr**, James and Deborah (Oswald), Bancroft, Nebr., first child, Levi Jason, Nov. 21.

## MARRIAGES

*Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.*

**Gingrich-Albrecht**, Dwight Gingrich, Waterloo, Ont., Erb Street cong., and Darlene Albrecht, Waterloo, Ont., First Mennonite cong., by Wilmer Martin, Nov. 14.

**Hartzler-Wheelan**, E. Drew Hartzler, Washington, Iowa, Washington cong., and Teresa Ann Wheelan, Washington, Iowa, Catholic Church, by Robert L. Hartzler, Nov. 28.

**Horton-Stoltzfus**, Mark Horton, Sarasota, Fla., Baptist Church, and Karen Stoltzfus, Sarasota, Fla., Ashton cong., by Ken Nauman, Nov. 21.

**Killian-Herr**, John S. Killian, Lancaster, Pa., Church of the Brethren, and Edith H. Herr, Lancaster, Pa., Byerland cong., by David N. Thomas, Nov. 28.

**Peachey-Miller**, Max Peachey, Belleville, Pa., Allensville cong., and Tamara Miller, McVeytown, Pa., United Methodist Church, by Timothy Peachey, Sept. 19.

**Shetler-Payne**, Reuben R. Shetler, Waretown, Mass., and Diane L. Payne, Arlington, Mass., both of Good Shepherd Fellowship, by Art McPhee, Sept. 12.

**Wagler-Raber**, Larry Wagler, Odon, Ind., Berea cong., and Regina Raber, Elmore, Ind., Providence cong., by Oliver Yutzy, Nov. 28.

**Yoder-Bontrager**, Darrell Yoder, Sarasota, Fla., and Ruby Bontrager, Sarasota, Fla., Ashton cong., by Tom Renno, Nov. 26.

## OBITUARIES

**Aschliman**, Pearl Schmucker, daughter of Amos and Amanda (Wyse) Schmucker, was born in Williams Co., Ohio, Jan. 15, 1893; died at Fulton County Health Center, Wauseon, Ohio, Nov. 23, 1987; aged 94 y. On Apr. 13,

1913, she was married to Harvey Aschliman, who died on July 12, 1967. Surviving are 3 sons (Vernon, Kenneth, and Ralph), one daughter (Kathryn Aschliman), 19 grandchildren, and 34 great-grandchildren. She was a member of Central Mennonite Church, where funeral services were held on Nov. 27, in charge of Charles H. Gautsche; interment in Lockport Cemetery.

**Basinger**, David William, son of Elias and Elizabeth (Baumgartner) Basinger, was born in Versailles, Mo., Apr. 25, 1896; died at Harrisonburg, Va., Nov. 4, 1987; aged 91 y. On Feb. 4, 1919, he was married to Ella Zurcher, who died on Feb. 8, 1979. Surviving are 2 daughters (Elva Hartzler and Lila Collins), 4 sons (Dale C., Lloyd A., Clair L., and Orris L.), 22 grandchildren, 35 great-grandchildren, 2 sisters (Mary and Bertha Basinger), and one brother (Walter). He was a member of Lindale Mennonite Church, where memorial services were held on Nov. 7, in charge of Moses Slabaugh, Linden M. Wenger, and Lynn R. Miller; interment in Lindale Mennonite Church Cemetery.

**Bender**, Leroy, son of William and Rebecca (Kauffman) Bender, was born in Johnson Co., Iowa, Dec. 8, 1902; died suddenly at his home in Iowa Co., Iowa, Nov. 13, 1987; aged 84 y. On Sept. 29, 1926, he was married to Ida Yoder, who died in January 1971. In February 1972, he was married to Mary Beachy, who died in 1980. Surviving are one son (Maurice), 2 daughters (Loretta Yoder and Pauline Yoder), one stepdaughter (Ruth Parsons), 8 grandchildren, 2 great-grandchildren, 4 stepgrandchildren, and one sister (Addie Cotsones). He was a member of Parnell Mennonite Church. Funeral services were held at West Union Mennonite Church on Nov. 23, in charge of Larry Evers and Eugene Blosser; interment in West Union Cemetery.

**Brown**, Clara Alice, daughter of Homer C. and Susan H. (Brenneman) Brown, was born at Elida, Ohio, Apr. 15, 1907; died in Washington, D.C., Nov. 20, 1987; aged 80 y. Surviving is one sister (Nancy B. Nair). She was preceded in death by one brother (Arthur Brown). She was a member of Cottage City Mennonite Church, where funeral services were held on Nov. 23, in charge of Lewis Good and Jim Fahnestock; interment in Fort Lincoln Cemetery.

**Greaser**, Samuel Z., son of Harry and Mary Ann (Ziegler) Greaser, was born at Harleysville, Pa., Feb. 21, 1888; died at Harleysville, Pa., Oct. 16, 1987; aged 99 y. In 1912, he was married to Rae Bean Tyson, who died on Oct. 14, 1965. On Nov. 26, 1966, he was married to Fannie Good Weber, who died on Feb. 19, 1986. Also surviving are 2 daughters (Catherine Alderfer and Beulah Souder), one stepson (Harry Weber), 15 grandchildren, 6 great-grandchildren, and one sister (Alverda Koons). He was a member of Salford Mennonite Church. Funeral services were held at Souderton Mennonite Homes on Oct. 19, and at Salford Mennonite Church on Oct. 20, in charge of Curtis Godshall, Henry L. Ruth, John Sharp, Willis Miller, and John L. Ruth; interment in Salford Cemetery.

**Huber**, Lloyd, was born Oct. 21, 1908; died at Lancaster General Hospital, Lancaster, Pa., Nov. 21, 1987; aged 79 y. On June 19, 1930, he was married to Betty —, who survives. He was a member of Neffsville Mennonite Church, where funeral services were held on Nov. 24, in charge of Donald Good, Linford D. King, and Terry Yoder.

**Kauffman**, Floy Ellen Kauffman, daughter of David G. and Anna (King) Kauffman, was born at Garden City, Mo., Jan. 18, 1906; died at Winona Community Hospital, Winona, Minn., Sept. 22, 1987; aged 81 y. On May 25, 1938, she was married to W. Wallace Kauffman, who died on June 3, 1982. Surviving are 2 sons (David and John), 2 daughters (Marjory Buckwalter and Rachel Nice), 12 grandchildren, and 2 great-grandchildren. She was preceded in death by 5 brothers (Carl, Nelson, Floyd—her twin, Harold, and Herbert). She was a member of Exeland Mennonite church,

where funeral services were held on Sept. 26, in charge of Elwood Schrock; interment in Exeland Community Cemetery.

**Mohler**, Martha Sauder, daughter of Frank and Susie (Weaver) Sauder, was born in Earl Twp., Pa., Dec. 6, 1904; died in Manheim Twp., Pa., Nov. 25, 1987; aged 82 y. On Oct. 28, 1926, she was married to Ralph K. Mohler, who survives. Also surviving are 2 daughters (Naomi I. Martin and Ann L. Zimmerman), 10 grandchildren, 2 brothers (Clayton W. and Raymond W. Sauder), and 2 sisters (Ella Sauder and Nora W. Holling). She was a member of Ephrata Mennonite Church, where funeral services were held on Nov. 28, in charge of David Kniss and J. Elvin Martin; interment in Martindale Mennonite Brick Church Cemetery.

**Noll**, Fannie M. Groff, daughter of Benjamin B. and Anna Margie Herr (Groff) Groff, was born in West Lampeter Twp., Pa., Apr. 22, 1901; died of a heart attack in St. Joseph Hospital, Lancaster, Pa., Oct. 29, 1987; aged 86 y. On Nov. 17, 1921, she was married to Grant H. Noll, who died on Oct. 19, 1953. Surviving are one daughter (Sara Ruth Sherer), one son (Grant G.), 7 grandchildren, and 10 great-grandchildren. She was preceded in death by one son (James G.). She was a member of Chestnut Hill Mennonite Church, where funeral services were held on Nov. 1, in charge of H. Raymond Charles, Ralph G. Ginder, and Carl E. Hershey; interment in Millersville Mennonite Cemetery.

**Riegsecker**, Mabel C. Grieser, daughter of Jacob C. and Lydia (Baer) Grieser, was born in Clinton Twp., Ohio, Apr. 19, 1904; died at her home on Nov. 29, 1987; aged 83 y. On Sept. 24, 1929, she was married to Leander Riegsecker, who died on Oct. 7, 1964. Surviving are 2 sons (Charles and Merle), one daughter (Rosanna Rodriguez), and 6 grandchildren. She was preceded in death by 2 infant daughters (Donabelle and Marie). She was a member of Central Mennonite Church, where funeral services were held on Dec. 3, in charge of Charles H. Gautsche and Dale Wyse; interment in Petisville Cemetery.

**Seifert**, Anna F. Smith, daughter of Irvin S. and Lizzie (Hernley) Smith, was born in Lancaster Co., Pa., Oct. 5, 1907; died at Elizabethtown, Pa., Nov. 24, 1987; aged 80 y. She was married to John G. Seifert, who died in 1971. Surviving are 6 stepchildren (Elizabeth Kulp, Emma Finley, Kathryn Burglund, John Seifert, Anna Mary Rupp, and Harold Kolp). She was a member of Elizabethtown Mennonite Church. Funeral services were held at the Miller Funeral Home on Nov. 28, in charge of Richard H. Frank; interment in Elizabethtown Mennonite Cemetery.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30  
Mennonite Publication Board, Feb. 12-13  
Mennonite Board of Missions board of directors, Feb. 18-20  
Mennonite Board of Congregational Ministries board of directors, Feb. 26-27

## CREDITS

Cover design by Jim Butti; photos on p. 896 by Phil Richard; p. 900 by David Hiebert; p. 901 by Jim King.



## ITEMS & COMMENTS

Compiled from Religious News Service and other sources.

### Quakers updating image in effort to increase membership

Indiana members of the Religious Society of Friends, better known as Quakers, have launched an advertising campaign to improve their public image. Although Quakers traditionally have kept a low profile, a declining membership due partly to the urbanization of the church's predominantly rural constituency has forced Quaker leaders in Indiana to reevaluate that image.

To remind their neighbors that the Quaker religion is alive and well, the church has launched a newspaper advertising campaign in several Indiana cities. One ad includes a photograph of several boxes of Quakers Oats, with the trademark bearing the placid face of a white-haired man in old-fashioned Quaker clothing. The ad says, "These aren't the only Quakers in town."

"People think we've died out or something because we haven't talked about ourselves much," said Brent Bill, a Friends pastor in Plainfield, Ind. "It isn't very 'Quakerly' to talk about ourselves as Quakers, but we're starting to change that." Many people in Indiana confuse the Quakers with the Amish, although Quakers stopped dressing in old-fashioned clothing and stopped driving buggies about the same time as the rest of the country.

### In wake of bombing, Catholic leaders condemn IRA as 'evil'

Roman Catholic bishops and priests across Ireland and Northern Ireland strongly condemned the Irish Republican Army from pulpits at Sunday Masses in the wake of an IRA bombing attack in Northern Ireland, which killed 11 Protestant civilians and injured 60 others. It occurred in Euniskillen during a memorial service for war dead.

The statement drawn by the standing committee of the Irish bishops said it was "evil" and "sinful" for Catholics to join or support "organizations committed to violence" and expressed "solidarity with the Protestant community in sharing this tragedy." In one of the most strongly worded condemnations of the IRA since the latest round of Catholic/Protestant troubles erupted in 1969, the Catholic bishops' statement said, "It is sinful to join organizations committed to violence or to remain in them."

More than 2,600 people have died since

the violence that has come to be called "the troubles" began in British-ruled Northern Ireland. The IRA has been waging a violent campaign to drive out the British and reunite the small country with predominantly Catholic Ireland. But most of Northern Ireland's Protestants are loyal to predominantly Protestant Britain. While religion is often used as a convenient dividing line, the violence on both sides is fueled by a number of social, political, and economic factors.

### Order founded by Mother Teresa sets up ecumenical AIDS center

A group of young religious brothers, members of an order founded by Mother Teresa of Calcutta, India, have launched an ecumenical program to provide spiritual help to those affected by the AIDS epidemic—victims of the disease as well as loved ones and those caring for the sick. Based in a ghetto apartment in Oakland, Calif., the program is set up to become a center of spirituality, as well as a command center in a drive to get local congregations involved in dealing with AIDS.

Rosemary Poole, a Catholic laywoman who is co-coordinator of the program, said seven congregations so far have agreed to become involved in AIDS ministry in cooperation with the program. The congregations agree to help provide physical and spiritual care to AIDS victims and their loved ones in their communities.

### North and Poindexter share 1987 Doublespeak Award

Lt. Col. Oliver North, fad hero of last summer's Iran-contra hearings, and his boss, Rear Adm. John Poindexter, were named joint winners of the 1987 Doublespeak Award recently. The award, announced at the annual convention of the National Council of Teachers of English, is designed to call attention to deceptive language by public spokespersons.

William Lutz, an English professor at Rutgers University and chair of the Committee on Public Doublespeak, said North "never called any of his actions lying. In speaking of a false chronology of events which he helped construct, North said that he 'was provided with additional input that was radically different from the truth. I assisted in furthering that version.'"

President Ronald Reagan won second place in the annual awards for a series of contradictory statements he made regarding the arms sale to Iran and aid to the contras. Third place went jointly to the Central Intelligence Agency, the Department of Defense, and the Department of State for employing the phrase "low-intensity conflict" to refer to a new

doctrine of war. In describing military usage of the term, Lutz noted that "the U.S. Navy calls low-intensity conflict 'violent peace.'"

### Lutheran scholar, seminary founder, converts to Catholicism

Horst Burkle, a prominent Lutheran missions scholar and founder of a Protestant seminary in West Germany, has announced his conversion to Roman Catholicism. He said he objected to the tendency of Protestant churches to accept "limitless pluralism" in which "the essence of the church becomes increasingly unclear." In contrast, he said, Catholics "recognize the body of Christ as the sacramental fellowship which has been understood by them for generations and has preserved their identity."

### Influence of cults 'vastly exaggerated,' claims sociologist

A Texas sociologist says it's easier to get out of cults than most people think. "People do it all the time. There's no problem," said Stuart Wright, a sociology professor at Lamar University in Beaumont, Tex. The importance of both brainwashing and deprogramming, as well as the numbers of cult members, have been vastly exaggerated, he said during a recent meeting of the Society for the Scientific Study of Religion.

"The media would have us believe that thousands and thousands of people are joining the Unification Church, which may or may not have been true," he said. "But in contrast to the picture of this very large, big, sprawling organization, the fact is that statistics show that at no time has the Unification Church in the United States had more than 6,000 or 8,000 members. Where did all these people go? What we're finding is that they were going out the back door as quickly as they were coming in the front door. The turnover rate is high, the average stay being about two years."

### Salvation Army named one of America's top charities

The Salvation Army has been named one of America's best-run charities by an article published in a recent issue of *Fortune* magazine. The Salvation Army was named as one of four charitable organizations that met or exceeded the standards set in the *Fortune* article. Well-known management consultant Peter Drucker was quoted as saying, "The Army probably does a better job with the poor than anyone else." Main reason given for the Salvation Army's efficiency was the low salaries it pays to its officers. Of each dollar the Army receives, 86 cents actually goes toward serving the needy.



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## The opportunities of Christmas

The *Gospel Herald*, like the Uniform Series Bible lessons, feels a need to observe at least two church holidays, Christmas and Easter. As Dennis Martin has reminded us, there are many other such holidays which the church once kept, but most of them have fallen away.

Of these two that remain, I believe that Easter has the firmer tradition: Christmas came late in the development of Christendom and its validity has been regularly questioned. Indeed, as Cornelius J. Dyck has written in "Christmas Message" for the *Mennonite Weekly Review* (Dec. 18, 1980), "Birthdays were not usually celebrated in the early church." Non-Christians celebrated them and to ignore birthdays was one way of practicing nonconformity to the world.

Christians were more likely to remember the deaths of martyrs and it was only as the church began to be secularized that the celebration of Christmas came in. In the early days of Christmas, various dates were observed and the two which finally won—December 25 and January 6—both had pagan antecedents.

We do well to acknowledge and reflect on the ambiguities of Christmas. "Today, as in the early centuries," writes Dyck, "we struggle with the tension between the Christian and outright pagan aspects of Christmas. We sentimentalize a baby in a manger and forget the Christ who reigns in sovereign judgment, we agonize over what to get people who have everything they need but forget the poor and remain spiritually impoverished."

"Perhaps the Puritans were right in rejecting Christmas. . . ."

Today few of us would have the creative energy to demand a review and revision of the schedule. We could find ourselves in an odd position like a 19th-century Englishman named Thomas Massey-Massey, who became exercised over the remnants of Catholic influence in Britain as shown by the use of "mas" in the names of certain religious holidays. He noted especially Christmas, Michaelmas, and Candemas, and proposed the substitution of "tide" for "mas" as in "Christide." He was put firmly in his place by a listener who observed that to follow this logic, he would need to change his own name to Thotide Tidey-Tidey!

But if we are inclined to accept Christmas as inevitable, this does not mean that we must celebrate in an unimaginative manner. One opportunity at Christmas is the opportunity for reflection. In a study reported by Tony Campolo, some people in their 90s were asked how they would change their lives if they were to live them over again. They indicated, for one, that they would "reflect more."

The Christmas/New Year's season becomes an appropriate

time to reflect. Some will find, of course, as Scrooge did, that the result of their reflection is less than positive: they are a year older and not a penny richer. We reflect on the results of our experiences and if these have been impoverished, it cannot be expected that our reflections will be enriched.

Some insights, it may be, come only in connection with intense experiences. "In the year that King Uzziah died, I saw the Lord," writes Isaiah in 6:1. Nothing is said to make a connection between the two experiences, but is it possible that the loss of the king made the prophet more open to the revelation? The Christmas season in itself may not open us to a revelation. But the opportunity is there.

Another opportunity afforded by the holiday season is the chance to do some good for others. Gift giving at Christmas is traditional, but as C. J. Dyck noted, this tends to be short-circuited because some of the people most likely to receive gifts are least in need of them. Is there nothing to do about this?

The Salvation Army and similar agencies seek to do something about it. Like other activities of the season, these efforts become institutionalized and may not always have the effect they seek to accomplish. I think they are good as far as they go, but at least two limitations seem apparent. One is the tendency for some of the poor to begin to depend on them. And a second is that the formalized distribution of food and toys provides little in the way of personal acquaintance with the recipients of the gifts.

Jesus, who had little or nothing to give in the way of money or gifts in kind, seemed concerned with enablement of the poor. The opportunities for enablement do not expire at the end of the gift-giving season, but they are much more difficult and time-consuming to carry out than a yearly distribution of gifts.

Of course these and other opportunities of the Christmas season are not confined to that season. But if keeping Christmas gets us started along any of these important lines, that will be to the good. And as a counterpart to the observation about Isaiah above, it may be remembered that the revelation to Zechariah referred to in Luke 1 came "while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the temple of the Lord and burn incense" (Luke 1:8-9).

But perhaps the opportunities of Christmas are best expressed in Hebrews 13:2, where the readers are exhorted, "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." What better reason?—*Daniel Hertzler*











# GOSPEL HERALD



How can hope  
be sustained  
in a world that  
seems ready to chew  
it up and spit it out  
with a cynical laugh?



# Is there cause for hope?

by Mark R. Wenger

Several years ago I heard a report about a high school graduation where the valedictorian got up to make the traditional speech that comes with that honor. Instead of giving the expected upbeat line of thanks, ambition, and dreams, the student ended his high school years on a note of stoic resignation. He had already seen too much of the world. It was hopelessly screwed up and bent on self-destruction. Nothing called him toward the future, nothing caused him to hope.

Such remarks churn up a storm of disquiet within me. They say in effect, "We have met life and we want out of here!" But perhaps I am really uncomfortable with such dismal verdicts and their most tragic expressions—suicide—because they have some truth. I am aware of the hopelessness that nibbles at the raw edges of my life. How can hope be sustained in a world that seems ready to chew it up and spit it out with a cynical laugh? Can only the naive and ignorant have hope?

**Big Three.** The apostle Paul includes hope as one of his Big Three: "We remember before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ" (1 Thess. 1:3). We find this threesome again linked in tandem as the closing stanza of Paul's majestic love song, 1 Corinthians 13—"So faith, hope, and love last forever, these three, but the greatest of these is love."

It takes, I think, no great mental gymnastics to distinguish between hope and love. They stand distinct against the background of life, and we are seldom tempted to use them interchangeably. That is hardly the case with hope and faith. Similar enough to use as synonyms, we nevertheless confuse them if we don't see each is distinctive yet complementary.

There is a story that's made the rounds to illustrate faith, which adapts itself to show the relationship of hope to faith. The story is about a tightrope walker who has tiptoed his way across a cable spanning Niagara Falls. On the far side amid the cheers of spectators, he grabs a wheelbarrow laden with bricks and asks the crowd, "How many of you believe I can trundle this loaded wheelbarrow back across the falls?" Every hand goes up. "Okay," he continues, "which of you has enough faith in me to

take a ride in place of the bricks?" There the story usually ends, having made its point: faith that means personal commitment includes risk.

But for the sake of our purpose, let's say that one hardy soul steps forward, "I'll go." And so they head out onto the cable. Perched in his wheelbarrow high over the water, our daring volunteer discovers that the wind is

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## Hopelessness nibbles at the raw edges of my life.

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blowing, the cable is bouncing more than imagined, and the sky walker isn't as steady as he appeared from a distance. The rider begins to hope like crazy they will get to the other side. The faith that got him into the wheelbarrow in the first place now becomes the fervent hope that his faith has not been misplaced.

Hope is one of the New Testament Big Three because it is only hope that carries us into the uncharted future. Without it we want to slam the door shut on time and crawl back under the covers, "A believer," writes Jurgen Moltmann in his *Theology of Hope*, "becomes one who essentially hopes. His future depends utterly and entirely on the outcome of the risen Lord's course, for he has staked his future on the future of Christ."

**Four suggestions.** How can we live with hope? Not some spare-me-the-facts hope or long-shot-gamble hope but a solid anticipation that the best is yet to come. Here are four suggestions for believers. The first letters of the four form an acrostic which spells hope. Test them to see if they ring true.

1. *Hold* onto the promises of God. In Scripture there is a direct link between the promises of God and the present suffering of his people and their tenacious hope. It is during the famine, in the wilderness, in defeat and exile that hope shows its true character. Hope is sustained in such circumstances only by the promises of God and the people's dogged conviction he'll make good on them. In the midst of disaster or depression, without the hope that God is in control with his promise of possibilities ahead, there is little cause for hope. Like the phoenix rising from

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the ashes, hope rises again and again to face another day because of the promises of God.

That wily old patriarch, Abraham, long before he had anyone to be patriarch of, hoped against hope that God would be true to his promise (Rom. 4:18). And Jeremiah, hardly known for his positive outlook on life, nevertheless went out and invested in real estate even as enemies were overrunning the land (Jer. 32). God had promised that fields and vineyards would once again be bought and sold in Israel. The best was yet to come.

2. *Obey* God and walk faithfully. Whoever receives the promises of God as his or her own, with that person God enters into a special covenant, and he or she with God. It is therefore not enough merely to hold onto promises and do as you please. Obeying God, even though you don't yet see the fulfillment of your hope, is a very important part of keeping hope alive in life. A bird-watcher doesn't crash around in the underbrush and still hope to catch a glimpse of her feathered quarry. No, she waits patiently and quietly but very alertly, obeying the rhythms of the forest, till she spys the flutter of wings or hears the song.

3. *Participate* in the hope of other Christians. In a small house church one New Year's eve, each member went around the circle sharing their hopes for the coming year. One member had just been dumped by his girlfriend after a long confusing relationship. While others spoke of hope, he could not. When it came his turn to talk he said, "I don't have much to hope for at the moment but I will try to take part of your hope and make it mine." When hope is at a low ebb, there is nothing like the Christian community whose hope you can participate in as recipient until yours is restored.

## Rachel weeps for her children

I was immaculately conceived  
from the atom. They called me  
The Little Boy. Wise men  
and physicists attended my nativity.

Generals from the East, came to see  
the light brighter than any star  
that shone over the sheds of Los Alamos  
and fell down and worshipped.

In Nagasaki and Hiroshima the sound  
of a mighty wind and fire,  
then wailing and great mourning:  
Rachel weeping for her children.

—Elmer Suderman

4. *Enrich* yourself in the Scriptures, prayer, and reflection. Romans 15:4 says it straight: "Whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scripture we might have hope." The Bible is a great comfort in times of stress and struggle. It has the words of hope in situations where we have nothing to say. The Bible

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## Without hope we want to slam the door shut on time and crawl back under the covers.

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message is ultimately one of hope and deliverance, not defeat and despair. And when we pray, we believe we are not addressing an empty sky but are talking to a God who hasn't quit loving his creation. That is our hope. We can open the door to the future because we've hitched our wagon to Jesus and, in ways I don't comprehend, his grace transforms our sorrow to joy, our ashes into a garland of flowers, our despair into hope.

*Hold* onto the promises of God. *Obey* God as best you can while you wait in hope for his appearance. *Participate* in the hope of the community of faith. And *enrich* yourself with Scripture, prayer, and reflection. A simple formula that spells hope for people of faith.

**No home port.** For if I am a bright, successful person with some talent but have not hope, I am like a luxury liner at sea with no home port of destination. If I am able to say the right things and do the right things in most any social setting and I know all the right moves to keep my spouse reasonably happy and I don't have any hope, I am a cynical sham, an empty egg shell. If I give my life and time to the church—the committees, clubs, and Sunday school—and don't have any hope, I am like a loaded donkey, lost on a high desolate plateau.

Hope is enduring, tenacious, and firm. Hope is not short and sweet, it is not wishful thinking or a fantasy. Hope does not boast with optimism, it is not holier than thou. It does not grow just in good times, but is hardy and flourishing even in rough times.

Hope never ends. As for the good times, they will evaporate some day; as for my friends, we will someday be separated; as for strength and health, they will eventually fail, but hope carries on.

When I was a child I was hopeful when I was happy and despairing when sad. Now that I am an adult, I try to give up these childish ways and hope even when sad. I succeed only in part but someday I want to be hopeful in joy and adversity, even death. So may this always remain, my hope in Jesus Christ and the promises of God. Amen. ☞



# The manger and the cattle cars

by Al Wengerd

The year 1946 was a very good one for me. I was born that year! Also, the war had just ended in Europe and the Far East. Families were being reunited. Fathers were coming home from the war or from the Civilian Public Service camps.

Little did I know and realize that the world had just experienced one of the most tragic events it had ever known. Millions—yes millions and millions—of innocent children, women, and men had been tortured, executed, burned, buried alive, or gassed. The “holocaust,” it is called. Six million Jewish people and five million other victims—11 million people systematically killed.

**Try to imagine.** In recent months I have thought a great deal about these events and tried to imagine what it was like to be there. To be the victim—to have your children torn away from you, knowing the truth about what would happen to them, yet hoping against hope that you would see them again.

To see, as Elie Wiesel so vividly described, the thousands of people march to the gate in the last days to be loaded into the cattle cars. To come so close, to be within 40 people of being sent—yet spared. Wondering what it would be like to be that 10,000th person. The last one chosen to go. Why him? Why not me?

I also think of what it might have been like to be the executioner. What would one dream about at night? Would you fight sleep? Would you anesthetize yourself with alcohol, drugs? Could one enjoy making love or eating a fine dinner? What would it feel like to sense that this has gone too far? Yet how do you turn it around? Maybe secretly some of them were cheering for the allies.

What about God? What was it like for God to hear the cries and to see evil on the rampage, consuming the whole world?

What was it like in heaven? Was there rejoicing at the thousands who arrived daily? Parents and children that were united in this unexpected way—especially for the Jewish family who may not have had as clear a vision of life after death as we have.

I could go on for pages and pages with questions. But perhaps in the end there are only two questions that need to be asked—these too are suggested by Robert McAfee Brown in an article in *When God and Man Failed: Non-Jewish Views of the Holocaust*, edited by Harry James Cargas.

Both questions revolve around the Messiah. Both questions finally are addressed to the Messiah. For the Jewish people the question is: The world is so evil, why does the Messiah not come? The Christian form of this question is: The Messiah has come, why is the world so evil?

These are troubling questions to me. I do not want to

answer either one too quickly. Actually, both are addressed to the Messiah, so maybe I should not attempt even a feeble answer.

Yet, I am not ready to be silent. Not to attempt to understand something of what happened. To gain some

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**The manger and the cattle cars were both filled with straw, but one brought life and the other death.**

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understanding of what it means to pray in the shadows of this tragic event. To wrestle with the problems it raises as I think about these two questions, in my own world, around and within me.

**Subtle feelings.** As a boy growing up in a Mennonite church in northeastern Ohio, I recall picking up mostly subtle feelings about Jewish people. I recall, as a young lad, not trusting them. Perceiving them as sneaky, deceptive, and ruthless.

I don't recall feeling for them in their displacement, caring about their suffering. I doubt that I was alone in this. I doubt that my family or my church were unique in this way.

It is a legacy I do not want to pass on to my children. I want them to know about the holocaust. I want them to remember it. I want them to wrestle with it and come to grips with it—if they hope to understand our world or the church. I want them to wrestle with God, with the Messiah, over this tragedy.

Where is the Messiah? Can we say to our Jewish brothers and sisters that the Messiah has come? He came nearly 2,000 years ago, you know, in Bethlehem. “He did?” they might respond. “He came and this is the result? You knew it all along? You have worshiped and followed him all these years and this is what we have to show for it?”

I suspect we would be mostly silent. Perhaps we might have to confess that we may have worshiped but not followed him. In fact, that is why this could happen. We were not ready, as he was, to innocently take on and consume the evil in our world. So maybe in the end it's not *his* limitations but *ours* that somehow allows evil to grow, to multiply.

The Messiah came and showed us the way to redeem the world. The way to bring about the kingdom. The way to become one people. He showed us how. Left us written instructions. Started us on our way. Gave us the power tools. But mostly we stand around and wonder when or

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what we should be doing. We don't want to lay one brick in place because it won't finish the building.

So is God saying to us, "Look, it really is up to you—the church—to redeem the world, to overcome evil with good"? Could it be that this is one of the painful learnings from the holocaust? "Do not expect me to strike down men and women who do evil." Is that what God is saying to us?

If God did strike down men and women who do evil, then our moral behavior would become meaningless. We could live any way we please and could say, "Don't you worry about it, sister or brother, God will deal with me, strike me down, if it really offends him." Instead of order we may have more chaos.


Perhaps too often we are tempted to sing, "Jesus, Lord of the Earth," because we can kind of wash our hands of the evil around and within. "He'll deal with it." One of the lessons of the holocaust may be that we are to deal with it

by being willing to *resist* evil with good—not evil.

Jesus said, "I am the way, the truth, and the life, no one comes to the Father except by me." Mostly we think of Jesus the Messiah as the truth or as life. We accept Jesus as our Savior in this way, and we should. But what about *the way*?

**Two symbols.** The manger and the cattle car, both filled with straw, one bringing death to little children, one bringing a marvelous life to a little baby boy, Jesus. One symbolizing our hope, the other our despair.

Both of these are real events that have happened in our world. God was in and around both of these. How can we accept both of these as being real, being true? Many have opted to deny one or the other. Both cannot be true.

I want to say in this season that takes us back to the manger, that both are true. But I do not understand how I am actually able to say that, to believe it. But I do. 

# A Chinese-American Christmas

by Carol J. Nigh

What is the result when two congregations decide to share a Christmas program? A greater variety of involvement and presentations. Sharing among the members of the two churches. Greater enrichment for those in attendance on the day of the program. What is the result when the two groups speak different languages? Enrichment, both cultural and spiritual, some amusing moments due to the language barrier, and real inspiration and worship. All of these were true when Steelton Mennonite Church and Chinese Christian Church of Greater Harrisburg participated in a joint Christmas service a year ago.


**Sharing a building.** Chinese Christian Church has been sharing Steelton Mennonite's building at 501 North Third Street in Steelton for two years. The Sunday morning schedule sees Steelton Mennonite attendees worshipping from 9:30 to 10:40 and then participating in Sunday school from 11:00 to 12:00. The Chinese church worships in the Chinese dialects of Cantonese and Mandarin during the 11:00 hour while their children join the Mennonite children in English-speaking Sunday school. The Chinese church's worship service is conducted entirely in Chinese, although several in the congregation know how to speak English. The attendees are originally from Chinese cultures in various places such as Taiwan, Hong Kong, China, and Vietnam. Some come to church from as far away as Lancaster, but the majority live in Hershey and Harrisburg.

The Christmas program was a fine blend of music, drama, and preaching. A trumpet soloist heralded the beginning of the service, followed by hymns sung by the congregation in Chinese and English concurrently. The tunes were familiar, but the words a bit unfamiliar to

most of us, as we heard another language being sung with ours. A drama, "For Those Who Receive Him," was presented by the children and youth of both churches. Costumed youth portrayed the Christmas story, as narration and music completed the scenes. Adding a touch of authenticity to the drama were a newly born infant and the child's parents playing the roles of baby Jesus, Mary, and Joseph. A youth children's choir in cherubic red robes sang "Away in a Manger" and "O Come Little Children."

It was impossible not to be swept up more completely into the spirit of that "holy night" so long ago when Hoa Tu Dang, a young Vietnamese soloist from the Chinese congregation, sang "O Holy Night" in both Chinese and English. A combined adult choir from both congregations then sang two numbers, "Hark, the Herald Angels Sing" and "O Little Town of Bethlehem," with several verses in Chinese and several in English. An instrumental ensemble of four violins, one bass saxophone, two trumpets, and one French horn played "To Us a Child of Hope Is Born" and "Silent Night."

**Two sermons.** Each congregation's pastor helped present the message of the morning: "Two Christmas Words." Pastor Ray Geigley spoke about 'Incarnation (God in Flesh)' with translation into Chinese by Jang Yen Wu. Pastor Winston Chou preached on "Immanuel (God with Us)" with translation into English by Amy Knauer. Both pastors were equally enthusiastic in their delivery of what God had impressed upon their hearts. And we were challenged as we remembered again the real meaning of the Christmas season—incarnation and Immanuel.

Music concluded our inspiring worship service, but the sharing and fellowship continued even longer over a joint Christmas potluck meal in the church basement. Our privilege has been great to share with our Chinese brothers and sisters. 

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# A contemporary Mennonite

by Audrey A. Hanlon

When Peter Truitt graduated from medical school, he could not know that he would have only three years to practice. Two years earlier, when he became a Mennonite, he could not know that he would have only five years to work in the church. But it probably would not have made much difference to him. And there were intimations.

In issuing a call to follow Jesus, the Mennonite church meets people with various characteristics. What kinds of people are they? Some come as new wineskins, full of heady, spiritual wine. Others come needing repair of their broken lives and spirits. Some, like Pete Truitt, come to serve. They know they are forgiven and loved by the Lord. They have heard clearly the call to serve an unbiased God of the past, present, and future. They often agree with Oswald Chambers, who wrote, "Jesus Christ calls service what we are to him, not what we do for him."

**A renegade.** Eleven years ago, after graduating from Eastern Baptist College, Pete was a renegade. He was also plagued with depression and other problems brought on by diabetes. Despairing of life, he turned fully to God, and for him life began to have meaning. He then began eight years of medical training followed by only three years in practice.

The diabetes severely damaged his heart and claimed his life on May 20, 1987. He was 34 years old, a family physician, and a member of Hopewell-Reading Mennonite Church in Reading, Pennsylvania. He was married to Mara Reppert-Truitt and both had been Mennonites for about five years. They were one month short of their fifth wedding anniversary.

"Pete lived life intensely," recalls Mara. "He showed me how good marriage and life could be because of his dedication to the Lord.

"During the final two days when he was on the respirator, I went in every hour to read Scripture to him if he was awake. I knew how important God's Word was to him. It was through Pete I became committed to read my Bible and maintain a disciplined prayer life. He had helped me often through reading the Bible, and now I needed to help him.

"The morning he died I took a break at nine o'clock when John Shantz, our former pastor at the Reading church, came in to read to Pete even though he was heavily sedated. At 10:23 when the CPR was over and Pete was gone, God had John there to put his arm around me."

A year ago Pete told his pastor, Calvin Kurtz, of his call to commit himself more fully to serving the Lord through

the church. He was already serving in most areas of his life more than the average Christian, often treating patients for a nominal fee or no payment at all if they could not afford his office visits. His practice, church, hospital, and home were located within the city. He was committed to the people of downtown Reading.

Not one to tolerate incompetence, during the year before his death Pete taught Sunday school, held health

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**He viewed life realistically,  
with the possibility of healing  
as well as of death.**

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classes in the church, became a deacon, and continued to be an integral part of a home Bible study group. Every summer he and Mara, an occupational therapist working with handicapped children, gave some of their vacation time to work at the annual Jesus festival near Mt. Union, Pennsylvania.

When some people become Mennonites, their priorities often are God's kingdom first, Mennonite customs second. Once you knew Pete, you realized how easily he fit into the Mennonite culture. He had the same appreciation for



*Peter Truitt in 1983*



history, art, perseverance, service, and dependence on God. He was for peace before he became a Mennonite, especially inner peace with God.

He knew his history. He would have told you of his boyhood as the son of a medical doctor in Chadds Ford, Pennsylvania, growing up one mile from the site of an important Revolutionary War battle—Brandywine. He fought the diabetes and his self-life as staunchly as a soldier.

The beauty of the Mennonite simplicity drew him. He appreciated the art of Andrew and Jamie Wyeth, whose paintings depict the quiet beauty of the Chadds Ford area as well as the coast of Maine where he and Mara spent their honeymoon.

His perseverance matched any true-blooded, 16th-century Anabaptist son. This became obvious during his residency, when he and Mara joined a group meeting in our home for Bible study.

Week after week he made his life transparent by contributing his knowledge of the Scriptures as well as his struggles. His perseverance grew strong, especially when the diabetes was relentless, attacking among other things his eyes and kidneys. Weekly we prayed for his physical condition and for help with the mental undertow of his arduous studies.

As we watched God's inner strength become fused to Pete's inner peace, we learned how much we all need God's constant grace to perform life's routine duties. He taught us humble dependence through prayer and openness.

**Christlike healing.** When the day finally arrived for Pete to join the practice of Dr. Ted Rights, also a Christian physician, and two Christian counsellors, he made public his stand on healing in the city newspaper by saying he believed in "bringing Christlike healing to people" and that "in order to heal the whole person one has to address the issues going on around him in his family, his emotional life, and the person's spiritual life." He often said, "My purpose is to be prompt to relieve pain and quick to hold out the hand of honest hope."

Last year when I began to fight a relentless disease of my own (a rare lung condition which is gradually healing), Pete frequently gave me his "hand of honest hope." For four months I received streptomycin injections every other day in his office, giving me ample time to observe his professional manner and spiritual concern for his patients.

## Miracle

If all the peoples of  
the earth would  
join in singing  
the hallelujahs of  
the morning stars,  
it would be the best  
miracle.

—Joyce A. Chandler

Each left with the necessary medical treatment, encouraging advice, and an unobtrusive verbal prayer for our healing. In dealing with people, Pete's time was God's time. He viewed life with Mennonite reality, with the possibility of a supernatural healing as well as the possibility of an early death.

Life was more than his career. It was a stewardship to God's call of discipleship. The church was his place of spiritual protection and ministry.

"He told me throughout our marriage," says Mara, "his priorities were the Lord first, me second, and then his practice." It was a sad day in May when we buried Pete. The Lord, however, brought us peace by dressing nature in tender new shoots of emerald green as she stood shimmering in rain-drenched sunshine to remind us of our newness of life in Jesus.

The funeral and quiet burial were at Chadds Ford in the fieldstone Baptist Church of Pete's boyhood, on the

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## The church was his place of spiritual protection and ministry.

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edge of Brandywine Battlefield. A memorial service was held the following Sunday night at the Reading church. There were no flowers except a stalk of purple iris on his casket—from Mara.

"In our tiny backyard," explains Mara, "we have an iris plant we had nearly given up on because it never had any flowers. This year it had two stalks of blossoms. I took the first one to Pete when he was in the hospital. Later we will plant his favorite tree, a pink dogwood, in the cemetery." Like most Mennonites, extravagance was foreign to Pete.

After the funeral I sat on a millstone bench in Chadds Ford, watching the Brandywine Creek flow by. It appeared Pete had lost the battle, but I knew he would be the first to disagree. He once said, "The way I look at healing is that I don't want to limit God. I can use medical science, prayer, and whatever opportunities are available. I feel the Lord uses different therapies."

**Different therapy.** To Pete, death was a "different therapy." It was simply the end of life as we know it now, and the entrance to a higher calling. It is the Christian viewpoint, and very Mennonite. In Revelation 14 we are told how John, on the isle of Patmos, "Heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' Yes, says the Spirit, they will rest from their labor, for their deeds will follow them."

Pete's deeds and his call as a contemporary Mennonite were always overshadowed by his ardent love for the Lord. After answering Jesus' call to "seek first the kingdom of God and his righteousness," he found Christlike acceptance and expression within the Mennonite family. He came to worship a Lord who prayed in Gethsemane for his church to be one.

Is it happening? Indeed.





# God with us in our pain

by Joseph J. Kotva, Jr.

It is not unusual for my wife to come home from her work in a hospital critical care unit disturbed because people are not allowed to die. It seems that there is a point when we should stop trying so hard and allow people the dignity of dying. When a person is in continual pain, only partially conscious, and the prognosis is dark, it is time to discontinue the drastic measures used to continue "life."

Certainly the sick and dying deserve care and attention, but maintaining their physical life at all costs is simply a denial of human finitude. Whether it is the physician or the family or the patient who refuses to "let go," such extreme measures to continue life are nothing more than an example of our unwillingness to accept our limits.

**A sinful man?** This attitude is not far from that of Job's friends, who insisted that he must be a sinful man. The story of Job is used for many purposes. It is used to comfort the sick and dying, it is used to illustrate unwarranted suffering, and it is used to tell of a righteous man who perseveres through intense distress. The thing that we often miss in the story of Job is that it is about people who cannot accept the limitations of being human. While the upright Job suffers endless pain, his friends sit around trying to determine why an innocent person would have to go through such agony.

Yet to be human is to be a limited creature. To be human is to have unfortunate things happen to us—things which we often cannot explain nor control. In a word, to be human is to be finite, and it is this finitude which Job's colleagues (and we along with them) cannot accept. What Job needed was someone to sit with him in his pain and torment. What he got were friends who needed answers, friends who could not accept the "cards" that had been dealt to their neighbor Job.

We do not need to look, however, to the story of Job or to the radical measures taken in medicine to note our inability to cope with our own limitations. Earlier this year I made an unsuccessful bid for admission into a number of Ph.D. programs. Failing to secure a position in one of these programs may say something about my own limitations, but what is interesting and important is not that my academic journey has taken a detour. Rather it is the response of many well-meaning people. Repeatedly when friends and family heard that I had not been admitted, the response was something like, "Well maybe God has something better for you," or "God may want you somewhere else," or even "This is God's way of telling you. . . ."

I am not suggesting that the divine does not play a role in our lives, but I would like to propose that insisting that my failure was the result of "God's will" is another instance of our unwillingness to face reality. The simple

truth is that I did not get into a Ph.D. program. There are numerous possible reasons for this fact, such as: there may not have been any spaces open in my field; brighter, more articulate students may have applied to the same institutions. The simple reality is that I did not get into a Ph.D. program for 1987-88. This may or may not have

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**The thing that we often miss in the story of Job is that it is about people who cannot accept the limitations of being human.**

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been the result of my own inadequacy. But pinning my failure on "divine will" is another example of refusing to acknowledge human limitations. The endless insistence that we must have an explanation for what happens places us right next to Job's friends who could not believe that the innocent suffer.

**Human limits.** We are, of course, in good company in our refusal to accept human limits. The New Testament tells us that Peter himself, immediately after confessing that Jesus was the Christ, was unable to come to terms with the fact that Jesus was to suffer and die. Peter, like Job's friends, could not accept that human existence often includes suffering, pain, and death.

We should note, however, that neither the story of Job nor the crucifixion ends with the eternal debate between the righteous sufferer and his doubting associates. Our continual use of the story of Job demonstrates that it somehow communicates a deep source of comfort. The story of Job does not bestow upon us the answers that we are looking for.


In the last chapter of Job the hero is commended and his friends are reprimanded, but no answer to the question of suffering is given. There is no statement clarifying the tragic nature of human existence. Rather, God reaffirms Job's righteousness and rebukes Job's "supporters" who required an answer to Job's pain.

The only "explanation" given for Job's immeasurable suffering is no answer at all but rather the presence of God. When the Lord's voice is heard out of the storm, the questioning ceases. God does not offer Job and his friends any explanation for why Job has suffered. Job is simply reminded of the Lord's presence and power, and Job (and we along with him) are reassured and comforted. The answer to human finitude that we find in Job is not an explanation for why we fail and suffer and hurt; the answer we find is in the presence of the almighty God.

Joseph J. Kotva, Jr., Elkhart, Ind., is a recent graduate of Associated Mennonite Biblical Seminaries who hopes to begin doctoral studies in theological ethics next fall.



Much the same can be said of the crucifixion. Because of the resurrection, the church has been able to “make sense” out of Jesus’ death. Jesus’ death and resurrection have defeated the “powers,” granted “forgiveness of sins,” and shown us what it means to live a truly human life. But Jesus’ death and resurrection do not offer us any “answers” as to why we suffer and hurt without reason. The answer to human finitude that we find in the cross of Jesus is basically the same explanation we find in the story of Job—no explanation at all.

Christians do not find in the cross a statement about why human life is limited. What we find is the assertion that in our limitations and suffering God is present. To say that Jesus—in his life, death, and resurrection—is the incarnation of God is to say, in part, that God suffers with us. In looking to Jesus we do not find an avenue by which we can avoid human limitations and suffering. What we do find is a God who joins us in the midst of our limitations and pain. To say “cross” is in many ways the same as remembering Job’s storm: God is present. 

# How often should I forgive?

*by Anna Martinez*

“Right now I feel hatred because it seems like everything I do is wrong. I feel angry inside because I have no one to turn to or to help me. Sometimes I feel like I don’t want this baby; but I don’t want an abortion. I feel very angry, especially at Christians, because instead of reaching out to me they reject me and talk about me.”

These were some of my friend Deeni’s feelings during her third pregnancy. She had never married and each of her children was conceived by a different father.

**Rejected by Christians.** How many times should I forgive her? Is it any wonder Christians rejected her? She was given a chance—two chances in fact. She had accepted Christ as her Savior before her first child was born and became a member of our church. We gave her money and things that she needed, and some of us offered her friendship. Wasn’t this enough? What more could God expect of us? Surely he didn’t expect us to forgive again!

What was my responsibility as a Christian? If I gave her the forgiveness she was asking for wouldn’t I be condoning her sin? Deeni knew she had sinned. She didn’t want to live like this. She loved God and wanted to do what was right, but her flesh was so weak. She did not have the Christian support that I had nor the rich Christian heritage.

Her mother had 12 children to at least two different men and was still not married. Most of her brothers and sisters had several children and were not married. This was a way of life for them.


Deeni knew I loved her deeply and would be very hurt and disappointed with her. Because she loved me, my forgiveness was extremely important to her. She knew I did not approve of her situation and was not asking for approval but rather for me to accept her where she was and for encouragement to go on.

I wanted to reach out in love and forgiveness to her. Even though sometimes I felt like my love and my help were in vain, I would not give up hope that someday she would be a strong, growing Christian.

We contacted a local ministry for unwed mothers and were waiting for a home for Deeni to stay in until her baby was born. However, before a home was found, the pull to her old ways of life became too strong and she returned to her boyfriend. She was still not ready to put her complete trust in God. Her boyfriend provided a certain sense of security and love that she was searching for.

It was not easy to see Deeni make this decision, because we loved her so deeply. We wanted her to be happy and knew there would be much heartache in store for her if she wasn’t willing to follow the path God was calling her to walk.

**Hope and persevere.** “Oh, Lord,” I prayed, “I know you can continue to work in Deeni’s life even in this situation. Help my love for her to always hope and persevere.”

Because God is patient and forgiving when I commit the same sins over and over again, I will also continue to forgive and love. And I take courage from the words of Paul, “Let us stop getting tired doing good, for at the proper time we shall reap if we do not give up” (Gal. 6:9, Williams New Testament). 

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Anna Martinez is a pen name.



# Foundations

by Victor Stoltzfus

In Matthew's Gospel, Jesus concludes the Sermon on the Mount with a parable. Translated by Clarence Jordan, it reads:

*The [one] who hears these words of mine and acts on them shall be like a wise [one] who built [a] house on the rock. Down came the rain, up rose the floods, out lashed the winds. They all beset that house, but it did not fall. It was on rock foundation. And the [one] who hears these words of mine and fails to act on them shall be like an idiot who built [a] house on the sand. Down came the rain, up rose the floods, out lashed the winds. They all cut at that house, and it fell! And my, what a collapse!*

—Matthew 7:24-27

A building and a life both benefit from the strength of a rock-solid foundation. Jesus was a builder and a teacher. His foundation story—like all good stories—came out of his life.

I find the foundation theme fitting for all age-groups—young people, families, and older adults. Young and old,

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## A building and a life both benefit from the strength of a rock-solid foundation.

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we're all building a mental and spiritual house, a house of understanding. Each one is unique; it's not a housing development of look-alikes.

Young people will add more rooms as life goes on; they'll remodel and rearrange the furniture in time. But Jesus' parable asks: Is your foundation on the rock? Getting the foundation right should happen first, before you frame up the walls and put on the roof.

It is even fitting in relation to the colorful way students talk on a college campus. Sometimes they refer to shocking surprises that "blow you away." Sometimes in utter exhaustion they speak of going back to the room "to crash."

It is fitting for us as faculty at a Christian college to ask: have we taught and lived among young people in such a way that the foundational teachings of life are unforgettably woven through all they have learned at Goshen College? It is fitting for the grandparents and friends to ask: has living with us made it believable to choose Jesus' words as a foundation for life?

The parable asks three questions: Are you strong enough for storms? What's under your house? Are you do-

ing Jesus' words?

We live in a time of a frothy folk religion—an easy gospel of health and wealth where fantasy is easier than reality. But Jesus loves us too much to be anything but brutally honest.

The parable teaches that storms come to everyone's house; they came to the house of both the wise and foolish builder. The novelist James Agee writes, "Each person . . . is a new and tender life, sustaining for a while . . . the enormous assaults of the universe."

Students know the travail of examinations. Jesus' parable suggests bigger tests yet to come—the tests of life itself. These tests vary in intensity. Like pop quizzes, some storms come without warning. Some of life's tests are fair. Sometimes life is unfair.

Takio Tanase is a Japanese Mennonite leader of my generation. I remember him from my Goshen College days. He told us of the time his world of meaning collapsed. Emperor Hirohito broadcast a message to the Japanese nation that he was not a god. Takio was shocked and confused. He wandered for a time in total disorientation.

When my Goshen College graduating class met for its 30th-year reunion last year, we shared our successes and some of our storms—the death of a son in a freak mountain climbing accident, Parkinson's disease, a son in jail for conscience' sake, hard times on the farm, the confining care of an aging parent. Yet all who shared those storms also paid tribute to their Christian foundations.

The transition between schooling and first job is gratifying for most, but it can be stormy. The necessary but humdrum work of an entry-level job can threaten self-respect. Rapid promotion to a scary level of responsibility is also stormy. Wind and water will sometimes blow and beat on us. We need strength to build a life that will stand strain.

**What's under your house?** What is standing under your house of understanding? What are those foundational meanings that you count on for strength and stability and that give support to taking risks?

Christian history has offered a lot of variety in what we see above ground: the Gothic cathedral, the plain Quaker meetinghouse, the white frame Mennonite church out in the country, and the red-brick Methodist church on the town square.

Jesus isn't telling us what the architecture of life must look like. He asks: What is the foundation? Without a rock foundation, a tall, impressive building just has that much further to fall.

At times Jesus taught as a religious rabbi, quoting Hebrew Scripture or giving a model prayer. But the parables are not directly religious. They don't quote the Bible. They aren't theology so much as a window on the world. They observe life. They have the authority of richly lived experience.

Some of us take a religious route to God. Some come to

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Victor Stoltzfus, Goshen, Ind., is president of Goshen College. This article is adapted from the baccalaureate sermon he preached at the college last April.



God by examining life. C. S. Lewis, Malcolm Muggeridge, Thomas Merton, and others are prominent Christians of our century who took a worldly route to God. They don't carry the heavy baggage of a defensive religious culture. They and their books have influenced thousands to take a look at Jesus.

Professor Robert Coles of Harvard University, author of 38 books and 900 articles, is another Christian persuaded by life—later in life. A life-changing incident for Coles was watching Ruby Ridges, a six-year-old black girl walk to a New Orleans school in the early '60s. She was the first of her race to attend first grade in the white-folks school.

Coles watched her walk, escorted by federal marshalls through a mob of white people screaming obscenities, yelling threats, and waving their fists at this first-grader. As psychiatrist Coles watched this brave girl, he thought she would make an ideal subject to study stress in children.

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## Young and old, we're all building a mental and spiritual house.

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He was the first white person in her home; it took time to earn her parents' trust. He found out that Ruby prayed—for herself, that she would be strong and unfraid, and also for her enemies, that God would forgive them. She told Coles that Jesus prayed on the cross, "Forgive them, because they don't know what they are doing."

Back at Harvard, on the Kohlberg scale of moral development, love for enemies was way at the top—for a few moral heroes like Gandhi—not a six-year-old girl from a culturally deprived neighborhood.

Because Ruby and others he studied spoke of God so often, Coles began going to church with the poor. He found something of great power set loose in those services. By the time he had finished his research series, *Christianity Today* reports, he had traveled thousands of miles and written a million words—all of which pointed back to the Sermon on the Mount. His study of how six-year-old Ruby Bridges handled the storm of bigotry pointed him to the foundation of Jesus' words.

Coles continues to teach undergraduates at Harvard and graduate students in medicine, business, and law, but no longer psychiatry. Instead, he teaches Christian thought through literature. He told the *Washington Post*, "I'm a religious freak. What else do you do when you get old and stop and think about what this life is all about?"

Coles changed foundations after he had erected a house

of understanding at Harvard, Columbia, and the University of Chicago. Such foundational changes are awkward, but it can be done with lives or even buildings. I saw it happen to the barn on my parents' farm in Pennsylvania. It lacked a proper foundation and in time sagged to the right. They jacked it up straight, cut off and replaced the rotten boards, and poured a proper foundation.

**Are you doing my words?** Lastly, the parable confronts us with the question: "Are you doing my words?"

Which words?

Earlier this year, I talked to a Goshen alumna in her first year of graduate school. She reflected back on a very hard time. Difficulties at home had distracted her from studies. She fell behind. And she was too proud to ask for help.

Thoughtful professors and friends sensed something wrong and helped her get back into her studies. The words about Jesus that she remembered and quoted to me were from a Christian friend. "You know, even Jesus stumbled three times when he was carrying his cross."

Of all the helpful things people shared, Jesus' example made the deepest impression. It was the source of strength to continue graduate school. She reached down to her foundation—in the midst of her storm—and found it was solid.

Jesus said in Mark 13:31, "Heaven and earth will pass away, but my words will never pass away."

Which of Jesus words?

For those still struggling with the human question, "Who am I?" Jesus spoke words of human identity: "You are the salt of the earth; you are the light of the world."

Which words?

For those feeling the weight of social rejection, Jesus once said to a woman caught in adultery, surrounded by hostile men with stones in their hands: "Neither do I condemn you; go and sin no more." And smiling, he asked his disciples, "Are you not more valuable than birds?"

For those desperate for direction, Jesus once said: "I am the way, the truth, and the life."

Which words?

I'm glad Jesus didn't say exactly which words. He didn't mean for it to be mechanical like a memorized lesson. But he does clearly teach that he and his words are foundational—for life.

After the parable of the wise and foolish builders, Matthew records the people's reaction: "He taught as one who had authority. . . ." It is a twin authority with double appeal. Religious authority for the believing, who naturally respond to God. Practical authority for the observing, who prudently prepare for storms. "Therefore everyone who hears these words of mine—and puts them into practice—is like a wise [one] who built [a] house on the rock."





# Famine threatens millions in Ethiopia again

News that Ethiopia is facing another famine is prompting concern that North Americans and others, who mobilized two years ago to feed millions threatened by starvation, will lack energy to support another major famine relief effort. Mennonite Central Committee overseas staff are preparing to answer questions that are sure to come. "How could another famine happen so soon? What happened to all the food we sent two years ago? Why should we help a second time?"

Stuart Clark, associate secretary for Africa, welcomes those questions. "I hope that people will ask hard questions about the root causes of famine in Ethiopia," he says. "I hope that we will respond this time with less emotion and with more understanding of the problem."

Clark recently returned from a visit to Ethiopia, where he worked with MCC field representatives to assess the magnitude of the impending famine and explore possible MCC responses. He reports that the summer rains failed, devastating Ethiopia's main growing season. Over five million people are at risk of starvation, more than half of them in the war-torn provinces of Eritrea and Tigray. An 85 percent crop failure is predicted in Eritrea, and the situation may be as bad in Tigray.

But the failure of the rain is not the principal reason that people will starve. Ethiopians have long lived with the vagaries of rainfall and have developed ways to cope with crop failures, such as reducing food consumption, selling animals, and seeking off-farm income. But, Clark says, civil war and increasing impoverishment in Ethiopia have disrupted traditional ways of coping with famine conditions and will cause millions to face the threat of starvation.

Eritrean rebels have been fighting for independence for 25 years, first against the Ethiopian monarchy and then against the Marxist regime which replaced it in 1974.

One example of the ways that the war has affected food production is that the Ethiopian government, in an effort to prevent people in contested areas from giving food to rebels, requires farmers to sell most of their produce to the government. The government returns enough food to each village to feed its residents.

The problem with this system is that it prevents families from storing extra food

during times when crops are good to guard against crop failure. "The government is trying to take over the role of providing food security," says Clark, "but it hasn't the resources or experience."

Added to the problem is that many people have been driven away from their land and from their stores of food by conflict or its consequences, while others have been relocated by controversial government policies. The Ethiopian government says that it is necessary to relocate people in order to provide central health and other services, but critics charge that it is an attempt to gain control of contested parts of the country.

As a result, Clark says, while food aid is a necessity, "just responding to famine needs is totally inadequate." The response this time, he says, needs to also include ways to support the efforts of farmers to take care of their own needs and, wherever possible, to encourage an end to the fighting. The deeper problem, Clark says, is a lack of peace, not a lack of food.

The urgency of a peace process was made plain in October when Eritrean rebels destroyed a 23-truck convoy of food that would have fed 40,000 people for one month. The rebels claimed that the convoy also contained weapons for government troops, a charge denied by food aid agencies and United Nations officials.

Faced with what seems to be simply pouring glasses of water on a huge forest fire, people who gave generously two years ago may be overwhelmed by the prospect of doing it again. Clark acknowledges that donor "burn-out" may occur, but asks, "Can we simply decide to pass by on the other side?"

For Christians, the enormity of the problem, and the helplessness that many feel when considering ways to respond, is a moment of opportunity, according to Clark. "When our hands are empty, then God can put something in them," he says. Powerlessness should not lead to despair, but "to hope that something new will happen. If our hands are full, then we may not be looking for God."

In light of the enormous need in Ethiopia, Clark suggests that Christians put as much effort into looking for God's larger purpose as into responding to the immediate need for food. "We have relatively little to offer," he concludes, "but we have something to offer. We must do

what we can."

MCC plans to ship \$2.3 million (Canadian) worth of wheat, cooking oil, and milk powder to famine-affected parts of Ethiopia—about one percent of the projected food aid needs in that country this year. An additional \$3.3 million (Canadian) will be required to deliver the food. Shipping costs are high because much of the food must be airlifted to starving people in contested areas.

MCC continues to provide workers and \$800,000 (Canadian) for soil conservation and reforestation work in Ethiopia. A further \$68,000 (Canadian) has been earmarked for Ethiopian reconciliation efforts by Africans living both in the region and in North America.—*John Longhurst*

## MEDA convention begins dialogue on business as mission

"Is the idea of business as mission something we can contemplate with a straight face?" The question was posed during the Nov. 5-8 convention of Mennonite Economic Development Associates. Many of the business persons present agreed it was an unusual pairing. They also agreed it was worth talking about.

The convention, held in Charlottesville, Va., drew a record 570 people from across North America to consider the "Business as Mission" theme. The convention is an annual event of MEDA—a 1,600-member organization which has a dual thrust of bringing Christian faith to bear on the marketplace and carrying out economic development projects in the third world.

The theme was explored in a variety of addresses and workshops which sought to clarify how the practice of business could be tied into God's purposes. There were more ideas than clear answers. Observed one speaker, "Business as mission can have a thousand forms."

For veteran churchman-missionary Don Jacobs, business as mission means to "cooperate with God" in his "cosmic rescue operation" of humanity. As doors close for conventional missions, new possibilities arise for other vehicles of entry, such as business, he said. Jacobs urged the business community to "move intentionally into mission. Every business should see itself as an exciting living center of world mission."

In a meditation that helped to locate business on the kingdom map, Mennonite Indemnity president Edgar Stoesz encouraged business persons to see themselves as part of the kingdom and all that



entails. The bottom line, he said, is that "if we are doing God's will we are children of the kingdom." But he warned against being too casual about the "conditions of admission," referring to the "camels" of materialism. The kingdom was open to all "who would bring themselves and their possessions into conformity with the reign of God."

To furniture manufacturer Art Defehr, business as mission means to "lean into the wind" and counter society's prevailing breezes of greed and loss of integrity. Christians should avoid philosophical extremes of both left and right, he said, for both can lead to tyranny. The Christian way is seldom at the extremes. "Society is never standing still," he said. "If we are not leaning into the wind, we are moving with the wind."

Sociologist Cal Redekop described several different ways Mennonite business persons have understood business and mission. Some were actually "fronts" for mission, such as earning money to support someone else while they "did mission." Others saw their mission in terms of developing people and communities, producing quality goods, and creating more business and all the spinoffs that entails (such as jobs).

Harder than creation, added theologian John Howard Yoder, is redemption—in other words, putting things together that are broken and healing things that have been destroyed. He said Christian business persons must represent not only the Creator but also the Redeemer. This means resolving conflict, challenging injustice, and addressing the issues of brokenness, poverty, and failure. "Those challenges are harder to meet than the challenge of the entrepreneur who starts with materials and creates something," said Yoder.

Some but not all of these ideas had found their way into a business as mission statement that MEDA officials had hoped could be refined and finally adopted at the convention. The statement said: "As Christians in business, our mission is to honor God in the world of work and economics by extending his reign to all our activities. With Jesus as Lord of the marketplace, our task is to love, serve, preach, and heal. We use our faith, skills, and resources to correct inequities, work toward economic justice, seek righteousness, bring hope where there is no hope, and make all things new." The statement was presented but not formally discussed because of lack of time.

Perhaps, it was suggested afterward, MEDA should repeat the same theme next year. While there was no consensus on the meaning of business as mission, there was widespread agreement that the topic was important, and that the dialogue had only just begun.

—Wally Kroeker



Winifred (second from left) and Lester Ewy and daughters Eileen (left) and Emilie sit on a 1948 Oldsmobile that had sold for \$450 at their farm sale. It was Winifred's mother's car.

## Farm crisis leaders face own farm sale in Kansas

On Nov. 18, Lester and Winifred Ewy of Reno County, Kans., sold at public auction a life's accumulation of farm equipment and machinery. The proceeds of the sale went to the Hutchinson Bank to meet credit obligations.

In the farm crisis of the 1980s a farm sale can be a time of anger, guilt, sadness, and loneliness. There may have been traces of that at the Ewy sale, but there was more—much more.

The Ewy sale—attended by 500 bidders, family, friends, neighbors, and the curious—was a memorial service, a separation from items of daily life rich in memory. But it was also a family and neighborhood reunion, the celebration of a new chapter, a church meeting with depth conversations within the sound of an auctioneer's chant, a spiritual retreat with shared stories of hurt and recovery.

The most poignant moment of the day was at the beginning of the auctioneer's chant. At the back steps of their house, Winifred and Lester and two of their daughters could be seen standing alone, locked in a long embrace. (The third daughter, Rita, couldn't come because of illness.) Their daughters' understanding and support have given them strength through their months of economic and career crisis. In the past several years, the equity of a lifetime has melted down, leaving Ewys only their farmstead with 20 acres, plus an additional 80 acres.

For two years, Lester and Winifred have been traveling about the United States as coordinators of a Mennonite

Central Committee U.S. program helping farmers and others understand and cope with the current farm crisis. Through their own pain, they have been able to help others through their hurts.

People came for many reasons: to support, to buy specific advertised items, to look for bargains, to meet others. There surely were also observations exchanged about management mistakes, decisions made and not made. As the auction continued without halt from 9:00 a.m. until 4:30 p.m., members of Hutchinson Mennonite Church served lunch to lines of hungry people.

"I traded 1,000 acres for 1,000 new friends," said Lester. "People come saying they feel sorry for me. I say, 'Don't feel sorry for me. Look at all our friends.'"

Lester's father, an immigrant from Galicia in what is now the Soviet Union, bought me the farm in 1901. At the end of his second year in college, in 1943 during the war, Lester's father told him, "You've got to come home and farm." Lester and Winifred were married and had farmed ever since.

Daughter Emilie and her husband had returned from Hawaii and Colorado to the farm in the early 1980s, expecting to take it over. When the farm economy began to decline, they abandoned these plans.

Lester and Winifred say their view of success has changed. Once success included a big farm, a growing enterprise, innovative farm practices. "We may have been successful at one time," Lester observes, "but I don't feel we were really successful until we let go of a big operation and began what we are now doing—helping people."—Robert Kreider





Panelists Anne Hershberger and Owen Burkholder listen as Harrisonburg, Va., attorney Kathryn Fairfield talks about the legal questions involved in abortion.

## Bioethics forum at EMC&S tackles tough questions

A couple goes to a sperm bank and selects their baby's sex, desired personality traits, and physical characteristics. Sounds like something from a science fiction novel or film? No, a distinct possibility by the turn of the century, given the rapid pace of advancements in human reproductive biotechnology.

Genetic engineering, embryo splitting, multiple surrogates, cloning, male contraception—where will such capabilities take society? What are the implications for the Christian community? A bioethics forum held Nov. 20 at Eastern Mennonite College and Seminary tackled such questions head-on. Some 600 students and faculty and 130 off-campus guests attended the event.

Nine guest speakers from the fields of biomedicine, ethics, philosophy, sociology, and theology presented papers. They also responded to audience questions and queried each other during a panel discussion.

Gary Killian of Penn State University and Dennis Overman of West Virginia University Medical Center opened the forum with a "crash course" on human reproductive systems and early development stages. The focus then moved quickly to the question of what happens when theology intersects with new capabilities in biomedicine. How does God as Creator intervene in natural laws and social values?

Theologian John Burkholder declared that "bioethical thinking must include the special role of the church in decision-making," a theme that would be repeated throughout the day. "Do Mennonite understandings of discipleship and community have anything to contribute to the discussion?" he asked. "How does one measure cost factors in light of the value we place on human life?"

Burkholder's question was picked up by Michael Gorman of Princeton Theological Seminary, who gave a historical perspec-

tive on unborn human life from early civilizations to the present. Noting that Jesus' life and ministry "brought a new reverence for infants, children, and the sanctity of life," he stated that "the church needs to readopt a vision of non-violence that extends into the womb."

Speakers Greg Jones of Duke University and Anne Hershberger of Goshen College cited the need for "caring communities" to develop ethical decision-making. Hershberger also noted that Herald Press of Mennonite Publishing House will soon release a book, *Medical Ethics, Human Choices*, that grew out of health ethics forums conducted by Mennonite Mutual Aid.

By late afternoon, some persons appeared visibly shaken or overwhelmed by the prospects of a technology that appears to be running ahead of people's ability or willingness to question the consequences. "Are we on the right track in

biomedicine?" one participant asked. "Are we doing what God intends for his creation?"

Several speakers agreed this is a basic question in the discussion and suggested that "we have to keep asking what is worth doing—not just in terms of cost factors but in the ultimate value and benefit to human life."

A panel—made up of an ethics professor, lawyer, nurse, pastor, pediatrician, psychiatrist, sociologist, and theologian—sought to move the discussion toward practical responses. And while the group offered more questions than answers, one idea came to the fore: communities of caring people are the key to addressing bioethical issues and finding new answers. Individuals and families too often face alone such questions as abortion, prolonging life by artificial means, or infertility, panelists declared.

Again in the closing evening session, speakers Don Kraybill of Elizabethtown College and Marlin Miller of Associated Mennonite Biblical Seminaries pointed out the need to "create communities of moral discernment" for dealing with bioethical concerns. "Who participates in this community?" Miller asked. "Church leaders? The professionals? Persons caught in these dilemmas? Obviously, it's all of these groups. But the temptation is always present to get lost in the maze to avoid seeking solutions."

Added Roman Miller, associate professor of biology at Eastern Mennonite College and the forum planner: "It struck me that in dealing with this topic, we need to emphasize the grace of God that allows persons to make it through the suffering that accompanies difficult bioethical decisions."—Jim Bishop

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## Kropf reports on nine-month giving to church agencies

The end of October marked nine months of the current fiscal year. The table below shows a comparison of the contributions received by churchwide agencies through Oct. 31 in 1987 and in 1986.

	1987	1986
General Board	\$194,336	\$175,722
Board of Congregational Ministries	221,149	218,136
Board of Missions	2,884,000	2,558,000
Board of Education	68,630	63,151
Minority Leadership Education	206,609	171,495
Colleges	869,233	936,877
Seminaries	393,025	429,849
Afro-American Association	9,584	-0-
<b>TOTAL</b>	<b>\$4,846,566</b>	<b>\$4,553,230</b>

Of particular interest are the decreases in contributions received by the colleges and seminaries. These decreases reflect a downturn in contributed support during the second quarter of 1987.

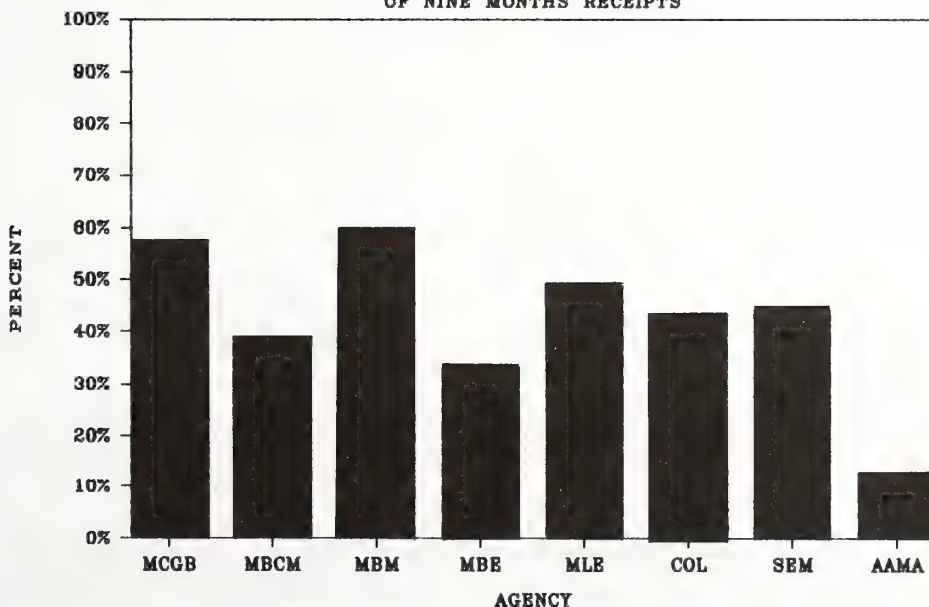
On the other side of the ledger, offerings to all of the other churchwide agencies have increased in this current year through the third quarter. Again of particular interest is Mennonite Board of Missions. While the increase in offerings is significant, so is the cost of maintaining missionaries, especially in Asia and Europe. The increased need for U.S. currency to support missionaries is caused by the decreasing value of the U.S. dollar in relation to foreign currency.

During this same period, the Bureau of Labor Statistics reports the consumer price index (inflation) increased 4½ percent.

The graph below shows contributions received as a percent of the offering guide. To calculate the settings for the graph, the offering guide has been adjusted to three-fourth of the total and compared to the offerings received the first nine months of this fiscal year. The graph shows what percent of the offering guide has been received through the three quarters ending on Oct. 31.

From the graph one observes that General Board (MCGB) has received 57 percent of the offering guide as adjusted for nine months, Board of Congregational Ministries (MBCM) 39 percent, Board of Missions (MBM) 60 percent, Board of Education (MBE) 33 percent, minority leadership education (MLE) 49 percent, colleges (COL) 43 percent, seminaries (SEM) 44 percent, and Afro-American Mennonite Association (AAMA) 13 percent.—Stanley Kropf, churchwide agency finance secretary

**OFFERING GUIDE AS A PERCENT  
OF NINE MONTHS RECEIPTS**



Mary Beyler

## BACK FROM JAPAN

### Beyler serves churches in Kushiro

Serving with two Mennonite congregations in Kushiro and teaching English conversation classes was the major focus of Mary Beyler's most recent four-year term in Japan. She returned last summer for a one-year North American assignment. She has been a Mennonite Board of Missions worker in Japan for 13 years.

At the Tottori and Tsurugadai congregations, on opposite sides of Kushiro, Beyler led Bible studies and women's meetings and preached once every two months at each place.

Teaching English was Mary's way of meeting people, making friends, and sharing deeper things with them if they wanted to. Members of the Tottori congregation may contact some of her 65 private English students from time to time. She was excited as she related how members of the congregation asked how they could continue her ministry. She answered by giving them her file of the names and addresses of English students and other acquaintances.

Renewal has swept the Tottori congregation, after some of the members examined church life and time commitments a year ago and realized they must give more time to church life if they expect others to. The first step was regular attendance at Wednesday evening prayer meetings, which has resulted in growth. The congregation also established a three-year goal of raising average Sunday worship attendance from 20 to 50.

The Tsurugadai congregation, one of the oldest Mennonite churches in Japan, is struggling. It is without a pastor, and lay leaders find it hard to put time into directing the congregation. MBM missionary Genny Buckwalter, who helped establish it with her late husband in the early 1950s, also relates to the congregation.

When Beyler returns to Japan next July, she will assist an emerging congregation in Kitami. Six Mennonites who moved to the city, primarily because of job transfers, first gathered together for worship last June.

Beyler is a native of Hesston, Kans.



## Hesston board tours new facilities, OKs financial plans

The completion of two major building projects, the implementation of recently adopted strategic plan initiatives, and consideration of operating budgets provided a full agenda for the fall meeting of the Hesston College Board of Overseers recently. The board also approved a 5 percent increase in tuition rates for 1988-89 which, following last year's tuition reduction, is still 8 percent below the tuition of two years ago.

President Kirk Alliman reported on the positive impact that increased enrollment has had on the ability of the college to fulfill its mission. He also indicated that a long-term improvement of the enrollment picture would remain as a highest priority for Hesston. Dean Jim Mininger reviewed the history of each academic program and indicated a resurgence of interest in nursing, aviation, business, and education.

Mininger also reported that a recent alumni survey showed a positive transfer picture for Hesston students who go on to four-year colleges. Nearly 60 percent of Hesston graduates continue their studies. Mininger attributed this to the unique setting that Hesston provides for students who are unsure about their long-range career and education goals. Many students decide to pursue four-year degrees after they arrive at Hesston, a two-year school.

Other highlights of the board meeting included a tour of the new Bontrager

Student Center which provides ground-level dining facilities for students for the first time in Hesston's 78-year history. The completion of the student center concludes the campus facilities master plan which was developed in 1976. The board requested a comprehensive assessment of the college's facilities which would take into consideration the need to find space for the Business Department.

The board also toured the college's newly enlarged aviation facility at Newton/Harvey County Airport.

## Shetler to retire as Herald Press head after 33 years at MPH

Maynard Shetler will retire as director of Herald Press—the book division of Mennonite Publishing House—on June 30. He was hired by MPH in 1955 to set up and develop trade sales for Herald Press. Since 1970 he has been director of the book division.

When Shetler began 33 years ago, wholesale book sales were about \$56,000 a year. By 1987 the Herald Press books portion of MPH's annual \$12 million in sales had exceeded \$1 million. He has personally represented Herald Press at 33 consecutive annual trade shows of Christian Booksellers Association.

Shetler began the Ministers Book Club (1966), established Herald Press in Canada (1974), and contracted for Herald Press to serve as distributor for the Mennonite Brethren's Kindred Press (1985).



Maynard Shetler

He also developed the Herald Press foreign rights program. To date more than 80 Herald Press books have appeared in 18 languages around the world.

Herald Press publishes about 30 new books a year and continues to offer a backlist of about 450 titles from previous years to distributors, bookstores, and libraries throughout the world. These range from hymnbooks and cookbooks, to devotionals and Christian novels, biblical studies and church history texts, youth titles and children's picture storybooks.

Major book publishing projects during Shetler's years have included the Christian Peace Shelf, Classics of the Radical Reformation, the Believers Church Bible Commentary Series, Studies in Anabaptist/Mennonite History, the Story Bible Series, and the Missionary Fellowship Series.

As director of Herald Press, Shetler has also been administratively responsible for the Evangelistic Literature Department and for promotion and sales of the Herald Summer Bible School curriculum and the Herald Omnibus Bible Series.

## READERS SAY

*Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.*

### Sylvia Horst, Philadelphia, Pa.

Rich Meyer in "What Really Is God's Will for the City?" (Nov. 24) does not substantiate his claim that city dwellers squander the earth's resources. Does a city consume more than a village? Of course it does, just as a large family uses more resources than a single person or a small family. However, members of large households share their space and resources to a larger degree than those in small families. Thus they tend to consume less per capita. City folks packed together likewise consume less per capita than people in the country.

One thing I dislike about living in the country is that there one is dependent on

a private car to get from place to place. In the city people can all ride together in large vehicles. This is much kinder to the earth's resources of land and fuel.

Country folks live in large individual houses with lots of space around them. I enjoy visiting such places but, again, city dwellers make much better use of resources by living in apartments or row houses. The city is where we are constantly reminded how many of us there are with whom to share the earth's blessings.

### Freeman J. Miller, director of home ministries, Eastern Mennonite Board of Missions

What God *really* wants for the cities (Nov. 24) is for "everyone to be saved and to come to know the truth" (1 Tim. 2:4, TEV). Just as Jesus wept over the city (Luke 19:41), we need to have compassion for the approximately 3 million new urbanites per month in the world.

We all live off the land, whether rural

or urban, and as God's stewards we need to create new and more righteous ways of distributing the earth's resources to rich and poor, rural and urban alike. When can we begin to see the city as *people* and not some monolithic power that dwarfs us to grasshoppers? (In any case, Christ has disarmed the powers!)

If my brother Rich Meyer is prepared to resettle my neighbors from North Philadelphia (many of whom happen to be unemployed and black) and can assure me that they will be fully accepted in the rural Mennonite community when they arrive, he can let me know. (But is this really the wisest use of good farmland we all depend on for life?)

Meanwhile, let us beware of proclaiming a partial gospel that says, "You can be saved, but not in the city." Jesus warned us against saying, "Look, here it is!" or "There it is!"; because the Kingdom of God is within you" (Luke 17:21, TEV). And while we're reading Ezekiel, let's also read Jeremiah 29.



**The brutal murder of 16 missionaries and others in Zimbabwe has shaken Mennonite Central Committee workers.** The Nov. 26 massacre took place at two farms run by Pentecostal missionaries. MCCer Mary Beth Kliever of Newton, Kans., teaches at a mission school only 10 kilometers away. Three other MCC workers are a little farther away. A dispute with squatters on the Pentecostal farms is likely the cause of the murders. MCCer Gordon Enns, who manages the Mtshabezi Farm Project of the Zimbabwe Brethren in Christ Church, says land ownership is a big problem in the country, stemming from the days when a small group of white immigrants owned much of the land. The country's white minority government was overthrown in 1979, but landless black peasants are dissatisfied with the slow pace of agrarian reform.

**Mennonite Board of Missions needs \$1,471,000 in contributions during December and January** in order to reach its 1987 goal of \$4,655,000 by the end of the fiscal year on Jan. 31. MBM development manager Tim Martin says that reaching the goal is particularly important this year because of the declining value of the dollar overseas. This means that the cost of supporting missionaries has risen dramatically.

**Southeast Conference will establish a network to link scattered people with Mennonite roots** to each other and the conference. Plans include an annual retreat for these people. The network idea was approved at the recent annual meeting of the conference in Sarasota, Fla. Delegates also approved a statement on homosexuality that concluded: "While it is clear that we can neither condone, accept, or overlook homosexual practices, it is equally clear that Christ's way of dealing with sinners is one of restoration and healing rather than of condemnation."

**Activities for adults, youth, and children were offered at the annual fall conference for Illinois Mennonites** hosted recently by the East Bend, Dewey, and Champaign-Urbana congregations. The event is for the 63 congregations in the state that are affiliated with the Mennonite Church and the General Conference Mennonite Church. (Fourteen of them are affiliated with both.) Guest speaker Don Blosser of Goshen College spoke on the theme, "The Bible: Hearing, Following, Proclaiming." Also on the program were 24 seminars and a choir and orchestra made up of conference participants.

**Fast-growing Hopewell Mennonite Church and its 12 daughter congregations held their annual gathering—Hopewell 87—recently** at Tel Hai Camp near Honey Brook, Pa., and then at the mother church near Elverson. Some 1,000 people attended the final event. The worship services reflected the charismatic nature of the congregations. One of the highlights of the weekend was the baptism of nearly 30 people in the pool at the camp. The 13 churches make up the Hopewell District of Atlantic Coast Conference. Merle Stoltzfus is pastor of the mother church and overseer for the district.

**Mennonite World Conference was represented at a meeting of 15 global denominational groups** recently in Geneva, Switzerland. The occasion was the annual conference of the



**Yoders donate "missionary hoe" to MBM.** Ethel Yoder (left) and her daughter Mary Ellen Meyer and son John Howard Yoder stand by a hoe used by Christian Zook Yoder, Ethel's grandfather. The hoe, donated recently by Ethel to Mennonite Board of Missions, is on display in the Koinonia Room at Mennonite Offices in Elkhart, Ind. The hoe was used by "C.Z." while living in retirement (with son John Smiley Yoder) on the home farm near Smithville, Ohio. Every summer he raised several acres of strawberries for sale, donating the proceeds to MBM. He hoed the strawberry plants himself, wearing several hoes down to the nub, like the one pictured, which was his last. C.Z. (1845-1939), an itinerant evangelist, was president of the MBM Board of Directors 1911-1920, chairman of its Missions Committee 1920-1928, and honorary member until his death.

Secretaries of Christian World Communions, and attending for the Mennonites was MWC executive secretary Paul Kraybill and International Mennonite Peace Committee executive secretary Hansulrich Gerber. Each year one of the groups is invited to present a detailed account of its activities, and next year is the Mennonites' turn. This is the first time, and Kraybill sees it as an excellent opportunity. "I continue to be surprised at how many people have inaccurate or inadequate awareness of who the Mennonites really are," he said.

**Mennonites were part of a fact-finding mission to document human rights abuses in the Philippines** recently. They were two Mennonite Central Committee workers currently serving in that country. The five-day mission, organized by church and human rights groups in remote Cotabato Province, gathered data about abuses allegedly committed by the Philippine Army and the antigovernment New People's Army. Also investigated was the fanatically anticommunist vigilante group called Tadtad, which is said to hack its victims with long machetes. Philippine government authorities expressed appreciation for the work of the mission. But military officials complained that they were being criticized while their rebel opponents were being exonerated.

**Mennonite Central Committee is aiding refugees who are fleeing the brutality of antigovernment rebels in Mozambique** by crossing the border into Swaziland. They came at the rate of 200 a month this past year. The South African-backed Mozambique National Resistance is seeking to overthrow the country's leftist government. One of its tactics is to terrorize the civilian population. Many of the refugees go to a facility operated by the United Nations High Commission for Refugees. MCC aid is in the form of health kits, blankets, clothing, school kits, and funds for a feeding scheme.

**The continuing flow of Mennonite emigrants from the Soviet Union to West Germany** has resulted in the establishment of four congregations in Bielefeld. This city of 313,000 had no Mennonite churches prior to 1977. The newest congregation recently dedicated a 450-seat sanctuary. The combined membership of the churches is now almost 1,300. No other West German city has that many Mennonites.

**American pastor-evangelist Myron Augsburg** helped a small Mennonite congregation in Australia make an impact on its city recently. Mennonite Church of Hope in Newcastle sponsored the visit and arranged with a local Baptist church for the use of its larger facility. At the suggestion of the Baptist pastor, who had heard Augsburg speak in the United States, the three nights of special meetings became a joint Mennonite-Baptist effort. The special meetings and an interdenominational men's breakfast hosted by Mennonite pastor Foppe Brouwer drew large crowds. Augsburg also had the unusual opportunity of speaking to students in local public schools. Accompanying Augsburg was his wife, Esther, who spoke about how she relates her faith to her work as an artist.

**Four Mennonite churches in the Kitchener-Waterloo, Ont., are cooperating in a refugee-assistance project.** Together they have hired three part-time workers to help refugees get settled and to help local Mennonites understand the plight of refugees. The workers are Angelica Reyes, Theresa Troester, and Joel Klassen. The project is a response to a plea for help from Central American Resource Group in Action—a committee under Mennonite Central Committee Ontario. First Mennonite Church of Kitchener responded to the plea and enlisted the help of three other congregations—Stirling Avenue, Breslau, and Olive Branch.



A Herald Press book has been named "book of the year" by *The Other Side* magazine. It is Alan Kreider's *Journey Towards Holiness*. Editor Mark Olson calls the book "a remarkably lively, remarkably readable book on social holiness—a concept God's people have all too often forgotten." He said it contributes to the magazine's effort to communicate "in a creative and effective way a biblical vision of shalom that encompasses every area of life." *The Other Side* is a Philadelphia-based periodical with evangelical roots and an ecumenical readership which is interested in peace and justice. *Journey Towards Holiness* grew out of the teaching ministry of Kreider, who directs London Mennonite Centre in England as a longtime worker with Mennonite Board of Missions. Herald Press is a division of Mennonite Publishing House.

**Plans to encourage people with disabilities to attend the 1990 assembly of Mennonite World Conference** in Winnipeg, Man., highlighted the first-ever meeting recently of Mennonite Developmental Disabilities Council and Handicap Concerns Committee. The former is part of Mennonite Central Committee U.S., and the latter is part of MCC Canada. The meeting was held in Kitchener/Waterloo, Ont., in conjunction with a theological forum on disability. Members of the two groups agreed to hold a retreat prior to the 1990 assembly in an effort to encourage participation by people with disabilities. They also agreed to explore the possibility of holding workshops on disability themes during the assembly.

**Walter Sawatsky traveled to Ottawa to discuss the situation of Mennonites in the Soviet Union** recently. He is a Mennonite Central Committee Canada staff person responsible for East-West concerns, and he met with Canadian government officials as well as with Soviet representatives. At the Soviet Embassy, he pointed to the fact that Soviet Mennonites, estimated to number 50,000, are not permitted to have their own central organization. This, he said, hinders the efforts of Mennonites in other countries to relate to them. The Soviet representatives seemed sympathetic to Sawatsky's concerns. At the Canadian External Affairs Department, Sawatsky received promises of help in family reunification, the release of prisoners of conscience, and other matters pertaining to the Soviet Union.

**Over two dozen ethnic backgrounds were represented at the fourth annual convention of Mennonite churches in New York City.** The recent event was held at a Baptist church in Harlem, since none of the 15 Mennonite churches is large enough for such a gathering. The multi-cultural nature of the churches was reflected in the preaching, singing, and meals. David Shenk of Eastern Mennonite Board of Missions was the guest speaker, and his words were translated into Spanish for people who do not understand English. During the two-day meeting, longtime New York pastor John Smucker was installed as moderator of the New York churches.

**Mission and service were emphasized in chapel talks at Goshen College** recently. Featured were young mission/service workers Joe Liechty from Ireland and Brenda Stoltzfus from the Philippines. Liechty, who works in peace/reconciliation and helps lead the Mennonite congregation in Dublin, spoke about the similarities and differences between missionaries and "Muppies" (Mennonite urban professionals). Stoltzfus, reporting on her work with prostitutes near the giant U.S. Subic Naval Base, spoke about injustice and exploitation. Stoltzfus is a Mennonite Central Committee worker, and Liechty is sponsored jointly by MCC and Mennonite Board of Missions. Both are Goshen College graduates.



**Mennonites celebrate Succoth.** *Messianic Jewish rabbi Rich Nichol blows a shofar (ram's horn) to call together more than 200 Mennonites and others in Lancaster, Pa., for a celebration of Succoth on Nov. 20. Also called the Feast of Tabernacles, Succoth is one of Israel's three great annual festivals, celebrating the ingathering of the harvest and recalling God's faithfulness during the years of wilderness wanderings.*

The Lancaster event, sponsored by the Shofar Committee of Eastern Mennonite Board of Missions, included a Jewish meal and reports by missionaries focusing on the spiritual ingathering taking place in Israel. "I would like this to become an annual celebration for the Christians in Lancaster County," declared Shofar Committee member Raymond Charles.

Nichol pronounced as "authentic, bonafide, and kosher" a vine-covered, fruit-decorated succoth (booth) built by committee members for the occasion.

Following the chapel services, representatives of MCC, MBM, and other agencies talked to students about opportunities for service.

**Donella Clemens has been elected president of the Board of Trustees at Christopher Dock Mennonite High School, Lansdale, Pa.** She had been a member of the board since 1981 and vice-president since 1984. She is also chairperson of Franconia Conference's Nurture Commission and represents the conference on Mennonite Church General Board. Two of her three children are Christopher Dock graduates, and the third one is a current student.

**Three persons began Voluntary Service assignments with Mennonite Board of Missions** recently. *Rollin and Debra Handrich* of Eureka, Ill., are serving a two-year term as project coordinators for Habitat for Humanity in Elkhart County, Ind. *Phil Stoltzfus* of Harrisonburg, Va., is serving a six-month term as a researcher/writer for Christian Peacemaker Teams in Elkhart, Ind.

#### Pastoral transitions:

- **Mark Nicolas** was ordained as pastor of the emerging congregation in Paoli, Pa., on Sept. 13. The congregation was started by Hopewell Mennonite Church, Elverson, Pa.
- **Paul Siddall** resigned as pastor of Fish Lake Mennonite Church, Walkerton, Ind., on Nov. 29.
- **LeRoy Kennel** resigned as pastor of Kern Road Mennonite Church, South Bend, Ind., effective Dec. 31.
- **Roy Kreider** was installed as associate pastor of Cornerstone Mennonite Fellowship, Broadway, Va., on Nov. 22. He is a former longtime Mennonite Board of Missions worker in Israel.
- **Darrell Roggie** was ordained as assistant pastor of Croghan (N.Y.) Conservative Mennonite Church on Dec. 6. He serves alongside Pastor Julius Moser.
- **Jason Martin** became interim pastor of Holdeman Mennonite Church, Wakarusa, Ind., on Nov. 1. He will serve until the end of next year.

#### Upcoming events:

- **All-Unit Meeting of Mennonite Disaster Service**, Feb. 12-13, at Ramada Inn Convention Center, Hagerstown, Md. The annual event is hosted this time by MDS's Region I and Cumberland Valley Unit. The main speakers are Habitat for Humanity president Millard Fuller and Ontario pastor Wilmer Martin. Also scheduled are business sessions that will include reports from each of the five regions. More information from MDS at Box M, Akron, PA 17501; phone 717-859-1151.
- **Seminar on Integrating Vocation and Faith**, Feb. 5-7, at Elim Bible Institute, Altona, Man. It is for students and young adults between the ages of 18 and 30. The sponsors are Mennonite Board of Missions (Mennonite Church), Commission on Education (General Conference Mennonite Church), and Elim Bible Institute. The keynote speaker is Adolf Ens of Canadian Mennonite Bible College. The program includes worship, personal storytelling, a creative planning workshop, and a vocations fair. More information from Student and Young Adult Services at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.
- **Christian Education Seminar**, Jan. 8-9, at Eastern Mennonite Seminary. This is for pastors, elders, and Sunday school superintendents. Participants will explore Christian education models for the 1990s. The speakers will be from Mennonite Publishing House, Mennonite Board of Congregational Ministries, and other church agencies. More information from Don Augsburg at EMS, Harrisonburg, VA 22801; phone 703-433-2771.
- **Family Conference**, Aug. 12-14, near Wilmington, Ohio. It is sponsored by Ohio Conference. The theme is "God's Family Celebrating," and the speakers are John/Naomi Lederach of Philhaven Hospital and Clare Schumm of Mennonite Board of Congregational Ministries. Also scheduled are worship, workshops, and recreation. More information from the conference office at Box 54, Kidron, OH 44636; phone 216-857-5421.

#### Church-related job openings:

- **Administrator/principal**, Lititz (Pa.) Area Mennonite School, starting July 1. The school has 200 students in grades K-8, with a faculty of 15. Contact Marlin Groff at the school, 1050 E. Newport Rd., Lititz, PA 17543; phone 717-626-9551.
- **Position in speech/broadcasting**, Goshen College, starting next fall. Responsibilities include teaching courses in speech/broadcasting and managing the radio station. Qualifications include a doctorate in communication (or master's degree) and communication experience. Send résumé by Feb. 5 to Willard Martin at Goshen College, Goshen, IN 46526.
- **Resident hall director**, Goshen College, starting next fall. Qualifications include a



bachelor's degree (preferably a master's degree) and work experience. Send résumé to Norman Kauffmann at Goshen College, Goshen, IN 46526.

•*Host couple*, Camp Deepark, Westbrookville, N.Y. The duties include maintenance, housekeeping, and kitchen assistance. Contact Jay Sauder at the camp, Box 405, Westbrookville, NY 12785; phone 914-754-8669.

## New Members

•*Poarch Community, Atmore, Ala.*: Russell Martin, Desi Martin, and Randall Martin by baptism and Lamar Martin, Charlotte Martin, and Charles Snyder by confession of faith.

•*Hesston Inter-Mennonite Fellowship, Hesston, Kans.*: Pam Zook and David Jantzi.

# BIRTHS

Please send birth or adoption announcements no later than six months after the event.

**Brenneman**, Tony and Becky (Stichter), Broadway, Va., second child, first son, Mark Anthony, Nov. 12.

**Byler**, Jim and Debbie (Smith), Martinsburg, Pa., fourth child, second daughter, Kathryn Mary, Dec. 5.

**Cowells**, Mark and Margie (Peak), Florissant, Colo., sixth child, third daughter, Ariana Janelle, Nov. 4.

**Dukeman**, Van and Patti (Chupp), Urbana, Ill., first child, Paige Renee, Nov. 25.

**Eberly**, Brad and Marian (Chmel), Phoenix, Ariz., first child, Jena Elisabeth, Dec. 7.

**Emswiler**, Verlyn and Ruth (Slabach), South Boston, Va., first child, Jaimee Danae, Aug. 14.

**Erb**, Mark and Joyce (Martin), Tavistock, Ont., first child, Jonathan Mark, Nov. 13.

**Esh**, Ken and Kelly (Goss), Belleville, Pa., first child, Meagan Elaine, Oct. 28.

**Godshall**, Kevin and Judy (Frei), Telford, Pa., first child, Wendy Joy, Nov. 13.

**Hunsberger**, Len and Joyce (Reinford), Perkiomenville, Pa., first child, Jeremiah Allen, Nov. 28.

**Immel**, Nevin and Sharlene (Freed), Telford, Pa., third child, first daughter, Lisa Michelle, Nov. 26.

**Kauffman**, Rick and Deanne (Heyerly), Canby, Oreg., first child, Jami Lee, Nov. 26.

**Kilheffer**, Dennis and Anne (Landis), Mobile, Ala., third child, first daughter, Bethany Anne, Nov. 7.

**Longacre**, Glen and Jerri Lynn (Studer), Port Deposit, Md., first child, Ruthanna Lynn, Nov. 4.

**Meck**, John and Jane (Eby), Kinzer, Pa., third and fourth children, twins, Joshua Rendell and Joel Larnell, Oct. 14.

**Miller**, Byron and Ellen (Kempf), Davis, Calif., first child, Renee Lynn, Nov. 25.

**Newcomer**, Ken and Beth (Moon), Scottsdale, Pa., third child, second daughter, Emily Marie, Dec. 7.

**Roth**, Dennis and Lori (Schnarr), Waterloo, Ont., first child, Nathan Christopher, Nov. 15.

**Rupp**, Vernon and Elaine (Chaffee), Wauson, Ohio, first child, Christine Joy, Dec. 3.

**Shaw**, Brent L. and Peggy (Porter), Garden City, Mo., first child, Amanda Jean, Nov. 13.

**Smith**, Scott and Cathy (Larcom), Garden City, Mo., second son, Trevor Joseph, Nov. 26.

**Weaver**, John Alan and Cathy Lynn (Anders), Royersford, Pa., first child, Travis James, Dec. 2.

**Wyse**, Dan and Jhan (Yoder), South Vienna, Ohio, second son, John Maxwell, Dec. 2.

**Wyse**, Donny and Lisa (Hiebert), Harrisonburg, Va., first child, Dustin Matthew, Dec. 1.

**Yoder**, Alfred and Beth (Moyer), Telford, Pa., first child, Seth Alden, Dec. 6.

**Yoder**, Warren and Rhoda (Byler), Jackson, Miss., second son, Marcus John, Nov. 25.

**Zehr**, Philip and Debra (Harmon), Hesston, Kans., second son, Daniel Roszhart, Dec. 6.



**MCC helps women produce food.** "The chickens in our village are dying. Will you help us get the vaccine we need?" asked Ayesha Khatun and Jarina Khatun. These two women from Nironjonpur in Bangladesh had been trained to be poultry vaccinators through Mennonite Central Committee's Homesite program only two weeks earlier.

Homesite, part of MCC agriculture work in Bangladesh, works with 167 women in 12 villages to increase food production and improve nutrition and health. Plans for 1988 include work with 225 women in 17 villages. Pictured is Jarina and her child beside the vegetable seedbed she has planted since joining the Homesite program. The makeshift fence protects it from chickens.

Since Ayesha's and Jarina's training, an epidemic of the fatal Ranikhet poultry disease had broken out in Nironjonpur and so the two women had traveled to the MCC office in Maijide. For these women in "purdah," the Muslim practice of secluding women, even a simple trip to town required overcoming many social constraints. Their determination proved they had realized and accepted their responsibilities as vaccinators.

The Homesite program helps rural women use available resources more productively, rather than introducing foreign crops or techniques. Those in the Homesite program also want to help Bangladesh women increase their self-worth.

**Zimmerman**, Michael and Marlene (Martin), Lancaster, Pa., first child, Jordan Michael, Oct. 20.

# MARRIAGES

Please send marriage announcements no more than six months after the wedding. A six-month free subscription is given to those not now receiving "Gospel Herald" if the address is supplied.

**Albrecht-Mast**. Cliff Albrecht, Middleport, N.Y., Clarence Center-Akron cong., and Abby Mast, Clarence, N.Y., Mt. Pleasant cong., Chesapeake, Va., by Robert Mast, Dec. 12.

**Bender-Miller**. Eric Bender and LuAnn Miller, both of Harrisonburg, Va., Zion cong., by Harvey Yoder and David Beachy, grandfather of the bride, Nov. 28.

**Dalzell-Fairbanks**. Matthew Dalzell, Garden City, Mo., Sycamore Grove cong., and Stephanie Fairbanks, Harrisonville, Mo., Nazarene Church, by Clifford Woolery, Nov. 7.

**Faulconer-Honsaker**. Melvin Faulconer, Germantown, Md., and Lori Honsaker, Germantown, Md., Martinsburg cong., by John A. Davidhizar, Oct. 24.

**Fisher-De Leon**. Mark Fisher, La Junta, Colo., Friends Church, and Brinda De Leon, La Junta, Colo., Emmanuel cong., by Stan Smucker, Oct. 31.

**Gent-Schweitzer**. Steve Gent, Catholic Church, Washington, Iowa, and Joanie Schweitzer, Wellman cong., Wellman, Iowa, by John Whalen, Nov. 27.

**Glunt-Dick**. Todd Glunt, Roaring Spring, Pa., Martinsburg cong., and LeAnn Dick, Roaring Spring, Pa., Church of God, by John Davidhizar, Nov. 28.

**Greaser-Welby**. Jonathan Garth Greaser, Hatfield, Pa., Plains cong., and Susan Lee Welby, Souderton, Pa., Calvary Church, by Richard J. Lichty, Dec. 5.

**Kriebel-Hillegas**. Glenn L. Kriebel, Souderton, Pa., First Mennonite cong., Norristown, Pa., and Ferne Eileen Hillegas, Harleysville, Pa., Lutheran Church, by Paul Hackman and William Dennis, Sept. 26.

**Ritchey-Auker**. Eric Ritchey, Loysburg, Pa., Martinsburg cong., and Melissa Auker, Everett, Pa., by John A. Davidhizar, Oct. 10.

**Souder-Levering**. Michael Souder, Sarasota, Fla., and Tammy Levering, Bradenton, Fla., both of Bahia Vista cong., by Stanlee D. Kauffman and Laban Miller, Nov. 28.

**Stutsman-Roth**. Scott Stutsman, Iowa City, Iowa, United Methodist Church, and Donna Roth, Iowa City, Iowa, First Mennonite cong., by Sheldon Burkhalter and Yon Schoenmaker, Nov. 21.

**Tolley-Stalter**. Timothy Jon Tolley, Rantoul, Ill., United Methodist Church, and Diana Stalter, Paxton, Ill., East Bend cong., by Milard Osborne, Dec. 5.

**Yoder-Smith**. Steve Yoder, Iowa City, Iowa, First Mennonite cong., and Charlotte Smith, Iowa City, Iowa, by Bob Middleton, Dec. 4.

# OBITUARIES

**Bauman, Orton B.**, son of Henry and Rebecca (Brubacher) Bauman, was born in Waterloo Co., Ont., Oct. 19, 1926; died of a heart attack at Elmira, Ont., Nov. 21, 1987; aged 61 y. On June 10, 1950, he was married to Nancy Martin, who survives. Also surviving are 3



sons (Dale, Brian, and Steve), his mother, one brother (Lester), and one sister (Clara Groff). He was a member of Floradale Mennonite Church, where funeral services were held on Nov. 23, in charge of J. Lester Kehl and Willard Metzger; interment in Floradale Church Cemetery.

**Bender, Howard D.**, son of Edwin and Hazel (Croninger) Bender, was born in Wauseon, Ohio, May 16, 1918; died of an aneurism at Wauseon, Ohio, Nov. 29, 1987; aged 69 y. On Feb. 26, 1945, he was married to Berneda Stuckey, who survives. Also surviving are 2 sons (Stanford and Keith), 4 grandchildren, 2 sisters (Audrey Moll and Ola Davis), and one brother (Doyle). He was a member of Tedrow Mennonite Church, where funeral services were held on Dec. 2, in charge of Walter Stuckey and Randall Nafziger; interment in Pettisville Cemetery.

**Kandel, Lydia Mast**, daughter of John and Jimima (Hooley) Mast, was born at Millersburg, Ohio, in 1897; died at Apple Creek, Ohio, Nov. 29, 1987; aged 90 y. On Jan. 1, 1920, she was married to Joe E. Kandel, who died in 1971. Surviving are 3 sons (Clayton, Forrest, and Clifford), 3 daughters (Fern Miller, Mary Troyer, and Ethel Miller), 36 grandchildren, 51 great-grandchildren, 4 step-great-grandchildren, and one sister (Viola Beyeler). She was preceded in death by one son (Robert), 4 grandchildren, 2 brothers (Samuel and Leo), and one foster brother (Lester). She was a member of Faith Haven Fellowship.

**Kauffman, Iva M. Hooley**, daughter of Menno and Fannie (Hostetler) Hooley, was born in Garden City, Mo., June 30, 1897; died at Goshen, Ind., Nov. 26, 1987; aged 90 y. In 1915, she was married to Oliver Nussbaum, who died on Apr. 15, 1950. On Oct. 14, 1951, she was married to Ora Kauffman, who died on May 28, 1970. Surviving are one daughter (Helen Stouder), 4 sons (Harold, Hubert, Richard, and Robert), one stepson (Elwood Kauffman), 16 grandchildren, 5 step-grandchildren, 18 great-grandchildren, and 10 step-great-grandchildren. She was a member of Clinton Brick Mennonite Church, where funeral services were held on Nov. 30, in charge of Carl L. Smeltzer; interment in Forest Grove Cemetery.

**Landis, Rodney F.**, son of Alvin M. and Ruth (Frankenfield) Landis, was born at Sellersville, Pa., Nov. 12, 1950; died at Grand View Hospital, Sellersville, Pa., Dec. 4, 1987; aged 37 y. On Jan. 15, 1972, he was married to Pamela Detweiler, who survives. Also surviving are one son (Daniel Lucas), one daughter (Amanda

Sue), one brother (Ray Landis), and one sister (Marilyn Garges). He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 7, in charge of Curtis Bergey, John Derstine, Floyd Hackman, and Earl Anders; interment in Franconia Mennonite Cemetery.

**Lauver, Donald E.**, son of Ida H. Lauver, was born in Juniata Co., Pa., Dec. 24, 1912; died at Lewistown (Pa.) Hospital, Dec. 4, 1987; aged 74 y. He was married to Esther K. Shelley, who survives. Also surviving are 2 daughters (Elta M. Lauver and Twila Finkbiner), 3 grandchildren, 3 step-grandchildren, and 4 step-great-grandchildren. He was preceded in death by one son (Donald S.). He was ordained to the ministry and served the Lost Creek Mennonite Church from 1936 to 1954. He was ordained to the office of bishop in 1952. He was a member of Lost Creek Mennonite Church, where funeral services were held in charge of David N. Thomas, Carl Graybill, and Allen Kauffman; interment in Lost Creek Mennonite Cemetery.

**Rohr, Faith Ann**, daughter of John S. and Grace L. (Hartzell) Rohr, was born in Sellersville, Pa., June 4, 1962; died of a brain tumor at Bucks Co., Pa., Nov. 14, 1987; aged 25 y. Surviving are 2 brothers (Timothy J. and Thomas S. Rohr) and maternal grandmother (Vera L. Hartzell). She was a member of Line Lexington Mennonite Church, where funeral services were held on Nov. 18, in charge of Lowell Delp and Robert G. Walters; interment in Line Lexington Mennonite cemetery.

**Shank, Mabel L.**, daughter of John E. and Fannie (Shetter) Burkholder, was born in Chambersburg, Pa., July 2, 1915; died at College Park, Md., Nov. 5, 1987; aged 72 y. On May 2, 1933, she was married to Arthur L. Shank, who died in December 1977. Surviving are 4 daughters (Janet Miller, Eleanor Pearson, Donna Carr, and Karen Wisner), 6 grandchildren, 2 great-grandchildren, and one brother (J. Marlin Burkholder). She was preceded in death by 3 sisters (Esther Ebersole, Vera Walters, and Amy Ebersole). She was a member of Hyattsville Mennonite Church. Funeral services were held at Gasch's Funeral Home on Nov. 7, in charge of Joseph Martin; interment in Fort Lincoln Cemetery, Brentwood, Md.

**Troyer, Henry E.**, son of Emanuel S. and Sarah S. (Miller) Troyer, was born in Elkhart Co., Ind., Nov. 28, 1898; died at AuSable Valley Home, Fairview, Mich., Dec. 1, 1987; aged 89 y. On June 15, 1929, he was married to Elizabeth

Handrich, who survives. Also surviving are 2 sons (Vincent and Dean), one daughter (Charlene Detweiler), 5 grandchildren, one great-grandchild, one sister (Fanny Hershberger), and one brother (Ora). He was a member of Fairview Mennonite Church, where funeral services were held on Dec. 4, in charge of Russell Welty and Virgil Hershberger; interment in Comins Twp. Cemetery.

**Zook, Selina Miller**, daughter of J. C. and Barbara Miller, was born near McPherson, Kans., Feb. 18, 1887; died on Sept. 22, 1987; aged 100 y. She was married to Roy Zook, who died on Apr. 16, 1964. Surviving are one son (Luke), 4 daughters (Esther Bruce, Elvera Berkey, Eldora Hartzler, and Estella Kief-faber), 32 grandchildren, 90 great-grandchildren, and 2 great-great-grandchildren. She was preceded in death by one daughter (Edna) and 4 sons (George R., John Mark, Roy, Jr., and Justus). She was a member of Argentine Mennonite Church, where funeral services were conducted in charge of Vernon Yoder, Timothy Zook, and Menno Troyer; interment in Maple Hill Cemetery.

**Correction:** In the obituary of Clara Troyer Miller in the Dec. 8 issue, the surviving sons were listed in error as Troyers. They are Millers.

## CALENDAR

*Provided by General Board of Mennonite Church*

Mennonite Board of Education annual meeting, Phoenix, Ariz., Jan. 15-18  
Eastern Mennonite College and Seminary school for leadership training (ministers week), Harrisonburg, Va., Jan. 18-21  
Mennonite Central Committee Canada annual meeting, Saskatoon, Sask., Jan. 21-23  
Mennonite Central Committee U.S. annual meeting, Souderton, Pa., Jan. 28  
Mennonite Central Committee annual meeting, Blooming Glen, Pa., Jan. 29-30  
Mennonite Publication Board, Feb. 12-13  
Mennonite Board of Missions board of directors, Feb. 18-20  
Mennonite Board of Congregational Ministries board of directors, Feb. 26-27

## CREDITS

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## Gospel Herald index for 1987

### Index for Volume 80

#### AUTHORS

Ahlgrim, Ryan  
Ordinary mother, An, 281  
Augsburger, Myron S.  
Bender remembered: "We need an evangelist," 653  
Hear, hear! 573  
Baker, Robert J.  
My good bishop, 126  
New pilot for the General Board, 371  
Baker, Tim  
Jose, 451  
Bauman, Harold E.  
Don't lump all charismatics with Pentecostals, 54  
Beachy, Kenton  
Son of Earth (p), 874  
Beck, Duane  
Hear, hear! 422  
Ministry of healing, A, 453  
Bell, David O.  
Hear, hear! 269  
Bender, John A.  
Matter of life and death, A, 382  
Bender, Titus  
On the isolation of prisoners: Is there a better way? 268  
Birky, Karl  
Hear, hear! 790  
Bogado, Felix  
New insides, 875

Bontrager, Sonja and Ulrich, Jacqueline  
His God is in the city, 390  
Bontrager, M. E.  
Hear, hear! 6, 38  
Bowen, Bob  
Avenger of blood, The, 518  
Brenneman, Helen Good  
Am I a "has-been"? 131  
Bender remembered: My treasured friend, 652  
Bible says, The, 517  
No room in the inn, 859  
On Mother's apron strings, 51  
Brownlee, Shelby  
Seeking a source of refuge, 438  
Brubaker, Al  
Instant church in Virginia, An, 682  
Leaders offer fun as well as study, 545  
Brubaker, J. Lester  
Justice—not equality—for all! 111  
Buckwalter, Ralph  
What a difference the sun makes (p), 701  
Burkhalter, Sheldon W.  
Book review, 684  
Burkholder, J. Lawrence  
Query, A, 752  
Burkholder, Lawrence  
Has the Mennonite Church given up its farm heritage? 180  
Three resurrection words, 252  
Burkholder, Myrna  
Planners pleased by turnout, 544  
Who and where are Mennonite young adults? 212

Burkholder, Myrna and others  
Finding a purpose in life, 214  
Burkholder, Myron  
Reconciliation: where are the limits? 585  
Burkholder, Paul G.  
Hear, hear! 826  
Byler, Dennis  
New church in Gamonal, A, 486  
Byler, Raymond  
Hear, hear! 826  
Carlisle, Thomas John  
Be kind to me (p), 327  
Choice, The (p), 772  
First sunrise (p), 151  
Nagasaki (p), 556  
Red barn, The (p), 214  
Chandler, Joyce A.  
Continuum (p), 587  
Holy residence (p), 421  
Miracle (p), 911  
Charles, David and Chris  
Hear, hear! 6, 422  
Clark, Paul L.  
It's difficult being a middle-income North American, 555  
Cole, Linda  
Teach me to love (p), 196  
Connell-Bishop, Barbara  
Making a difference on Maryland Avenue, 556  
Councilman, Emily Sargent  
On the other hand (p), 621  
Davis, Melodie  
Drought (p), 748

Derstine, Norman  
Hear, hear! 701  
Rationale for the interim pastor, A, 166  
Detweiler, Richard C.  
Truth is in Jesus, The, 108  
Drescher, John M.  
Hear, hear! 198  
Drescher-Lehman, Sandra  
Time I take to pray, The, 50  
Driver, David  
Hear, hear! 327  
Dyck, Cornelius J.  
Harold S. Bender: a 25-year assessment, 649  
Dyck, Peter J.  
Hear, hear! 78  
Eash, Floyd  
Hear, hear! 288  
Ernest, Dennis  
Hear, hear! 685  
Farnwald, Leanne  
Unconditional love, 787  
Finger, Thomas  
Future is in God's hands, The, 420  
Opportunity for witness, An, 356  
Why we have been skeptical, 338  
Foster, James L.  
No divorce is of God, 342  
Frey, Lois  
EL (p), 716  
Gehman, Abraham K.  
No cross—no crown, 92  
Gehman, Steven G.  
Atonement and politics in the book of



- Revelation, 150  
Geiser, Linea Reimer  
Advent promise (p), 862  
Gingerich, Ken  
Hope offered to those in economic crisis, 545  
Gingrich, Anna  
Finding God in the city and the country, 604  
Gingrich, Paul M.  
Are you a messenger? 770  
Gooding, Lorie  
No wind, no flame (p), 358  
Variations on a single theme (p), 715  
What do they do? (p), 637  
Graybill, Dave  
Some thoughts on who we are, 601  
Greiser, David  
Book review, 774  
Gross, Leonard  
Bender remembered: The heart of the matter, 652  
Gundy, Jeff  
Book reviews, 182, 605, 701  
Hackman, Ruth  
Early risers and night people, 19  
I checked under the bed, 91  
Phone versus letters, 77  
Stress and pressure, 35  
Halteman, Jim  
Book review, 718  
Hanlon, Audrey A.  
Contemporary Mennonite, A, 910  
Fragrance of Pentecost, The, 358  
Shalom (p), 78  
Hartzler, Levi  
Indiana-Michigan hosts ready for everything, 531  
Purdue 87 ends with 'celebration of scattering', 540  
Purdue 87 opens with festive 'family reunion', 538  
Helmuth, Keith  
Some theological implications of acid rain, 324  
Hersberger, Ernest  
Renewal of the church, The, 52  
Hersberger, Irene  
Bender remembered: Always so much to do, 654  
Hersberger, Kay  
Singing schools: needed again? 698  
Hertzler, Daniel  
Editorials  
After 35 years they give you a watch (or something else), 816  
AIDS: a danger and an opportunity, 744  
Antichrists and antiheroes, 712  
Business of the church, The (I), 416  
Business of the church, The (II), 480  
Concern about faithfulness, A, 120  
Concerned woman's dilemma, The, 232  
Confused about the end of the world, 160  
Digging in our roots, 48  
Extra time, The, 72  
Faith greater than doomsday, A, 568  
Follow the money, 464  
Giving and receiving, 728  
Glory of the Lord, The, 928  
Happily ever after, 176  
Historical perspective, 336  
How Golden Rule Jones fell out with the churches, 840  
How long is 25 years? 664  
Intrusions of government, The, 886  
Losing in an election, 600  
Martin Luther King, Jr., 32  
Mennonite identity, 448  
Movement of history, A, 872  
Nonviolent direct action, 16  
Opportunities of Christmas, The, 904  
Palm Sunday in our town, 248  
People of vision, A, 528  
Personality of a conference, The, 512  
Power of weakness, The, 768  
Renewal of the church, 800  
Resurrection, yes, The, 264  
Risk of ministry, The, 208  
Scandals on the tube, 280  
Seasons, 616  
Should the Germantown Church enlarge its meetinghouse? 696  
Some flatfooted sayings of Jesus, 144  
Some romantic notions, 304  
Stereotyping the Russians, 88  
Suffering children, The, 784  
Things that remain, 192  
To the Holy Spirit and to us, 368  
Turning the good news into bad, 352  
Up against a smart virus, 104  
Vision, The, 856  
What makes war so attractive? 584  
What to do with strangers, 432  
When real trouble comes, 648  
Why shouldn't God bless America? 552  
Work: its ultimate danger, 632  
Yes, Tom Sine, we heard you, 496  
Hoffman, Verle  
Hear, hear! 198  
Hooley, Paul  
Hear, hear! 891  
Hooley, William  
Marching to a different drumbeat, 418  
Hoover, Elizabeth  
Would Menno Simons roll over? 686  
Jantzi, Beryl  
Hear, hear! 846  
Janzen, Waldemar  
Matchmaking: a neglected task, 788  
Jarvis, Elaine  
Forgiveness (p), 21  
Jensen, Richard A.  
Sign of Sarah, The, 454  
Kahle, Maybelle E.  
I can see the sky here, 893  
Kauffman, J. Paul  
Hear, hear! 198  
Kauffman, Milo  
Cash and character, 470  
Kauffman, S. Roy  
Farm crisis is a crisis of faith, The, 90  
Keeney, William  
Hear, hear! 422  
Keener, Carl S.  
God with us, 892  
Hear, hear! 422  
Kehr, Anita Yoder  
There's so much need! 786  
Keidel, Levi  
Role of emotions in Christian faith, The, 34  
Kennel, Pauline  
Hear, hear! 700  
Kiblinger, John  
Returning to school: an awesome experience, 394  
King-Grosh, Ann  
Standing with those who suffer, 620  
King, Lauren  
Hear, hear! 237  
King, Michael A.  
Book review, 803  
Where would Jesus meet sinners today? 194  
Who are you, my audience? 543  
Klassen, James R.  
Open house, 287  
Koch, Robert L.  
Time of sentiment and worship, A, 23  
Koch, Roy S.  
After 50 years in the ministry, 22  
Kotva, Joseph J., Jr.  
God with us in our pain, 912  
Welcoming the stranger, 286  
Kraybill, Elvin  
Mennonites as lawyers: a hopeful sign, 516  
Kraybill, J. Nelson  
1995: How did we work at the goals? 406  
Road to goals includes growing pains, 541  
Kreider, Robert  
Making peace with peace, 844  
Kroeger, Catherine and Richard  
Strange tongues or plain talk? 73  
Kropf, Marlene  
Patchwork spirituality at City Mennonite, 321  
Kulp, Jacob C.  
Hear, hear! 700  
Kurlfman, Cindy Hines  
Host city includes small Mennonite group, 531  
King leads in 'harvesting joy', 540  
Kurtz, Larry  
Christmas letter from Haiti, 894  
Kurtz, Shirley  
How do Mennonites celebrate Christmas? 878  
Lapp, James M.  
Dream for Purdue 87, A, 370  
We need leaders! 745  
Lapp, Joseph L.  
Partners in risks, dreams, and rewards, 503  
Lapp, Nancy S.  
Peace on earth, good will to all, 876  
Larson, Jonathan  
Jostling to make room in Pitseng, 861  
Le, Can Ngoc  
My vision for Southeast Asia, 636  
Leaman, James R.  
Mennonites and witness to Jewish people, 513  
Lehman, Glenn M.  
Another foundation, 466  
Modern choruses: to shout or to shun? 1  
Pennsylvania seeds, Ohio fruit, 497  
Lehman, Joanne  
No ugly Mennonites, 434  
Liechty, Daniel  
Book review, 93  
Extreme pluralism and unexpected changes, 121  
Protestant liberalism: victim of its own success, 148  
Lind, Marcus  
Hear, hear! 826  
Lind, Millard  
Announcing the reconciler, 889  
Prince of Peace: temple or palace? 857  
Traditional and not-so-traditional values, 873  
Longenecker, Charles  
Hear, hear! 790  
McFarlane, Patricia Lehman  
Treasures in heaven, 197  
We'll miss the music, 804  
Malandra, Mieke  
Hear, hear! 557, 750  
Martin, Aaron and Ruth and family  
Hear, hear! 638  
Martin, Dennis  
Hear, hear! 790  
Martin, Earl  
Review, 326  
Martin, Elaine Horner  
Are you the one who is to come? 210  
Martin, John  
Thirsting for God, 354  
Martinez, Anna  
How often should I forgive? 913  
Maust, Elaine  
Book review, 731  
Sympathy card, The (p), 754  
Metzger, Willard  
Hear, hear! 603  
Metzler, A. J.  
Urban church building: how have we done? 254  
Metzler, Edgar  
Following Christ in a militaristic world, 468  
Old and the new, The, 146  
Meyer, Art  
Alarmed about the arming of space, 125  
Hear, hear! 862  
Meyer, Rich  
What really is God's will for the city? 824  
Miller, Bev  
Cosby offers mission emphasis, 539  
New rags for old exchanged at joint adult/youth session, 539  
Miller, Freeman J.  
1,200 miles to church, 820  
Miller, Keith Graber  
Marty Kolb: struggling for a niche, 554  
Widow's legacy, The, 374  
Miller, Levi  
I am a Mennonite, not an Anabaptist, 481  
Miller, Lynn  
Hear, hear! 327  
Miller, Ross  
When a pastor leaves, 502  
Mumaw, Ethel  
Hear, hear! 590  
Munro, Joyce Clemmer  
Confessions of a suburban housewife, 713  
Murphy, Rick  
Mustard seed, The, 284  
Murray, John F.  
Parable of the taxpayers, The, 218  
Neis, Pat  
My friends the revolutionaries, 4  
Newman, Matthew  
Prison (p), 571  
Nigh, Carol J.  
Chinese-American Christmas, A, 909  
Nowell, Edward Allen  
Hear, hear! 718  
Nyce, Dorothy Yoder  
Where are we in overseas mission? 378  
Ortiz, Jose M.  
Ten-Year Goals: a second opinion, The, 404  
Osborne, Chester C.  
Different Look, A, 290  
I saw God weeping, 59  
Pardini, Steve  
Temporal solitude, A (p), 58  
Parker, Alice  
Hear, hear! 846  
Phemister, Marilyn Black  
Who cares? 182  
Platt, Kristine  
What if we bought food instead of guns? 124  
Rempel, Vernon  
Are we inoculated or regenerated? 622  
Cup of cold water for whom, A? 76  
Richard, Phil  
Building bridges with Christians in Benin, 449  
Richards, Emma  
Bender remembered: he loved the church, 654  
Roberg, Robert  
Auction block, The, 436  
Book review, 343  
Hear, hear! 355, 891  
Letter to an aunt about the nuclear freeze, A, 558  
Roth, Dwight  
Teacher hopes, A, 702  
Roth, Stephen E.  
Cat came back, The, 56  
What can be done for Christians who abuse their children? 618  
Roth, Willard  
Letter to the Romans sets spiritual tone for Purdue 87, 542  
Royer, Kathy  
Bold new vision, A, 400  
Sauder, Linda and Culp, Daryl  
Other Band leads record numbers in enthusiastic worship, The, 536  
Schrag, Robert  
Hear, hear! 751  
Schreiner, Sally  
Beyond ethnicity: the testimony of a 'convicted' Mennonite, 177  
Schwartzentruber, Hubert  
Seeking the welfare of the city, 402  
Schwartzentruber, Michael  
Disabled church, The, 161  
Seitz, Grace  
Hear, hear! 237  
Sensenig, Jay Carl  
Core of Mennonite spirituality, A, 196  
Shank, Dorothy  
Precious Lord take my hand (p), 107  
Radical Jesus (p), 326  
Shattuck, Ted  
In defense of Christian symbols, 806  
Shearer, Jody Miller  
Choric . . . , A, 149  
Shenk, Calvin E.  
Mission as hopeful action, 817  
Shenk, Stanley  
Book review, 750  
Shenk, Steve  
Celebration amid diversity, 530  
Mennonites condemn militarism, apartheid, homosexual practice, 532  
Sherer, Joe N.  
Letter to my friends at seminary, A, 452  
Shisler, Barbara Esch  
Provocations, 164  
Rooms (p), 805  
Showalter, Stuart H.  
Ben Cutrell: A legacy of leadership, 386  
Siegrist, Anne  
Thing about Ellie is . . . , The, 699  
Siegrist, Dave  
Hear, hear! 638  
Smith, Willard H.  
Book review, 38  
Speigel, Wayne  
Something for nothing, 771  
Stiffney, Rick  
Questions some of you are asking, 17  
Stoltzfus, Gene  
Age of low-intensity conflict, The, 36  
Stoltzfus, Phil  
Hear, hear! 603  
Stoltzfus, Ruth Brunk  
Isn't this the carpenter? 234  
Stoltzfus, Victor  
Foundations, 914  
Stoner, John K.  
Nine to five, 236  
Stutzman, Marvin  
Music, drama, videos, and photos featured, 541  
Stutzman, Yvonne  
Women select Froese as their president, 537  
Suderman, Elmer  
Rachel weeps for her children (p), 907  
Swartley, Clifford M.  
Some people don't know as much as they think they do, 575  
Swartzendruber, Loren E.  
What should a Christian school do? 106  
Swartzendruber, Pat  
Call and cost of mission, The, 822  
Thompson, Jean D.  
Anyone else? 123  
Thornberry, Milo  
Seven good reasons for holiday depression, 860  
Toews, Reg  
What computers can and cannot do for you and the church, 634  
Toman, Cindie  
When my company turned military, 716  
Troyer, Les  
Forgiven (p), 746  
Frowning faces (p), 842  
Shattered windows (p), 822  
Tson, Joseph  
Normal Christian martyrdom, 128  
Unger, Walter  
Sanctified Brethren syndrome, The, 270  
Waugaman, Charles A.  
Writing prophets (p), 519  
Weaver, Cynthia  
Un-aborted child, The, 570  
Weaver, Florence E.  
O God, guide people of the earth, 127  
Weaver, J. Denny  
Borrowers, The, 729  
Can the church regain its soul? 265  
Response, A, 753  
Wenger, J.C.  
Bender remembered: The man of the hour, 653  
Wenger, Al  
Small piece of peace, A, 340  
Wenger, Sara  
Caring for those who care, 574  
Wiebe, Katie Funk  
Does our language affect our behavior? 734  
Meaning of Lent, The, 238  
Peoplehood celebration, A, 436  
Where is the church in summer? 591  
Why isn't it the thing to do? 94  
Wiebe, Peter  
Bender remembered: help in finding a wife, 652  
Yoder, Bill  
Growth amid hardship, 841  
Yoder, Elizabeth G.  
Emma Richards: the trailblazer, 588  
Mary Mae Schwartzentruber: a pastor in Ontario, 572  
Yoder, Elmer S.  
Hear, hear! 733  
Yoder, Harvey  
Alcohol—it's time to choose, 20  
Book review, 167  
Yoder, Rob and Lisa  
Learning peace in China, 801  
Yoder, Russell L.  
I wish you could've marched with me, 606  
Zehr, Paul M.  
Hear, hear! 355  
Zehr, Robert O.  
Are you king of the Jews? 250



## SUBJECTS

- Abortion  
Un-aborted child, The, 570
- Acceptance  
No room in the inn, 859  
Welcoming the stranger, 286
- Advent  
Announcing the reconciler, 889  
New insides, 875  
Prince of Peace: temple or palace? 857  
Traditional and not-so-traditional values, 873
- Aging  
Am I a 'has-been'? 131
- AIDS  
AIDS: a danger and an opportunity (ed), 744  
Up against a smart virus (ed), 104
- Alcohol and tobacco  
Alcohol—it's time to choose, 20
- Awards  
After 35 years they give you a watch (or something else), (ed), 816
- Beauty  
Different look, A, 290
- Bender, Harold S.  
Bender remembered: Always so much to do, 654  
Bender remembered: He loved the church, 654  
Bender remembered: Help in finding a wife, 652  
Bender remembered: My treasured friend, 652  
Bender remembered: Heart of the matter, The, 652  
Bender remembered: 'We need an evangelist', 653  
Harold S. Bender: a 25-year assessment, 649  
How long is 25 years? (ed), 664
- Bible, The  
Bible says, The, 517
- Book reviews  
Arab and Jew: Wounded Spirit in a Promised Land, 750  
Biblical Pacifism: A Peace Church Perspective, 93  
Christian Peacemaking and International Conflict: A Realist Pacifist Perspective, 93  
Clarified Vision for Urban Mission, A, 774  
Genesis, 684  
I Saw Jesus Today, 701  
Jesus Christ Our Lord: Christology from a Disciple's Perspective, 803  
Journey Towards Holiness, 167  
Prairie Songs, 605  
Rich and the Poor: A Christian Perspective on Global Economics, The, 718  
Seduction of Christianity, The, 343  
Three Mennonite Poets and God of Sarah, Rebekah, and Rachel, The, 182  
Yellow Creek Mennonites: The Original Mennonite Congregations of Western Elkhart, County, The 38
- Caring  
Caring for those who care, 574
- Change  
Things that remain (ed), 192
- Child abuse  
What can be done for Christians who abuse their children? 618
- Children  
Suffering children, The (ed), 784
- Christian education  
No ugly Mennonites, 434
- Christian ethics  
Why isn't it the thing to do? 94
- Christian faith  
Are we inoculated or regenerated? 622  
Beyond ethnicity: the testimony of a 'convicted' Mennonite, 177  
Cat came back, The, 56  
Faith greater than doomsday, A (ed), 568  
Finding God in the city and the country, 604  
I can see the sky here, 893  
My friends the revolutionaries, 4  
Power of weakness, The (ed), 768  
Protestant liberalism: victim of its own success, 148  
Sign of Sarah, The, 454  
Turning the good news into bad (ed), 352  
When real trouble comes (ed), 548
- Christian living  
Borrowers, The, 729  
Choric . . . A, 149  
Concerned woman's dilemma, The (ed), 232  
Happily ever after (ed), 176  
How Golden Rule Jones fell out with the churches (ed), 840  
No cross—no crown, 92  
Sanctified Brethren syndrome, The, 270  
Some flatfooted sayings of Jesus (ed), 144  
Stress and pressure, 35  
Thing about Ellie is . . . The, 699  
Treasures in heaven, 197
- Christian service  
Cup of cold water for whom, A, 76  
Making a difference on Maryland Avenue, 556
- Christian symbols  
In defense of Christian symbols, 806
- Christian unity  
Future is in God's hands, The, 420  
Why we have been skeptical, 338
- Christmas  
Chinese-American Christmas, A, 909  
Christmas letter from Haiti, 894  
God with us, 892  
God with us in our pain, 912  
How do Mennonites celebrate Christmas? 878  
Manger and the cattle cars, The, 908  
Opportunities of Christmas, The (ed), 904  
Peace on earth, good will to all, 876  
Seven good reasons for holiday depression, 860
- Church, The  
Jostling to make room in Pitseng, 861  
Where is the church in summer? 591
- Church business  
Business of the church (ed), 416  
Business of the church (II) (ed), 480
- Church growth  
Instant church in Virginia, An, 682  
Confessions of a suburban housewife, 713  
Growth amid hardship, 841  
My vision for Southeast Asia, 636  
New church in Gamanol, A, 486  
1,200 miles to church, 820  
Should the Germantown Church enlarge its meetinghouse? (ed), 696  
Urban church building: how have we done? 254
- Church history  
Historical perspective (ed), 336  
Movement of history, A (ed), 872
- Church leaders  
My good bishop, 126  
Old and the new, The, 146  
We need leaders! 745
- Church renewal  
Renewal of the church (ed), 800
- Church schools  
Foundations, 914  
Marching to a different drumbeat, 418  
What should a Christian school do? 106
- Church and state  
Can the church regain its soul? 265  
Intrusions of government, The (ed), 886  
Query, A, 752  
Response, A, 753
- Church work  
Extreme pluralism and unexpected changes, 121
- City, The  
What really is God's will for the city? 824
- Computers  
What computers can and cannot do for you and the church, 634
- Conferences  
Pennsylvania seeds, Ohio fruit, 497  
Personality of a conference, The (ed), 512
- Death  
Extra time, The (ed), 72
- Divorce  
No divorce is of God, 342
- Ecology  
Some theological implications of acid rain, 324
- Economics  
It's difficult being a middle-income North American, 555
- Education  
Partners in risks, dreams, and rewards, 503
- Elections  
Losing in an election, 600
- Emotions  
Role of emotions in Christian faith, The, 34
- Eschatology  
Confused about the end of the world (ed), 160
- Evangelism  
Are you a messenger? 770
- Faithfulness  
Concern about faithfulness, A (ed), 120
- Farm, The  
Farm crisis is a crisis of faith, The, 90  
Has the Mennonite Church given up its farm heritage? 180
- Forgiveness  
How often should I forgive? 913
- Giving  
Giving and receiving (ed), 728
- Habits  
Early risers and night people, 19
- Handicapped, The  
Disabled church, The, 161  
Some people don't know as much as they think they do, 575
- Healing  
Ministry of healing, A, 453
- Heroes  
Antichrists and antiheroes, 712
- Hope  
Is there cause for hope? 906
- Hospitality  
Open house, 287
- Jesus, his life  
Are you king of the Jews? 250  
Are you the one who is to come? 210  
Isn't this the carpenter? 234
- Truth is in Jesus, The, 108  
Where would Jesus meet sinners today? 194
- Jews  
Mennonites and witness to Jewish people, 513
- Justice  
Justice—not equality—for all! 111
- Language  
Does our language affect our behavior? 734
- Law  
Mennonites as lawyers: a hopeful sign, 516
- Lent  
Meaning of Lent, The, 238
- Marriage  
Some romantic notions (ed), 304
- Martyrdom  
Normal Christian martyrdom, 128
- Matchmaking  
Matchmaking: a neglected task, 788
- Mennonites  
Contemporary Mennonite, A, 910  
I am a Mennonite, not an Anabaptist, 481  
Mennonite identity, 448  
Some thoughts on who we are, 601  
Would Menno Simons roll over? 686  
Yes, Tom Sine, we heard you (ed), 496
- Mennonite history  
Digging in our roots (ed), 48
- Ministry, The  
After 50 years in the ministry, 22  
Letter to my friends at seminary, A, 452  
Rationale for the interim pastor, A, 166  
Risk of ministry, The (ed), 208  
Time of sentiment and worship, A, 23  
When a pastor leaves, 502
- Missions  
Building bridges with Christians in Benin, 449  
Call and cost of mission, The, 822  
Mission as hopeful action, 817
- Money  
Another foundation, 466  
Follow the money (ed), 463
- Mothers  
Ordinary mother, An, 281
- Music  
We'll miss the music, 804  
Modern choruses: to shout or to shun? 1  
Singing schools: needed again? 698
- Palm Sunday  
Palm Sunday in our town (ed), 248
- Patriotism  
Why shouldn't God bless America? (ed), 552
- Peace  
Age of low-intensity conflict, The, 36  
Alarmed about the arming of space, 125  
Following Christ in a militaristic world, 468  
I wish you could've marched with me, 606  
Learning peace in China, 801  
Letter to an aunt about the nuclear freeze, A, 558  
Making peace with peace, 844  
Martin Luther King, Jr., 32  
Nonviolent direct action (ed), 16  
Small piece of peace, A, 340  
What if we bought food instead of guns? 124  
What makes war so attractive? (ed), 584  
When my company turned military, 716
- Pentecost  
Fragrance of Pentecost, The, 358  
Thirsting for God, 354  
To the Holy Spirit and to us (ed), 368
- Poetry  
Advent Promise, 862  
Anyone else? 123  
Be kind to me, 327  
Choice, The, 772  
Continuum, 587  
Drought, 748  
EL, 716  
First sunrise, 151  
Forgiven, 746  
Forgiveness, 21  
Frowning faces, 842  
Holy residence, 421  
Jose, 451  
Miracle, 911  
Nagasaki, 556  
No wind, no flame, 358  
O God, guide peoples of the earth, 127  
On the other hand, 621  
Precious Lord take my hand, 107  
Prison, 571  
Provocations, 164  
Rachel weeps for her children, 907  
Radical Jesus, 326  
Red barn, The, 214  
Roonis, 805  
Shalom, 78  
Shuttered windows, 822  
Son of Earth, 874  
Sympathy card, The, 754  
Teach me to love, 196  
Temporal solitude, A, 58  
Variations on a single theme, 715  
What a difference the sun makes, 701  
What do they do? 637
- Who cares? 182  
Writing prophets, 519
- Prayer  
Time I take to pray, The, 50
- Prison ministry  
On the isolation of prisoners: Is there a better way? 268
- Purdue 87  
Celebration amid diversity, 530  
Cosby offers mission emphasis, 539  
Hope offered to those in economic crisis, 545  
Host city includes small Mennonite group, 531  
Indiana-Michigan hosts ready for everything, 531  
King leads in 'harvesting joy', 540  
Leaders offer fun as well as study, 545  
Letter to the Romans sets spiritual tone for Purdue 87, 542  
Mennonites condemn militarism, apartheid, homosexual practice, 532  
Music, drama, videos, and photos featured, 541  
New rags for old exchanged at joint adult/youth session, 539  
Other Band leads record numbers in enthusiastic worship, The, 536  
Planners pleased by turnout, 544  
Purdue 87 ends with 'celebration of scattering', 540  
Purdue 87 opens with festive 'family reunion' 538  
Road to goals includes growing pains, 541  
Who are you, my audience? 543  
Women select Froese as their president, 537
- Pre-Purdue 87  
Ben Cutrell: A legacy of leadership, 386  
Bold new vision, A, 400  
Business of the church, The (ed), 416  
Dream for Purdue 87, A, 370  
His God is in the city, 390  
Matter of life and death, A, 382  
New Pilot for the General Board, 371  
1995: How did we work at the goals? 406  
Returning to school: an awesome experience, 394  
Seeking the welfare of the city, 402  
Ten-Year goals: A second opinion, The, 404  
Where are we in overseas mission? 378  
Widow's legacy, The, 374
- Reconciliation  
Reconciliation: where are the limits? 585
- Refuge  
Seeking a source of refuge, 438
- Refugees  
What to do with strangers (ed), 432
- Relief sales  
Auction block, The, 436  
Peoplehood celebration, A, 436
- Resurrection, The  
Resurrection, yes, The (ed), 264  
Three resurrection words, 252  
Seasons (ed), 616
- Spirituality  
Core of Mennonite spirituality, A, 196  
Don't lump all charismatics with Pentecostals, 54  
Patchwork spirituality at City Mennonite, 321  
Renewal of the church, The, 52
- Stewardship  
Cash and character, 470
- Suffering  
Standing with those who suffer, 620
- Taxes  
Nine to five, 236  
Parable of the taxpayers, The, 218
- Teaching  
Teacher hopes, A, 702
- Television  
Scandals on the tube (ed), 280  
Stereotyping the Russians (ed), 88
- Ten-Year Goals  
Questions some of you are asking, 17
- Theology  
Atonement and politics in the book of Revelation, 150  
Avenger of blood, The, 518  
Glory of the Lord, The (ed), 928
- Vision  
People of vision, A (ed), 528  
Vision, The (ed), 856
- Voluntary Service  
There's so much need, 786  
Unconditional love, 787
- Witnessing  
Mustard seed, The, 284  
Opportunity for witness, An, 356
- Women in ministry  
Emma Richards: the trailblazer, 588  
Marty Kolb: struggling for a niche, 554  
Mary Mae Schwartzentruber: a pastor in Ontario, 572  
Strange tongues or plain talk? 73
- Work  
Something for nothing, 771  
Work: its ultimate danger (ed), 632
- Youth ministry  
Finding a purpose in life, 214  
Who and where are Mennonite young adults? 212



## ITEMS & COMMENTS

*Compiled from Religious News Service and other sources.*

### **Graham considering new evangelism campaign by satellite TV**

Evangelist Billy Graham says he is "praying and thinking about the possibility of carrying the gospel to much of the world by satellite in 1989." Wrote Graham from his Minneapolis headquarters, "If ever we needed your prayers as we make this decision, we need them now." The telecasts would probably originate in stadiums in England and possibly South Korea or Hong Kong. These places would probably be used because of translation problems throughout the world, said Graham.

"It is our hope and plan to reach many hundreds of towns, villages, and areas with our evangelistic crusades," he said. "Think of it, we could stand in a stadium in London and have hundreds of crusades watching and participating in the London Crusade at the same time." Graham noted that the high cost of the proposed satellite TV initiative would be far outweighed by the great potential for evangelism throughout the world.

### **Botha can't see apartheid as moral issue, says Methodist editor**

A United Methodist editor from Texas, who was part of an international Methodist delegation that met with South African President P. W. Botha for two hours recently in Cape Town, said he believes Botha is unable to look at the apartheid system of racial segregation as a moral issue. "I am convinced that Mr. Botha honestly believes his own mythology that separate black homelands are the fundamental basis for black political participation," said Spurgeon Dunn III, editor and general manager of *United Methodist Reporter* in Dallas.

Dunn served as media liaison for a 10-member delegation from the World Methodist Council that visited South Africa to "express pastoral solidarity" with the country's Methodists and to urge the dismantling of apartheid which has been imposed on the country's black majority by the white minority.

Dunn said encouraging aspects of the meeting with Botha were the South African leader's affirmation that blacks are "human beings with rights," that the president regards himself as an African rather than a European, and that the

two-hour session was "much longer" than the 45 minutes that had been scheduled. In contrast, Dunn said, "The most discouraging aspect was that we were unable to penetrate what we perceived to be a total blind spot on his part. He cannot look at apartheid as a moral issue, an issue of human rights, of people deprived of basic economic necessities, suffering hunger, excluded from participating in the national affairs of their own country."

### **State conventions yield some victories for moderate Southern Baptists**

There was plenty of traditional Southern Baptist politics in evidence this past fall during the annual meetings of the state conventions. There was talk of "surprise attacks" and "changing tides" as the conservatives and moderates continued to do battle. Despite some surprising victories for the beleaguered moderate faction, most observers are cautious about predicting a change in trends in the overall Southern Baptist Convention.

Political activities, which have marked annual meetings of America's largest Protestant denomination for the past decade, were most apparent this year in four states—Georgia, North Carolina, Virginia, and Louisiana—where moderates and conservatives had direct confrontations.

Some moderates said they see the tide turning in the results from the state conventions, but others urge caution, saying it is much too early to tell if the returns from the states indicate a moderate resurgence. Conservative leaders, while acknowledging defeats in several key states, take heart in victories in other places and say they turned out more conservative voters than ever before in several key states.

### **Catholic bishops seek ban of school-based health clinics**

The U.S. Catholic hierarchy has called for laws barring schools from setting up health clinics that hand out contraceptives and give referrals on abortions to teenagers. At its recent annual meeting in Washington, D.C., the National Conference of Catholic Bishops jumped into the growing national dispute over school-based health clinics. They charged that the clinics encourage sexual promiscuity and fail to prevent teenage pregnancies. Such programs "fail to respect teenagers themselves, because it takes a promiscuous lifestyle for granted and resorts to deception that premarital sexual activity is without adverse consequences as long as pregnancy is avoided," said a 36-page document adopted unanimously.

The condemnation is likely to set up a new arena of confrontation between the

bishops and family planning groups that have advocated the establishment of school-based clinics. There are currently 115 such clinics in 31 states, according to the Washington-based Center for Population Options, which supports the trend. Judy Senderowitz, the center's executive director, issued a statement in response saying: "No one has ever suggested that school-based clinics are the answer to the teenage pregnancy crisis. Adolescent pregnancy is a very complex social problem and school-based clinics are but one approach to this problem."

### **Canada approves license for first religious TV network**

Canada's first religious television network, threatened last spring by fallout from the televangelist scandals in the United States, was given a green light recently by the Canadian Radio and Telecommunications Commission. "Vision Television," a non-profit organization which will make airtime available for programs provided by religious groups and produce some religious-oriented programs of its own, hopes to be on the air by next fall. Its signal will be distributed by satellite to cable operators across Canada.

Approval of the five-year renewable license ends more than six years of discussion about religious programming in Canada. Although American religious television and radio signals are readily available in most parts of Canada, Canadian broadcasting authorities had steadfastly refused to license any broadcast outlets which were religious in their orientation.

### **Court to Georgetown University: gays entitled to equal rights**

The district court in Washington, D.C., has ruled that Georgetown University must provide homosexual student groups with the same privileges given to other campus organizations. But the District of Columbia Court of Appeals also ruled that Georgetown, America's oldest Catholic university, does not have to grant the groups "university recognition" because that would imply an endorsement of homosexuality, which the Jesuit-run institution says conflicts with Catholic teachings.

The 5-2 decision by the capital's highest local court comes after seven years of legal battling that has pitted Georgetown against student groups that reject Catholic teachings condemning homosexuality. It is the first time that a state's highest court—to which the D.C. Court of Appeals is equivalent—has ruled that banning discrimination against homosexuals has the same important constitutional status as barring discrimination against blacks and women.



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## The glory of the Lord

Handel's *Messiah* is made up of selected texts from Scripture set to music. As such it has affected the way we think about those texts. I do not wish to detract from the sublimity of this oratorio by noting that in some cases the result has been to wrest the text from its context and blunt its original meaning.

For example, "the glory, the glory of the Lord shall be revealed, shall be revealed." What meaning comes through when we hear those lines sung? My guess would be that not very much meaning comes through. To get an idea of what the statement means we need to look at it in its context.

This is Isaiah 40:5 and the prophet is reporting the voices of a heavenly council. The council is discussing preparation for the exiles in Babylon to go back home to Jerusalem. The implication is that the Lord (Yahweh), the God of Israel, will lead these captives home. Since Yahweh is a king, the voice in heaven calls for a special road to be made across the desert as was commonly done for kings.

When this was prepared the Lord would lead these captives home "and the glory of the Lord shall be revealed." The prophet evidently viewed this return from exile as a second Exodus. As the Lord led the children of Israel out of Egypt, so the exiles would be led home from Babylon.

Now we may observe that this Isaiah is given to the use of rhetorical devices. Chapter 55 is introduced in the words of a king's messenger, another literary device. So the idea of a literal road in the desert need not be taken seriously. But the glory of Yahweh should. And in the faith of Israel, the glory of the Lord was paradoxical because the Lord was invisible.

This invisibility seems to have made some Israelites feel inferior—like a child whose parents refuse to put up a Christmas tree. As a partial remedy they had the ark of the covenant which disappeared with the destruction of the temple, if not before. In a comment on this passage from Isaiah, John Scullion observes that "God in action will reveal his glory. . . . In Babylon there were processions of the splendid images of the gods during the festivals, showing forth their glory. But Yahweh does not appear in visible form; his glory is shown by his action in history." (*Old Testament Message: Isaiah 40-66*, p. 21.)

And heard in the word of the Lord. Elijah's experience describes it well. In 1 Kings 19, Elijah in a cave was visited by a wind, an earthquake, and a fire, but the Lord was in none of these. After all these was "a still small voice" (1 Kings 19:12). Then Elijah was ready to listen.

So then the Gospel of John describes Jesus himself as

the Word. And in chapter 2 it is noted that through changing water into wine Jesus "manifested his glory; and his disciples believed in him" (John 2:11). So "the glory, the glory of the Lord" is perceived by John to have come to rest in the person of Jesus.

The trouble with Jesus was that not everyone agreed that he was an adequate representation of the glory of the Lord. Some thought he came from the wrong place: "Can anything good come out of Nazareth?" asked Nathaniel (John 1:46). All of the Gospels except Mark seek to deal with this issue in some fashion. Matthew and Luke relate Jesus to Bethlehem, which had better credentials. John faces the issue head-on ("Come and see," 1:46b). Others were not satisfied with his educational background. "Where did this man get all this?" asked the neighbors who had seen him grow up. "Is not this the carpenter?" (Mark 6:2-3).

Still others choked on the fact of his death by crucifixion. Who ever heard of the glory of the Lord present in a criminal? As Paul wrote to the Corinthians, "Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles" (1 Cor. 1:22-23).

Yet a frail consensus has developed that Jesus really did represent the glory of the Lord. In Paul's words, "to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (v. 24). But it is really hard to believe. Several of the common forms of unbelief are to: (1) seek to remake Jesus into our own image, or (2) reword or disregard his teachings to suit our own agenda.

And some still flatly reject the message of the Gospels. Virginia Stem Owens teaches English at Texas A & M University. She assigned to freshmen the Sermon on the Mount and was startled by some of the responses. "I did not like the essay 'Sermon on the Mount,'" wrote one. "It was hard to read and made me feel like I had to be perfect and no one is." Another responded, "The things asked in this sermon are absurd. 'To look at a woman is adultery.' That is the most extreme, stupid, unhuman statement that I have ever heard." (*The Reformed Journal*, November 1987, pp. 3-4.)

So is "the glory, the glory of the Lord" being revealed? Yes and no. As in the time of Israel, the presence and the work of the Lord are paradoxical. What God does and through whom is not always apparent. But when we take a second look and when we listen carefully the glory of the Lord may become apparent to us. Where we didn't expect it.—*Daniel Hertzler*























